The Biography of

ABU BAKR AS-SIDDEEQ

May Allah be pleased with him



By Dr. 'Ali Muhammad Muhammad As-Sallaabee

Translated by Faisal Shafeeq

DARUSSALAM

سيرة أبي بكر الصديق رضي الله عنه

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  Fax: 0027-31-305-1292
  E-mail: idm@ion.co.za

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Introduction

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾

"O you who believe! Fear Allah as He should be feared. And die not except in the state of Islam (as Muslims) with complete submission to Allah." (Qur'an 3:102)

﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All Watcher over you." (Qur'an 4: 1)

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ۝٧٠ يُصْلِحْ لَكُمْ أَعْمَـٰلَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e., he will be saved from the Hell-fire and made to enter Paradise)." (Qur'an 33: 70, 71)

Indeed, the most truthful speech is Allah's Book, and the best guidance is that of Muhammad ﷺ. The most evil of affairs are newly invented ones (in the religion), for every newly invented practice is an innovation (*Bid'ah*), every innovation is misguidance, and every misguidance is in the Fire.

Ever since I was a young child, the study of Abu Bakr's biography has been something of a passion for me. Then, years later, Allah ﷻ blessed me with the honor of matriculating at the Islamic University of Al-Madeenah Al-Munawwarah. One of the courses I studied there was Islamic History, and as a part of that course, I studied the biographies of the four rightly-guided *Khaleefahs* – Abu Bakr رضي الله عنه, 'Umar رضي الله عنه, 'Uthmān رضي الله عنه, and 'Ali رضي الله عنه. Our teacher demanded from us that we study not just the course textbook – *At-Taareekh Al-Islaamee*, by Mahmood Shaakir – but also other important works, such as Ibn Katheer's *Al-Bidaayah Wan-Nihaayah* and Ibn Al-Atheer's *Al-Kaamil*. As a result, I had a wide range of sources from which I could learn more and more about the biography of Abu Bakr As-Siddeeq رضي الله عنه.

A few years later, when I matriculated at the University of Umm Durmaan Al-Islaamiyyah, I proposed the following title for my PhD. Thesis: "The Noble Qur'an's Lessons on how to Establish a Stable and Strong (Muslim Country) and the Effects of those Lessons on the History of the Muslim Nation." It was agreed that my thesis would consist of three main chapters: 1) Qur'anic Lessons of Establishing a Stable and Strong Country, 2) Lessons from the Prophet's Biography on how to Establish a Stable and Strong Country, and 3) Lessons from the Biographies of the Rightly-Guided *Khaleefahs* on how to Establish a Stable and Strong Country. In the end, after a long period of toil, my thesis was more than 1200 pages long. Deeming my thesis to be too long, my research supervisor suggested that the scope of my thesis be limited to the first of the three above-mentioned chapters — Qur'anic Lessons of Establishing a Stable and Strong Country. The faculty of graduate studies at the university approved of his suggestion, and the matter was thus decided upon.

After I submitted my thesis and answered questions about it before a team of professors, my research supervisor said something to me that had a profoundly deep impact on the following years of my life. He suggested that I rewrite chapters two and three of my original thesis and that I get them published in book form. Chapter two — "Lessons from the Prophet's Biography on how to Establish a Stable and Strong Country" — evolved into *As-Seerah An-Nabawiyyah*.[1] Chapter three — "Lessons from the Biographies of the Rightly-Guided *Khaleefahs*" — had to be broken down into four separate books, one on each of the four rightly-guided *Khaleefahs*.

As for this book that you have before you now — *Abu Bakr As-Siddeeq : His Character and His Life* — the credit of its completion goes first and foremost to Allah ﷻ, and then to my PH.D. research supervisor and to a number of teachers and peers who encouraged me to dedicate my life to the study of the lives of the

[1] The translation of which has also been published by Darussalam Riyadh.

four rightly-guided *Khaleefahs*. One of them said something to me that truly struck a chord with me and made me grasp the importance of studying the lives of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ – and, for that matter, the lives of all of the Prophet's Companions ﷺ. He said, "There is now a huge gulf that has developed between the lives of Muslims today and the lives of the first generation of Muslims. People no longer know their priorities: many students know more about the lives of scholars than they do about the rightly-guided *Khaleefahs*, even though the era of the rightly-guided *Khaleefahs* offers students a rich source of knowledge about all of the Islamic sciences." It was during the era of the rightly-guided *Khaleefahs* that all of the foundations of a strong nation were established – and not just established, but virtually perfected; and here I am referring to all of the branches of government – legislative, judicial, economic, political, and military. Never throughout history have Muslims prospered as much as they did during the rule of the rightly-guided *Khaleefahs*. It was an era during which Islam spread with lightning-like speed throughout the world. With all of the achievements of Muslims during that era, it is a wonder that some students of knowledge spend more time studying the lives of second or third century scholars, or the lives of even more recent scholars, than they do on the lives of Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ.

From the time of this book's conception until its completion, Allah ﷻ both helped and blessed me, removing obstacles that lay in my path, giving me the strength I needed to spend many a long night in the throes of research, and helping me get to the reference works that were indispensable to the completion of this book. With Allah's help, I no longer cared about the obstacles that stood in my way; instead, I worked tirelessly to overcome them.

The history of the rightly-guided *Khaleefahs* has not been an easy subject-matter to master for one main reason: accounts of their lives are scattered throughout many books, books on history, *Hadeeth*, *Fiqh*, poetry, and *Tafseer*. The goal of this work

— as well as my other books on 'Umar رضي الله عنه, 'Uthmān رضي الله عنه, and 'Ali رضي الله عنه — was to gather all of those accounts into one book, to organize them both chronologically and into topics, to ascertain their level of authenticity, and, perhaps most importantly, to analyze and discuss them. If the lives of the rightly-guided *Khaleefahs* are presented properly, they provide a great deal of nourishment for the soul and crucial life lessons for each and every Muslim.

We need to study the lives of the rightly-guided *Khaleefahs* رضي الله عنهم and the lives of all of the Prophet's Companions رضي الله عنهم, for they belonged to a generation about whom Allah ﷻ said:

﴿وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ
رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

"And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (Qur'an 9: 100)

And Allah ﷻ said:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا
سُجَّدًا...﴾

"Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer)..." (Qur'an 48: 29)

And it was about their generation that the Messenger of Allah ﷺ said, "The best of my nation is the generation to whom I have

been sent." 'Abdullah ibn Mas'ood ﷺ said about the generation of the rightly-guided *Khaleefahs*, "Whoever wishes to follow a good example, then let him follow the example of those who have already died (i.e., from the Prophet's Companions ﷺ). As for those who are still alive, not a single one of them is guaranteed safety from the trials and tribulations of life (i.e., we know that the Companions died upon Islam, but as for those who are still alive, they might be Muslims now, but we do not know whether or not they will die as Muslims). The former group to whom I am referring consists of the Companions of Muhammad ﷺ. By Allah, they are the best people of this nation; they are the most pious at heart, the most knowledgeable, and the least artificial of all people. Allah chose them to be companions of His Prophet ﷺ and to establish His religion. So acknowledge their superiority and follow their guidance. To the best of your ability, hold on to the example of their manners and of their religion, for indeed, they were upon upright guidance."[1]

Muslims must study their lives from authentic sources, for if they don't, the enemies of Islam will, and they will then distort and manipulate some narrations and fabricate others — which is in fact what they have done for centuries. The enemies of Islam understand the power of history and the potential it has to inspire the masses. They have therefore worked tirelessly — while most Muslims sleep — to instill doubts in people's minds about the moral rectitude of the Prophet's Companions ﷺ.

Their efforts began at a very early stage, during the lifetime of the rightly-guided *Khaleefahs*. Certain Christians, Jews, and members of the *Raafidah* movement realized that they could, in their efforts to wage war against Islam, achieve optimal results not from the outside but from the inside, within the ranks of Muslim society. And so they outwardly claimed to be Muslims, while they inwardly harbored disbelief. Through plotting and the spreading of false lies, they hoped to undermine the rule of the

[1] *Sharhus-Sunnah*, by Al-Baghawee (1/214, 215).

third *Khaleefah* of Islam, 'Uthmān ibn 'Affān ﷺ. Their leader was 'Abdullah ibn Saba', a Jewish man who had pretended to enter into the fold of Islam. With the help of his followers, 'Abdullah ibn Saba' sowed dissension among the people, and their efforts directly resulted in the assassination of 'Uthmān ibn 'Affān ﷺ. Thereafter, they continued to sow dissension among the Muslims; just one of their many achievements was that they successfully orchestrated the events that led up to the Battle of Al-Jamal.

Those from later centuries who followed the example of 'Abdullah ibn Saba' worked to smear the character of certain of the Prophet's Companions ﷺ. They tried to achieve that end by highlighting weak and fabricated narrations that are related in the books of history; for example, in one of the narrations they try to disseminate, greed and a desire for power are attributed to one of the Prophet's Companions ﷺ. In a very cleverly devised plan, they — Orientalists and others of their ilk — attack Islam in an indirect manner. Knowing that they cannot directly attack the Qur'an and the *Sunnah* of the Prophet ﷺ, they attack those who conveyed to us those two divinely-revealed sources. For it was the Companions ﷺ who conveyed the teachings of the Qur'an and *Sunnah* to the next generation of Muslims; and so in order to instill doubts into people's minds about Islam, the enemies of Islam instill doubts in their minds about the Prophet's Companions ﷺ. Just as Muslim scholars analyze and discuss in detail the meanings of authentic narrations, Orientalists — and others of their ilk — write long tracts about fabricated narrations, tracts that consist of false interpretations and a great deal of speculation.

Scholars among the enemies of Islam study the lives of the Prophet's Companions ﷺ not to learn about the truth, but instead to serve their evil objectives. Sadly, some Muslim historians, having studied Islam in western universities or at least western sponsored universities, have followed in the footsteps of Orientalist scholars — to the extent that, in the past few decades, many history books by Muslim historians amount to nothing

more than mere translations of works written by Orientalist scholars from the past.

To write about Islamic history, one needs to have one aim in mind: the truth. Muslim scholars need to counter the efforts of the enemies of Islam by pointing out their lies, refuting their claims, exposing their reliance on weak and fabricated narrations, and writing history books that rely solely on authentic and acceptable narrations.

And even after the plain facts of history are ascertained, they should be presented to the reading public by a Muslim historian, one who has Islamic values and appreciates the spirit of Islam. For even if a non-Muslim historian is relatively fair, he will still rewrite history based on his biases, his preconceived views, and the false premise that Islam is not a divinely revealed religion. In short, he will write from a secular and materialistic point of view. The picture that such a historian presents to the reading public is one that involves constant bloodshed among the Prophet's Companions ﷺ and a strong desire among some of them to achieve power and status — even though nothing could be further from the truth. Even certain Muslim historians, who have been influenced by their Orientalist counterparts, are guilty of the same mistake. Either intentionally or inadvertently, they twist facts and present a distorted picture of the lives of the Prophet's Companions ﷺ. Such books have a domino-like effect on the general masses of Muslims: They believe what they read, and they develop a distorted view about Islam, conjuring up thoughts only of bloodshed, deception, and greed when they think about the generation of the Prophet's Companions ﷺ.

For these reasons, Muslims are in dire need of books that present not only the true events that took place during the lives of the Prophet's Companions ﷺ, but also a correct interpretation of those events. By the grace and mercy of Allah ﷻ, Muslim scholars and historians have begun to write such books. This is not a surprising development, for Allah ﷻ has always provided protection for His religion. From the era of the Prophet's

Companions onwards, Allah ﷻ has continued to bless this nation with people who memorize His Book. When people first began to fabricate *Hadeeth* narrations, Allah ﷻ sent geniuses who dedicated their lives to purifying the authentic *Sunnah* from weak and fabricated narrations. And whenever certain of Islam's enemies try to distort the pristine teachings of Islam, He ﷻ sends scholars to refute their lies; the scholars and geniuses He sends are the men of *Ahlus-Sunnah Wal-Jamaa'ah*.

In this work, I have tried my utmost to follow the methodology of *Ahlus-Sunnah Wal-Jamaa'ah*. I have relied not only history books – such as the ones that are authored by the eminent scholars At-Tabaree, Ibn Al-Atheer, and Adh-Dhahabee – but also on works of *Tafseer* and *Hadeeth*, books that provide commentary for *Hadeeth* compilations, works on *Fiqh*, and works that deal specifically with the sciences of *Hadeeth*. I have found in these latter kinds of works a rich source of historical information, much of which cannot be found in history books that deal with the era of the Prophet's Companions ﷺ.

In writing about the rightly-guided *Khaleefahs*, I fittingly began with Abu Bakr As-Siddeeq ﷺ, for he is the chief of all of the Prophet's Companions ﷺ. In a saying that applies to Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ, the Prophet ﷺ said, "You must follow my *Sunnah* (way) and, after me (i.e., after my death), the *Sunnah* of the rightly-guided *Khaleefahs*."[1] And of the rightly-guided *Khaleefahs*, Abu Bakr ﷺ was categorically the best, the noblest, and the most knowledgeable. The Messenger of Allah ﷺ said about him, "Were I to take a *Khaleel* (*Khaleel* describes a relationship that involves the highest form of love; Ibraaheem ﷺ was the *Khaleel* of Allah ﷻ, as was the Prophet ﷺ – which is why the Prophet ﷺ did not take a *Khaleel* from among his Companions ﷺ), I would take Abu Bakr ﷺ as my *Khaleel*; but since I will not do so (i.e., since

[1] *Sunan Abu Daawood* (4/201) and *At-Tirmidhee* (5/44); this *Hadeeth* is *Hasan Saheeh*.

I will not take a *Khaleel* from among my Companions), he (i.e., Abu Bakr) is my brother and my Companion."[1] The Prophet ﷺ also said, "Follow those who will (rule) after me: Abu Bakr and 'Umar."[2]

From the day he embraced Islam until the day he died, Abu Bakr was the ideal Muslim, surpassing all other Companions in every sphere of life. During the Prophet's lifetime, Abu Bakr was an exemplary soldier on the battlefield; upon the Prophet's death, Abu Bakr remained steadfast and, through the help of Allah, held this nation together. When others suggested keeping Usaamah's army back, Abu Bakr insisted — and correctly so — that the army should continue the mission which the Prophet ﷺ had in mind. When people refused to pay *Zakaat*, and when the apostates threatened the stability of the Muslim nation, Abu Bakr was the one who remained firm and took decisive action against them. These are just some of the examples of Abu Bakr's many wonderful achievements throughout his life. I have endeavored to describe all of the above in a clear and organized manner. But more so than anything else, I have tried to show how Abu Bakr's methodology as a Muslim and as a ruler helped establish the foundations of a strong, stable, and prosperous country — one that began in Al-Madeenah, extended throughout the Arabian Peninsula, and then reached far-off lands outside of Arabia.

Throughout the brief period of his caliphate, Abu Bakr faced both internal and external challenges; the former mainly involved quelling the apostate factions of Arabia and establishing justice and peace among the citizens of the Muslim nation; and the latter mainly involved expanding the borders of the Muslim nation by spreading the message of Islam to foreign nations and conquering those nations that stood in the way of the propagation of Islam.

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[1] *Bukhaaree*, the Book of the Companions' Virtues; *Hadeeth* number: 3656.

[2] *Saheeh Sunan At-Tirmidhee*, by Al-Al baanee (3/200).

During the era of his caliphate, Abu Bakr ﵁ sent out armies that achieved important conquests; for example, under the command of Khaalid ibn Al-Waleed ﵁, the Muslim army gained an important victory in Iraq. And the Muslim army achieved other important victories under the commands of Al-Muthannah ibn Haarithah ﵁ and Al-Qa'qaa ibn 'Amr ﵁. In short, the victories achieved during the era of Abu Bakr's caliphate paved the way for victories that later took place after Abu Bakr's death. I have tried to analyze the above-mentioned conquests and to break down the reasons why they were such monumental successes. I particularly pointed out Abu Bakr's contributions to those conquests: His military strategy, the leaders he chose, the letters through which he communicated with them, and so on.

The reader should get from this work a greater appreciation of how Abu Bakr ﵁ was an exemplary Muslim in all aspects of his life: in his Faith, his knowledge, his eloquence, and his manners. He developed a lofty character based on his close adherence to the example of the Prophet ﷺ. To be sure, the Prophet's life was a practical manifestation of the teachings of the Noble Qur'an; to go one step further, we could correctly say that Abu Bakr's life — and especially his rule over the Muslim nation — is the clearest interpretation we have of the teachings of the Prophet ﷺ, which is why it is not surprising that the Prophet ﷺ said, "Follow those who will (rule) after me: Abu Bakr and 'Umar."[1]

I do not make the claim that this work is free of mistakes, but I do say this: To the best of my ability, I have tried to do justice to the life of Abu Bakr As-Siddeeq ﵁. I have written this work, seeking out nothing save Allah's Noble Countenance, and desiring nothing save Allah's rewards. It is His help that I seek, and it is He alone Who can answer the supplications of His slaves.

I have divided this book into an introduction and four main sections, which are as follows:

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[1] *Saheeh Sunan At-Tirmidhee*, by Al-Al baanee (3/200).

Section 1: Abu Bakr As-Siddeeq ﷺ in Makkah

Section 1 is divided into five chapters:

1) His Name, Lineage, *Kunyah*, Titles, Description, and Family; and His Life during the Pre-Islamic Days of Ignorance.

2) His Islam and His Preaching of Islam; the Trials He Endured; and His First Migration.

3) His Migration with the Messenger of Allah ﷺ to Al-Madeenah.

4) His Efforts and Contributions on the Battlefield.

5) His Life in Al-Madeenah and Some of His Superior Qualities.

Section 2: The Prophet's Death, and the Crucial Meeting that then took Place in the Courtyard of Banu Saa'idah

Section 2 consists of two chapters:

1) The Prophet's Death and the Courtyard of Banu Saa'idah.

2) The Universal Pledge of Allegiance, and Taking Care of the Internal Affairs of the Nation.

Section 3: The Army of Usaamah, and Abu Bakr's Jihaad Against the Apostates

Section 3 consists of five chapters:

1) The Army of Usaamah ﷺ.

2) Abu Bakr As-Siddeeq's Jihaad Against the Apostates.
3) A Large-Scale Attack on the Apostates.
4) Musailamatul-Kadddhaab and Banu Haneefah.
5) The Lessons and Morals of the Apostate Wars.

Section 4: The Conquests of As-Siddeeq and His Appointment of 'Umar as the Next *Khaleefah* of Muslims

Section 4 consists of four chapters:

1) The Conquests of Iraq.
2) As-Siddeeq's Conquests of Ash-Sham (Syria and Surrounding Regions).
3) The Lessons and Morals of the Conquests that took Place During the Period of Abu Bakr's Caliphate.
4) Abu Bakr Appoints 'Umar ibn Al-Khattaab to take His Place as the Next *Khaleefah* of the Muslim nation, and Abu Bakr's Death

I completed the writing of this book after *'Eesha* prayer on Friday, the 5th of Muharram, in the year 1422 H — which corresponds to the 30th of March, 2001. I ask Allah to accept this work from me, and to make us join the company of the Prophets, the truthful ones, the martyrs, and the righteous ones. Allah said:

﴿مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ
بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾

"Whatever of mercy (i.e., of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise." (Qur'an 35: 2)

All praise is for Allah ﷻ, Who alone helped and aided me throughout this endeavor. I ask Allah ﷻ by His beautiful names and perfect attributes to make this effort of mine be purely for His Countenance; to benefit His slaves through this book; to reward me for every letter I have written; to place this work on my scale of good deeds; and to reward my brothers who helped me bring this humble work to fruition. I ask every Muslim who reads this work not to forget me in his supplications, for I am one who is poor to Allah and who is in dire need of His forgiveness, mercy, and good pleasure.

﴿رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَـٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّـٰلِحِينَ﴾

"My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves." (Qur'an 27: 19)

How perfect You are, O Allah! All praise is for You. I bear witness that none has the right to be worshipped but You. I ask for your forgiveness, and I repent to You.

﴿وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

"And the close of their request will be : Al-Hamdu Lillahi Rabb-il-'Alamin [All the praises and thanks be to Allah, the Lord of 'Alamin (mankind, jinns, and all that exists)]." (Qur'an 10: 10)

One who is poor and is in desperate need of his Lord's forgiveness and good pleasure,

'Ali ibn Muhammad Muhammad As-Sallaabee
5/1/1422 H

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1

Abu Bakr As-Siddeeq رضي الله عنه in Makkah

Chapter 1

His Name, Lineage, *Kunyah*, Titles, Description, and Family; and His Life during the Pre-Islamic Days of Ignorance

First: His Name, Lineage, *Kunyah*, and Titles

Many — especially those who do not speak Arabic and are not familiar with Arab history and culture — will be surprised to learn that the actual name of this book's protagonist was not Abu Bakr ﷺ, but was in fact 'Abdullah. Abu Bakr was his *Kunyah*; a *Kunyah* is a title by which one is ascribed to one's son or daughter, or by which one is associated with some place, idea, theme, or group of people. A *Kunyah* is expressed in the form, "*Abu* so-and-so," or, "Father of so and so" (For women, "*Umm* so-and-so," or, "Mother of so-and-so"). When used literally, a *Kunyah* ascribes a person to his son. So if one's name is Abu 'Abdullah, people would probably

be right in guessing that he has a son named 'Abdullah. But this is not always the case; a *Kunyah* is often used figuratively as well; for example, Hurairah means a small cat, and because one particular Companion of the Prophet ﷺ always had with him a small cat, he was given the *Kunyah*, Abu Hurairah ؓ. As for Abu Bakr's *Kunyah*, Bakr literally means a young camel, but it also refers to a very large Arab tribe. The following is Abu Bakr's complete name and lineage, and keep in mind that 'ibn' means 'son of': 'Abdullah ibn 'Uthmān ibn 'Aamir ibn 'Amr ibn Ka'ab ibn Sa'ad ibn Teem ibn Murrah ibn Ka'ab ibn Luaiy ibn Ghaalib Al-Qurashee At-Teemee.[1] Al-Qurashee and At-Teemee are written at the end of his lineage as a way of ascribing him to his tribes of the Quraish and At-Teem. Abu Bakr's lineage met up with that of the Prophet ﷺ at the level of their forebear Murrah ibn Ka'ab.

In Arabic, if something or someone is known by many names, it is often the case that that thing or person is important in some way; hence the many names of the Day of Judgment and of the Prophet ﷺ. In that spirit, Abu Bakr ؓ was given many names or titles throughout his life, and each one of them points to one or more of his superior qualities; among those names are the following:

1) Al-'Ateeq

Al-'Ateeq has various shades of meaning in Arabic: It can mean old or ancient; noble; or someone who has been freed either from the bonds of slavery or from some unpleasant circumstances. Some feel that Abu Bakr ؓ was named 'Ateeq based on the latter meaning, for the Prophet ﷺ once said to him, "You are the 'Ateeq (the freed one) of Allah from the Hellfire."[2] According to the wording of 'Aaisha's narration, the Messenger of Allah ﷺ said to Abu Bakr ؓ, "Rejoice, for you are the 'Ateeq of Allah from the Hellfire."[3]

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[1] *Al-Isaabah*, by Ibn Hajr (4/144, 145).

[2] *Al-Aihsaan Fee Taqreeb Saheeh Ibn Hibbaan* (15/280), and the chain of the narration is authentic.

[3] Related by At-Tirmidhee in *Al-Manaaqib* (3679), and Al-Albaanee declared it to be authentic in *As-Silsilah* (1574).

Certain historians are of the view that Abu Bakr ﵁ was named 'Ateeq because of the handsomeness or the nobleness of his features.[1] And yet others say that he was named 'Ateeq later on in his life because he was known for his goodness for a very long time (this is based on *'Ateeq's* meaning of old or ancient).[2] It has also been said that, whenever Abu Bakr's mother had a child, he or she would die almost immediately. But then when Abu Bakr ﵁ was born, the same was not the case, and so his mother said about him, "O Allah, this (child) is your freed one from death, so favor me with him."[3] It is possible that Abu Bakr ﵁ was named 'Ateeq for more than one of the aforementioned reasons, for he did have a noble countenance; he was known for his good character for many years; and he was Allah's freed one from the Hellfire."[4]

2) As-Siddeeq

As-Siddeeq, the most well-known of Abu Bakr's titles, comes from the word *Sidq,* which means truthfulness. The word As-Siddeeq is meant to convey a meaning of intensiveness: a person who is constantly truthful or who constantly believes in the truthfulness of something or someone (in Abu Bakr's case, in the truthfulness of the Prophet ﷺ). The title 'As-Siddeeq' was given to Abu Bakr ﵁ by none other than the Prophet ﷺ. Anas ﵁ said, "The Prophet ﷺ climbed (Mount) Uhud in the company of Abu Bakr, 'Umar, and 'Uthmān. When Uhud began to shake while they were on it, the Prophet ﷺ said (addressing the mountain), 'Remain firm, O Uhud, for upon you are a Prophet, a Siddeeq (truthful one), and two martyrs ('Umar and 'Uthmān)."[5]

[1] *Al-Mo'jam Al-Kabeer,* by At-Tabaraanee (1/52).

[2] *Al-Isaabah* (1/146).

[3] *Al-Kuna Wal-Asmaa,* by Ad-Doolaabee (1/6) and Khutab Abu Bakr, by Muhammad Ahmad 'Aashoor Jamaal Al-Koomee (Pg. 11).

[4] *Taareekh Ad-Da'wah Ilal-Islam Fee 'Ahd Al-Khulafaa Ar-Raashideen,* by Dr. Yusree Muhammad Haanee (Pg. 36).

[5] *Bukhaaree,* the Book of the Companions' Virtues, chapter, "The Superiority of Abu Bakr ﵁ (5/11)."

Abu Bakr was named As-Siddeeq because of his constant and unwavering belief in the Prophet ﷺ. 'Aaisha said, "(The night) after the Prophet ﷺ went on his night journey to Al-Masjid Al-Aqsa, the people began to talk about it (being in doubt about the possibility of the Prophet ﷺ being able to travel to and from Jerusalem in a single night). Some people apostatized (on that day), having previously believed in the Prophet ﷺ and having had faith in him. A number of men went to Abu Bakr and said, 'Will you not go to your companion? He claims that he went on a night-journey last night to Jerusalem!' He responded, 'And did he indeed say that?' They said, 'Yes.' He said, 'If he said that, then he spoke the truth.' They said, 'And do you truly believe him when he says that he traveled to Jerusalem last night and returned just before the beginning of this morning?' He said, 'Yes, I do indeed believe him about matters that are even more amazing than that: I believe him about news (i.e., revelation) that comes to him from the heavens in the early morning or in the afternoon.' And it is because of this incident that he was named Abu Bakr As-Siddeeq."[1]

3) As-Saahib

"As-Saahib" literally means "the Companion," a title that Allah ﷻ gave to Abu Bakr in the Noble Qur'an. Allah gave him that title because he was the Prophet's companion in the cave during their migration to Al-Madeenah. Allah ﷻ said:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ
عَزِيزٌ حَكِيمٌ﴾

[1] Al-Haakim (3/62, 63), who declared it to be authentic; and Adh-Dhahabee concurred.

> *"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr رضي الله عنه) were in the cave, and he ﷺ said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise."* (Qur'an 9: 40)

Scholars unanimously agree that "his companion" in this Verse refers to Abu Bakr As-Siddeeq رضي الله عنه. Anas رضي الله عنه reported that Abu Bakr رضي الله عنه once said to him, "While the Prophet ﷺ was in the cave (with me), I said to him, 'If one of them were to look at his feet, he would see us from underneath his feet.' The Prophet ﷺ said, 'O Abu Bakr, what would you think about (the safety and well-being) of two (people) when Allah is the third among them?'"[1]

4) Al-Atqaa

Al-Atqaa means the pious and righteous ones. In the following Verse, *Al-Atqaa* refers primarily to Abu Bakr As-Siddeeq رضي الله عنه:

﴿وَسَيُجَنَّبُهَا ٱلْأَتْقَى﴾

> *"And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell)."* (Qur'an 92: 17)

That Al-Atqaa in this Verse refers to Abu Bakr رضي الله عنه is a matter that we will further clarify (*In Sha Allah*) in our discussion of those Muslims who were tortured and whose freedom was purchased by Abu Bakr رضي الله عنه.

5) Al-Awwaah

There are at least two possible meanings of the word Al-Awwaah. It can mean someone who supplicates to Allah ﷻ a great deal, and it

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[1] *Bukhaaree*, the Companions' Virtues; *Hadeeth* number: 3653.

can also mean someone who is merciful and soft-hearted. Ibraaheem An-Nakha'ee said, "Abu Bakr was named Al-Awwaah because of his compassion and mercy (towards other people)."[1]

Second: His Birth and His Physical Description

Scholars agree that Abu Bakr ﷺ was born after the Year of the Elephant – the year during which Abraha marched towards Makkah with his army – which means that he was younger than the Prophet ﷺ. Beyond that general agreement, scholars disagree about the exact date of his birth. Some scholars maintain that he was born three years after the Year of the Elephant; others believe that he was born two years and six months after the Year of the Elephant; and yet others say that he was born two years and some months after the Year of the Elephant.[2] Born and raised in a house of noble lineage, Abu Bakr ﷺ was blessed with a very respectful upbringing; from a very young age, he gained the honor and the respect of his people.[3]

As for his physical attributes, he was white-skinned and skinny; some historians have related narrations which indicate that the white color of his skin was mixed with shades of yellow. His beard did not grow very long on his cheeks, and his back leaned forward to a certain degree. Because of his physical make-up – his skinniness – his lower garment would not stay in place, but would instead barely remain in place at the level of his hips. His face was gaunt, and while his forehead protruded outwards, his eye-sockets were deeply set in his face. And whereas his calves were skinny, his legs were muscular though lean. And after his hair turned white, he would dye it with henna and *Al-Katm* (a kind of shrub that was used for dyeing and that was very similar to henna).[4]

[1] *At-Tabaqaat Al-Kubraa* (3/171).

[2] *Seerah Wa-Hayaat As-Siddeeq*, by Majdee Fathee As-Sayyid (pg. 29); and *Taareekh Al-Khulafaa* (pg. 56).

[3] *Taareekh Ad-Da'wah Ilal-Islam Fee 'Ahd Al-Khulafaa Ar-Raashideen* (pg. 30).

[4] *Bukhaaree* (5895) and *Muslim* (2341) and Abu Bakr As-Siddeeq ﷺ, by Majdee As-Sayyid (pg. 32).

Third: His Family

Abu Bakr's father was 'Uthmān ibn 'Aamir ibn 'Amr, and his *Kunyah* — by which he was most famously known — was Abu Quhaafah ﷺ. Abu Quhaafah ﷺ embraced Islam on the day of the Makkah Conquest. By the time the Prophet ﷺ returned triumphantly to Makkah, Abu Quhaafah ﷺ had become a very old man. When Abu Bakr ﷺ took his father to the Messenger of Allah ﷺ in order to announce his entry into the fold of Islam, the Messenger of Allah ﷺ said, "O Abu Bakr, should you not have left him where he was, so that I could have went to visit him." Abu Bakr ﷺ said, "O Messenger of Allah ﷺ, he has a greater duty to come to you." As we can clearly see from this narration, to honor the elderly was the way of the Prophet ﷺ; and on another occasion, the Prophet ﷺ said, "He who does not honor the elderly among us and does not show mercy to the young among us, is not from us."[1] Abu Quhaafah ﷺ then officially announced his entry into the fold of Islam and made a pledge to follow the Messenger of Allah ﷺ.[2] It is related that the Messenger of Allah ﷺ congratulated Abu Bakr ﷺ for his father's entry into the fold of Islam and that he said to Abu Bakr ﷺ, "Change this (whiteness) in his hair (to another color)." At the time, Abu Quhaafah's hair was compared to a *Thughaamah* — a white plant that was then commonly compared to the whiteness in a person's hair.[3]

As for the mother of Abu Bakr ﷺ, her full name was Salmah bint Sakhr ibn 'Amr ibn Ka'ab ibn Sa'ad ibn Teem, and her *Kunyah* was Umm Al-Khair. She ﷺ embraced Islam during the earlier stages of the Prophet's *Da'wah*, a topic that we will (*In Sha Allah*) discuss in more detail in a later section of this work. Throughout his life, Abu Bakr ﷺ had a total of four wives, who

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[1] *At-Tirmidhee,* the Book of *Birr,* chapter 15.

[2] *Al-Isaabah* (4/375).

[3] *Al-Isaabah* (4/375).

bore for him six children: three sons and three daughters. The following were his wives:

1) Qateelah bint 'Abdul-'Uzzah ibn As'ad ibn Jaabir ibn Maalik

That Qateelah embraced Islam is not a point of agreement among scholars[1] , the main reason for that disagreement being that Abu Bakr had divorced her during the pre-Islamic days of ignorance. Qateelah was the mother of two of Abu Bakr's children: 'Abdullah and Asmaa. Although Qateelah did not migrate to Al-Madeenah, she did go there to visit her daughter, Asmaa. She brought with her gifts, some cream and cooking fat, but Asmaa refused not only to accept them for her, but also to grant her entry into her home. Asmaa felt conflicted on the inside: on the one hand, she was a Muslim and her mother was a polytheist; and on the other hand, her mother had given her birth, raised her, and showered a great deal of love upon her. As a polytheist, she was not deserving of Asmaa's respect and love; but as a mother, she had every right to be loved and respected. Confused and uneasy about the matter, Asmaa sent a message to 'Aaisha, requesting her to ask the Prophet ﷺ about her situation. The Prophet ﷺ gave this reply: "She (i.e., Asmaa) must grant her entry (into her home), and she must also accept her gift." And around the same time, Allah ﷻ revealed the Verse:

﴿لَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ﴾

"Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity." (Qur'an 60: 8)

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[1] *At-Tabaqaat*, by Ibn Sa'ad (3/169), (8/249).

This Verse confirmed for believers that Allah ﷻ did not forbid them from being kind and generous in their dealings towards polytheists who had not persecuted them; furthermore, believers were informed that they should act justly with them, for indeed, "Allah loves those who deal with equity."

2) Umm Roomaan bint 'Aamir ibn 'Uwaimar ﵂

Umm Roomaan ﵂ was from the Banu Kinaanah ibn Khuzaimah tribe; her husband, Al-Haarith ibn Sakhbarah, died in Makkah, after which time Abu Bakr ﵁ married her. She was one of the early Muslims: she pledged to follow the Prophet ﷺ at an early stage during his *Da'wah*, and she had the distinction of having migrated to Al-Madeenah. She gave birth to two of Abu Bakr's children: 'Abdur-Rahmaan ﵁ and 'Aaisha ﵂. Having lived a fruitful and blessed life, Umm Roomaan ﵂ died in Al-Madeenah in the year 6 H.

3) Asmaa bint 'Umais ibn Ma'bad ibn Al-Haarith ﵂

Asmaa's *Kunyah* was Umm 'Abdullah, which perhaps refers to a child she had with Ja'far ﵁. One of the first Muslims to perform migration for the sake of Allah ﷻ, Asmaa embraced Islam at a very early stage of the Prophet's *Da'wah*, even before the Muslims turned the house of Al-Arqam into a secret meeting place. She pledged to follow the Messenger of Allah ﷺ, and then because of the persecution that she and her husband Ja'far ibn Abu Taalib ﵁ were afflicted with at the hands of the Quraish, they both migrated to Abyssinia. At the behest of the Prophet ﷺ, they stayed in Abyssinia for a number of years. Then, just before the conquest of Khaibar, the Prophet ﷺ sent word to them that they should return, and they performed migration for a second time — this time, from Abyssinia to Al-Madeenah. Shortly thereafter, Ja'far ﵁ was martyred on the Day of Mo'tah. Abu Bakr ﵁ then married her, and she later gave birth to one of his sons: Muhammad. Asmaa ﵂ made important contributions towards the preservation of the Prophet's *Sunnah*: She memorized sayings

of the Prophet ﷺ and then passed them on to others. Among the Companions ﷺ who related narrations from her were 'Umar ﷺ, Abu Moosa ﷺ, 'Abdullah ibn 'Abbaas ﷺ, and Umm Al-Fadl (the wife of Al-'Abbaas) ﷺ. One of things Asmaa ﷺ could be proud of was the fact that she had such noble in-laws, such as the Messenger of Allah ﷺ, Hamzah ﷺ, and Al-'Abbaas ﷺ.

4) Habeebah bint Khaarijah ibn Zaid ibn Abu Zuhair ﷺ

Habeebah ﷺ was a member of the *Ansaar,* and more specifically, she was a member of the Khazraj tribe. It was shortly after Abu Bakr ﷺ died that Habeebah ﷺ gave birth to the last of his daughters, Umm Kulthoom ﷺ. Abu Bakr ﷺ lived with Habeebah ﷺ in As-Sunh, a district in Al-Madeenah that was inhabited by the Banu Al-Haarith clan of the Khazraj tribe.

Abu Bakr's Children

1) 'Abdur-Rahmaan ibn Abu Bakr ﷺ

When one studies the biography of the Prophet ﷺ — especially the Makkan phase of his biography — one finds many examples of families in which parents remained disbelievers while their children entered into the fold of Islam. Rare were the examples of parents who embraced Islam while their children remained disbelievers. Nonetheless, Abu Bakr ﷺ and 'Abdur-Rahmaan belonged to the latter category: Abu Bakr ﷺ was the first adult male to embrace Islam, and 'Abdur-Rahmaan remained a polytheist for many years afterwards. The two of them even had to face one another during battles that took place between the Quraish and the Muslims.

The eldest of Abu Bakr's sons, 'Abdur-Rahmaan ﷺ embraced Islam on the day of the Al-Hudaibiyyah Treaty. He then became a good and practicing Muslim, and he tried in the years that followed to constantly remain in the company of the Messenger of Allah ﷺ. Among his many accomplishments, he ﷺ quickly

became renowned for his bravery on the battlefield.[1]

2) 'Abdullah ibn Abu Bakr ﷺ

'Abdullah ﷺ is perhaps best remembered for his important contributions to the success of the Prophet's migration to Al-Madeenah. During the days that followed the Prophet's departure from Makkah, 'Abdullah ﷺ would stay in Makkah and gather information from the Quraish about their plans to capture the Prophet ﷺ. And during each of those nights, he would stealthily make his way to the cave in which the Prophet ﷺ and Abu Bakr ﷺ were hiding, in order to convey to them the information he had gathered. Years later, on the day of the siege of At-Taaif, 'Abdullah ﷺ was hit with an arrow, which resulted in a wound that continued to bother him until he died a martyr in Al-Madeenah during the caliphate of his father ﷺ.

3) Muhammad ibn Abu Bakr ﷺ

Son of Asmaa bint 'Umais ﷺ, Muhammad ﷺ was born during the year of the Farewell Pilgrimage. A *Quraishee* youth, Muhammad ﷺ was raised in the household of 'Ali ibn Abee Taalib ﷺ. During the period of his caliphate, 'Ali ﷺ appointed Muhammad ﷺ governor of Egypt, and it was during his stay in Egypt that Muhammad was killed.[2]

4) Asmaa bint Abu Bakr ﷺ

Older than 'Aaisha ﷺ, Asmaa was given the name "The One with the Band." She ﷺ was named thus because, when the Prophet ﷺ and Abu Bakr ﷺ were preparing to leave Makkah, Asmaa ﷺ made a *Sufrah* (a mat that is used for eating) in a bag for her father, and she then cut a piece of her band off and tied it to the mouth of the bag. After she did that, the Prophet ﷺ gave her the name, "The One with the Band." Asmaa ﷺ was married to

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[1] *Al-Bidaayah Wan-Nihaayah* (6/346).

[2] *Nasab Quraish* (pg. 277), and *Al-Istee'aab* (3/1366).

the eminent Companion Az-Zubair ibn Al-'Awwaam ﷺ. And when she migrated to Al-Madeenah, she was pregnant with 'Abdullah ibn Az-Zubair ﷺ. She gave birth to him after she arrived in Al-Madeenah, which was significant because 'Abdullah ﷺ was the first Muslim child to be born after the migration of the Prophet ﷺ.

Asmaa bint Abu Bakr ﷺ lived a productive and long life. Even when she reached the old age of one-hundred, she still had her teeth, and she was still as intelligent as ever, which is not surprising considering the fact that she exercised her brain on a daily basis. Whereas many old people find little to do with their time, she benefited the Muslim nation, relating *Hadeeth* narrations to students who visited her. Among the narrators who related narrations from her were 'Abdullah ibn 'Abbaas ﷺ; her children, 'Abdullah, 'Urwah, and 'Abdullah ibn Abu Mulaikah; and others. She made contributions to the Muslim nation not just with her knowledge, but with her wealth as well, spending generous sums of money on the poor and needy. Asmaa ﷺ died in Makkah in the year 73 H.

5) 'Aaishah ﷺ — the Mother of the Believers

One of 'Aaishah's titles was "The Truthful One, Daughter of the Truthful One." Her marriage contract with the Messenger of Allah ﷺ was agreed upon when she was six years old, and their marriage together was later consummated when she was nine years old. The Messenger of Allah ﷺ gave her the *Kunyah* Umm 'Abdullah. 'Aaishah ﷺ did not have any children, so the reader would do well to ask why she was given a *Kunyah* — Umm 'Abdullah, or, Mother of 'Abdullah. It was a normal practice in Arab culture and society for one to take on a *Kunyah* even though one did not have any children; suffice it to say there are many examples of this throughout Arab history.

Of all women throughout the history of Islam, 'Aaishah ﷺ was, without a doubt, the most knowledgeable. In regard to certain

aspects of the Prophet's life, she was even more knowledgeable than the most learned of the Prophet's male Companions ﷺ. As much as someone like Abu Hurairah ﷺ tried to adhere to the company of the Prophet ﷺ, he had no access to the private, family life of the Prophet ﷺ; what he knew about the Prophet's private, family life he learned from the Prophet's wives. 'Aaishah ﷺ had complete access to the private, family life of the Prophet ﷺ, and so she was able to relate many *Hadeeth* narrations about that aspect of his life, something that others were not able to do; in this regard, she surpassed all of the Prophet's wives. She was young, intelligent, and blessed with an amazingly retentive memory. And after the Prophet ﷺ died, she dedicated the rest of her life to disseminating the knowledge she had learned from the Prophet ﷺ. When the famous *Taabi'ee* Masrooq would relate a *Hadeeth* narration on the authority of 'Aaishah ﷺ, he would say, "The Truthful One, Daughter of the Truthful One, whose innocence was confirmed (by Allah through revelation), and who was the beloved one of the one who was beloved to Allah (i.e., the Prophet ﷺ), related to me...," and then he would proceed to relate the narration. 2210 of 'Aaishah's narrations are recorded in *Hadeeth* compilations; of those, Bukhaaree and Muslim are in agreement about one-hundred and seventy-four *Ahaadeeth*; Bukhaaree related an additional fifty-four *Ahaadeeth* from her, and Muslim related another sixty-nine *Ahaadeeth* from her. Like her husband ﷺ and father ﷺ before her, 'Aaishah ﷺ died at the age of sixty-three. She died in the year 57 H, without ever having given birth to a child.[1]

6) Umm Kulthoom bint Abu Bakr ﷺ

Her mother was Habeebah bint Khaarijah ﷺ, and she was born shortly after Abu Bakr ﷺ died. At the time of Abu Bakr's death, two of 'Aaishah's brothers were still alive, and her only sister, Asmaa, was also still alive; so needless to say she was surprised

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[1] *Tabaqaat ibn Sa'ad* (8/58).

when her father, while on his deathbed, said to her, "They are indeed your two brothers and your two sisters." 'Aaishah said, "Here is Asmaa. I know her, but who is my other sister?" Abu Bakr said, "She is in the stomach of (Habeebah) bint Khaarijah. It has been cast into my mind that that child (which is now in the womb of Habeebah) is a baby girl." His intuitive feeling came true, for shortly after his death, Habeebah gave birth to a baby girl — Umm Kulthoom bint Abu Bakr.[1]

Talhah ibn 'Ubaidullah married Umm Kulthoom but then died on the day of Al-Jamal. During her period of waiting which followed her husband's death, she performed *Hajj* in the company of 'Aaishah.

These were the members of Abu Bakr's blessed household — a household of Islam and *Eemaan* (Faith). Abu Bakr's family was the only one that contained members of four different generations who were Companions of the Messenger of Allah. 'Abdullah ibn Az-Zubair; his mother, Asmaa; her father, Abu Bakr; and his father, Abu Quhaafah — these were all Companions of the Messenger of Allah. Abu Bakr's family consisted of four generations of Companions from another part of their family tree as well: Muhammad ibn 'Abdur-Rahmaan; his father, 'Abdur-Rahmaan; his father, Abu Bakr; and his father, Abu Quhaafah.

The members of Abu Bakr's household were all believers; not a single one of them was a hypocrite. During the era of the Companions, it would be said: "*Eemaan* (Faith) has its households, and hypocrisy has its households. One of the households of *Eemaan* among the *Muhaajiroon* is the household of Abu Bakr. Some of the households of *Eemaan* among the *Ansaar* are those of the Banu An-Najjaar clan."[2]

[1] *At-Tabaqaat* (3/195).

[2] Abu Bakr As-Siddeeq (1/280), by Muhammad Maalullah — in an extract taken from *Minhaaj As-Sunnah*, by Ibn Taymiyyah.

Fourth: Abu Bakr's Life Prior to the Advent of Islam

We have hitherto established the fact that Abu Bakr ﷺ was a member of Quraish's nobility. But even within the ranks of Quraish's nobility, Abu Bakr ﷺ ranked very high, for certain noblemen were given key, high-status positions, and Abu Bakr ﷺ was one of them. The following is a list of those high-ranking noblemen:

1) Khaalid ibn Al-Waleed from the Banu Makhzoom clan; he was in charge of certain matters that pertained to war.

2) Al-'Abbaas ibn 'Abdul-Muttalib from the Banu Haashim clan, who had the honour of providing drink to pilgrims during the *Hajj* season — an honour that continued to remain his even after the advent of Islam.

3) Abu Sufyaan ibn Harb from the Banu Umayyah clan; with him was Al-'Iqaab, the war banner of the Quraish. The Quraish had no overall chieftain, per say, but it was understood among them that, if they could not agree upon a leader during emergency situations, they would all compromise on choosing Abu Sufyaan to lead them.

4) Al-Haarith ibn 'Aamir from the Banu Naufal clan; it was his responsibility to disperse charity money that the Quraish had contributed for poor pilgrims or pilgrims who were cut off from their journey, not having enough money to return to their homeland.

5) 'Uthmān ibn Talhah ibn Zum'ah ibn Al-Aswad from the Banu Asad clan; he was in charge of the governing council of the Quraish: Whenever the leaders of the Quraish consulted among themselves about a matter, they would not make a final decision until they first discussed the matter with him.

6) Abu Bakr As-Siddeeq ﷺ from the Banu Teem clan; he was in charge of matters that pertained to debts and blood money. If Abu Bakr ﷺ agreed to take responsibility — on his own behalf and on behalf of the Quraish — of paying someone's debt or blood money, other members of the Quraish would help him. If someone else agreed to do the same, that person would receive no help or encouragement whatsoever from other members of the Quraish.

7) 'Umar ibn Al-Khattaab from the Banu 'Adee clan; he was the chief ambassador of the Quraish during the pre-Islamic days of ignorance.

8) Safwaan ibn Umayyah from the Banu Jumh clan; he was recognized as an authority in the matter of *Al-Azlaam*. *Al-Azlaam* was a practice whereby, if one had to make a decision about a matter, he would draw lots. One lot had written on it, "Do"; another had written on it, "Don't do"; and the third had nothing written on it at all. So, for example, if a person wanted to embark upon a journey, he would draw lots with *Al-Azlaam* to help him decide whether or not he should go.

9) Al-Haarith ibn Qais from the Banu Sahm clan; he acted as a kind of governor in Makkah, and he was in charge of the money and wealth that people would give to their idols.

During the pre-Islamic days of ignorance, Abu Bakr ﷺ became renowned for certain qualities and achievements, among which are the following:

1) His Knowledge of Genealogy

Abu Bakr ﷺ was the pre-eminent Arab genealogist of his time, possessing expert knowledge not just of the history of the Quraish, but also of the history of other Arab tribes. He went on to become the teacher of many students who later became eminent genealogists in their own right. And his knowledge of Arab tribes

and their lineages proved useful on various occasions after the advent of Islam, such as when the Prophet ﷺ was seeking out the help and protection of tribal chieftains prior to his migration to Al-Madeenah. Even prior to the advent of Islam, Abu Bakr ﷺ had a noble character and an upright disposition, traits that served him well in society, as a businessman, and even as a genealogist. For whereas other genealogists of his time mentioned the shameful aspects of certain family trees, Abu Bakr ﷺ abstained from doing the same: He knew both the good and shameful aspects of the family trees of Arab tribes, but he would speak only about the former to the exclusion of the latter. After the advent of Islam, Abu Bakr ﷺ became the most knowledgeable Companion regarding the teachings of Islam, but he was still recognized for his knowledge of genealogy. 'Aaishah ﷺ related that the Messenger of Allah ﷺ said, "Verily, Abu Bakr is the most knowledgeable person among the Quraish about the lineages of the Quraish."[1]

2) His Business

During the pre-Islamic days of ignorance, Abu Bak ﷺ was a businessman. He would go on business trips to Busrah in Ash-Sham (Syria and surrounding regions) and to other cities as well. His initial investment capital was forty-thousand *Dirhams*. A wealthy man, he would, even prior to the advent of Islam, spend generously on the poor and needy. And if he was not the richest Qurashee businessman, he was one of the most respected of them, having had a reputation for fairness and generosity in his business dealings. As a result of his reputation, profits would come to him, and he did not have to run after profits. If people feared being cheated in a business transaction, they would take their business to Abu Bakr ﷺ, knowing fully well that he would not cheat them, but would instead be fair and true to his word.

[1] *Muslim* (2490), and At-Tabaraanee in *Al-Kabeer* (3582).

3) The Degree to which the Quraish Loved Him

Many people among the Quraish were born with noble lineages, and even though a noble lineage guaranteed a person a high ranking within the ranks of *Quraishee* society, it did not guarantee that that same person would be loved and respected by other members of the Quraish. That is because love and respect are things that a person earns. With this understanding in mind, one should not be surprised to learn that Abu Bakr ﷺ was universally loved by all members of the Quraish – by the nobility, by businessmen, by scholars, and by the poor and weak alike. Everyone had reason to love him: The noblemen loved him because he exemplified the wonderful characteristics of a true *Quraishee* nobleman; businessmen loved him because of his fair and honest trade practices; scholars loved him because he was one of the pre-eminent Arab scholars of his time; the poor and needy loved him because of how generous he was with his money; and all of the above-mentioned groups loved him because of his generous hospitality, for he would often invite many people to his home to partake in meals with him.

Ibn Dughnah, the chief of the Qaarah tribe, knew Abu Bakr ﷺ during the pre-Islamic days of ignorance. The two of them had not met one another for a very long time, but they then crossed paths again when Abu Bakr ﷺ decided to leave Makkah (this was prior to his actual migration with the Prophet ﷺ). Once he was outside of Makkah, he came across Ibn Dughnah, who, upon learning of Abu Bakr's plight and his forced departure from Makkah, told him that he didn't deserve to be expelled from Makkah, for he was someone who "joined ties of family relations, helped people who were afflicted with calamities, provided for the needy, and was noble and upright in his dealings and actions."[1] The most striking aspect of this narration, as Imam Ibn Hajar pointed out, is that Ibn Dughnah described Abu Bakr ﷺ with almost the same words that Khadeejah ﷺ used when she

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[1] *Al-Bukhaaree*, The Book of *Manaaqib Al-Ansaar* (3905).

described the Prophet ﷺ after he received revelation for the first time; this proves that, prior to the advent of Islam, both the Prophet ﷺ and Abu Bakr ؓ shared common values and had similar qualities. It is not surprising, therefore, that they were such close friends both prior to and after the advent of Islam.

Like the Prophet ﷺ, Abu Bakr ؓ never drank alcohol during the pre-Islamic days of ignorance. It was not a matter of not liking the taste of alcohol, but rather it was that Abu Bakr ؓ knew the ill-effects of alcohol and wanted to preserve his dignity and honour at all times. Yes, alcohol became forbidden in Al-Madeenah; but back in Makkah, prior to the advent of Islam, Abu Bakr ؓ forbade himself from the act of drinking alcohol. It is related that he once passed by a drunken man who had a piece of feces in his hand and who was bringing it closer to his mouth, as if he were about to eat it. In fact, in the drunken state he was in, he was about to eat it, but as he brought it closer to his mouth, its foul smell awoke in him the reality of what he was doing. Abu Bakr ؓ became disgusted not just by the man but also by the actual practice of drinking alcohol and becoming inebriated. Later on in his life, he was once asked, "Did you ever drink alcohol during the pre-Islam days of ignorance," to which he responded, "I seek refuge in Allah (i.e., no!)." When asked why, he said, "I valued the idea of preserving my honour and dignity, and I realized that a person who drinks alcohol gives up his honour and dignity (by perpetrating lewd and vile acts while he is in a drunken state)."[1] According to another narration, 'Aaishah ؓ said, "Both Abu Bakr and 'Uthmān abstained from drinking alcohol during the pre-Islamic days of ignorance."[2]

Abu Bakr ؓ was similar to the Prophet ﷺ in another important respect as well: Throughout his entire life, he never even once performed prostration to an idol. This was an important distinction since almost all of the other Companions of the

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[1] *Seerah Wa-Hayaat As-Siddeeq,* by Majdee Fathee (pg. 34).

[2] *Taareek Al-Khulafaa,* by As-Suyootee (pg. 49).

Messenger of Allah ﷺ were idol-worshippers prior to the advent of Islam. When Abu Bakr ﷺ reached the age of puberty, his father took him to a temple that was filled with idols. Pointing to the idols, his father said, "These are your gods." Abu Bakr ﷺ, precociously intelligent as he was even then, decided to put the matter to the test: He approached an idol and said, "I am hungry, so feed me." When the idol did not respond, he said to it, "I am naked, so attire me in clothing." When it did not respond again, he threw a stone at it, and it fell down onto its face. Thus he came to realize – without the help and guidance of a Prophet or of revelation – that worshipping idols was an undignified and senseless thing to do.

Considering his noble and virtuous disposition prior to the advent of Islam, it is not surprising that he later became the best and noblest of all of the Prophet's Companions ﷺ; after all, the Prophet ﷺ said to his Companions ﷺ, "The best among you during the pre-Islamic days of ignorance are the best among you (now) in (their) Islam, if they develop an understanding (of the religion)."[1]

One of the truly striking aspects of Abu Bakr's character prior to the advent of Islam was that he had neither a guide nor a teacher to teach him right from wrong. We know that the Prophet ﷺ was protected from evil prior to Islam because he was being prepared for Prophethood; or in other words, that the Prophet ﷺ was saved from evil is something that one would expect from him when one studies his biography. Abu Bakr ﷺ, on the other hand, was a common man; and yet in many ways he was like a twin brother of the Prophet ﷺ prior to the advent of Islam: almost everyone else from the Quraish followed one way of life, while the Prophet ﷺ and Abu Bakr ﷺ followed a completely opposite way of life. Their similar values and qualities made a deep and lasting friendship between them an almost foregone conclusion; then, with the advent of Islam, their ties of friendship and brotherhood became stronger than ever before.

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[1] *Taareekh Ad-Da'wah Fee 'Ahd Al-Khulafaa Ar-Raashideen* (pg. 43).

In regard to Abu Bakr's life prior to the advent of Islam, it is sufficient to say that he spent his time wisely, developing noble traits and thinking out for himself the answers to many of life's important questions. Everyone who knew him respected him and loved him dearly. Even after the advent of Islam, the Quraish would find fault with or make fun of the Prophet's Companions ﷺ, but they would not do the same with Abu Bakr ﷺ; no, they respected him too much, and so the sole thing they faulted him for was the fact that he believed in Allah ﷻ and His Messenger ﷺ, and that was enough to transform him in their minds from an admired and beloved nobleman to a bitter and despised foe.[1]

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[1] *Minhaaj As-Sunnah,* by Ibn Taymiyyah (4/288, 289), and Abu Bakr As-Siddeeq *Afdalus-Sahaabah Wa-Ahaqqihim Bil-Khilaafah,* by Muhammad 'Abdur-Rahmaan Qaasim (pgs. 18 and 19).

Chapter 2

His Islam and His Preaching of Islam; the Trials He Endured; and His First Migration

First: His Islam

Islam was the beginning of a blessed and new life for Abu Bakr ﷺ and the beginning of a productive and meaningful existence. But in another very real sense, Islam represented the end for Abu Bakr ﷺ — the end of a lifelong search for the truth. The Prophet ﷺ taught us that every newborn child is born upon a sound and inherently good nature; or in other words, every newborn enters into this world as a Muslim. It is then his parents who turn him into a Jew, Christian, Magian, etc. As for Abu Bakr ﷺ, his inborn sound nature remained strong with him for his first thirty-eight or so years of his life. Throughout that time, he was looking for the truth — for the religion that was in harmony with his sound and uncorrupted nature.

As a successful businessman, Abu Bakr ﷺ traveled far and wide throughout the Arabian Peninsula. He met with the adherents of various religions, and he was particularly interested in his Christian acquaintances and with those people who spoke about monotheism, about the belief in the one true God. One incident in particular had a profound impact on his thinking. He was sitting down in the courtyard of the Ka'bah, when he heard Zaid ibn 'Amr ibn Nufail and Ibn Abee As-Salt engaged in a conversation. He heard one of them say that the time was drawing near when a Prophet would be sent to mankind. Abu Bakr ﷺ later recounted what happened next: "Prior to that time, I had never heard about a Prophet that was about to be sent (to mankind). I went to Waraqah ibn Naufal, a man who would frequently stare at the sky and who would often whisper (invocations) to himself. When I saw him, I accosted him and told him about what I had heard. He said, 'Yes, O son of my brother. I am a person who is familiar with (revealed) books and (divinely revealed) knowledge. Indeed, this Prophet that is awaited has the noblest lineage among all Arabs. I have some knowledge about genealogy, and I know that your people have the best lineages among all Arabs.' I said, 'O my uncle, what does a Prophet say?' He said, 'He says what is spoken to him (by the angel Jibreel). He does not do injustice; he does not help others perpetrate injustice; and he does not tolerate injustice.' Then when the Messenger of Allah ﷺ was sent, I believed him and had faith in him."

During the pre-Islamic days of ignorance, Abu Bakr ﷺ would memorize the poems of poets who spoke about the theme of Monotheism. One day the Prophet ﷺ asked his Companions, "Who among you has memorized the speech (poetry) of Qiss ibn Saa'idah, which he [recited] in the 'Ukkaadh marketplace?" Here, the Prophet ﷺ was referring to an incident that had taken place years earlier, prior even to the advent of Islam. All of his Companions ﷺ remained silent except for Abu Bakr ﷺ, who said, "Verily, I have memorized his poetry, O Messenger of Allah ﷺ." He then went on to recite the poetry of Qiss, who — in front of an

audience of polytheists at the 'Ukkaadh marketplace — had sworn that "Allah has a religion that is more beloved to Him than the religion that you (i.e., the polytheists of the Quraish and of other Arab tribes) are upon." Abu Bakr ؓ did not forget the words of Qiss; in fact, he kept them with him for many years after he heard them, and was able to recite them from memory to the Messenger of Allah ﷺ and his Companions ؓ.

The Prophet ﷺ informed his Companions ؓ that, whenever he invited a person to Islam, that person would hesitate before making up his mind to embrace Islam — except for Abu Bakr ؓ, who neither hesitated nor wavered, but instead immediately embraced Islam and believed in the Messenger of Allah ﷺ. This should not come as a surprise to those who are familiar with Abu Bakr's life prior to the advent of Islam: Just as the Prophet ﷺ was being prepared for the first 40 years of his life for the duties of Prophethood, so too was Abu Bakr ؓ being prepared for the first 38 years of his life for Islam and for becoming a Companion of the Messenger of Allah ﷺ. Another incident attests to this reality: During one of his journeys to Ash-Sham, Abu Bakr ؓ met a monk named Buhairah, whom he wanted to consult regarding a dream he had seen. Buhairah asked, "Where are you from?" Abu Bakr ؓ replied, "From Makkah." Buhairah then asked him which tribe he was from, and Abu Bakr ؓ replied, "From the Quraish." Buhairah asked, "What is it that you do?" Abu Bakr ؓ answered, "I am a businessman." Then, having listened to Abu Bakr ؓ as he related to him his dream, Buhairah said, "If Allah makes your dream come true, a Prophet will be sent from among your people; you will be his minister during his lifetime, and his *Khaleefah* (successor) after his death." Abu Bakr ؓ then kept Buhairah's interpretation a secret, which he shared with no one.[1]

Perhaps the main reason why Abu Bakr ؓ did not hesitate before he embraced Islam was that he was intimately acquainted with the Prophet ﷺ during the pre-Islamic days of ignorance.

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[1] *Al-Khulafaa Ar-Raashidoon*, by Mahmood Shaakir (pg. 34).

Like every other member of the Quraish, Abu Bakr knew that Muhammad ﷺ was trustworthy and honest; but he knew him more intimately than did other members of the Quraish, and he came to know him for his other wonderful qualities as well. Abu Bakr knew that Muhammad ﷺ was so honest that he would not lie even about small matters, never mind about the honor of other people; he consequently knew that it was impossible for Muhammad ﷺ to lie about Allah.[1]

Upon inviting Abu Bakr to Islam, the Messenger of Allah ﷺ said, "Verily, I am the Messenger of Allah ﷺ and His Prophet. He sent me (to invite others) to worship Allah alone, and He has no partner. So worship Allah alone, and know that (your) loyalty is based on obedience to Allah." Abu Bakr responded by immediately embracing Islam and pledging to help and support the Messenger of Allah ﷺ, a pledge that he then continued to fulfill until the end of his life. Years later, the Messenger of Allah ﷺ said to his Companions, "Verily, when Allah sent me to you, you said (to me), 'You are lying (here, the Prophet ﷺ was of course referring to those members of the Quraish who had initially disbelieved in him)'; meanwhile, Abu Bakr said (about me), 'He has spoken the truth.' He then consoled me by sacrificing (for the cause of Islam) his self and his wealth. So will you not then leave alone my companion for me (and abstain from bothering or harming him)?" The Prophet ﷺ repeated these words twice.[2]

Thus Abu Bakr became the first free man to embrace Islam. Ibraaheem An-Nakha'ee, Hassaan ibn Thaabit, Ibn 'Abbaas, and Asmaa bint Abu Bakr — each of them maintained that Abu Bakr was the first person to embrace Islam. And Yousuf ibn Ya'qoob Al-Maajishoon said, "I would meet with my father and our noble scholars: Muhammad ibn Al-Munkadir, Rabee'ah ibn 'Abdur-Rahmaan, Saalaih ibn Kaisaan, Sa'ad ibn Ibraaheem, and

[1] *Taareekh Ad-Da'wah Fee 'Ahd Al-Khulafaa Ar-Raashidoon* (pg. 44).

[2] *Al-Bukhaaree, Kitaab Fadaail Ashaab An-Nabee* (3661).

'Uthmān ibn Muhammad ibn Al-Akhnas. And each one of them did not have even the slightest doubt that the first person who embraced Islam was Abu Bakr ﷺ."[1] Also, Ibn 'Abbaas ﷺ said, "The first person to pray (other than the Prophet ﷺ) was Abu Bakr ﷺ."

Nonetheless, the question of who was the first to embrace Islam has remained a point of disagreement among historians over the centuries. Some scholars — such as those that are mentioned above — state positively that Abu Bakr ﷺ was the first person to embrace Islam; others are equally certain that 'Ali ﷺ was the first person to embrace Islam; some say that Zaid ibn Haarithah ﷺ was the first to embrace Islam; and yet others assert that Khadeejah ﷺ was the first person to embrace Islam. Imam Ibn Katheer (may Allah have mercy on him) brought all of the above-mentioned views into harmony when he wrote, "Khadeejah ﷺ was the first woman to embrace Islam; Zaid ibn Haarithah ﷺ was the first freed slave to embrace Islam; and 'Ali ibn Abee Taalib ﷺ was the first child to embrace Islam — for he was a young a child at the time: he had not even reached the age of puberty. All of the above-mentioned people constituted, at the time, the members of the Prophet's household. And finally, Abu Bakr As-Siddeeq ﷺ was the first free man to embrace Islam."[2]

The Prophet ﷺ was overjoyed when Abu Bakr ﷺ embraced Islam. 'Aaishah ﷺ said, "After the Prophet ﷺ was done presenting his message to Abu Bakr ﷺ, and after Abu Bakr ﷺ embraced Islam, the Messenger of Allah ﷺ walked away, happier at that moment than anyone else in Makkah; and his happiness stemmed from the fact that Abu Bakr ﷺ had just embraced Islam."[3] The early days of the Prophet's mission were trying for him, but Allah ﷻ helped him during those difficult days through the encouraging words of Khadeejah ﷺ and Abu Bakr's entry into

[1] *Sifatus-Safwah* (1/237), and Ahmad in *Fadaail As-Sahaabah* (3/206).

[2] *Al-Bidaayah Wan-Nihaayah* (3/26, 28).

[3] *Al-Bidaayah Wan-Nihaayah* (3/29).

the fold of Islam. The Prophet ﷺ knew and appreciated Abu Bakr's worth: He was a paragon of virtue, and he was universally loved and respected for his knowledge and noble characteristics. His entry into the fold of Islam, therefore, was nothing short of a great victory for the Prophet ﷺ and for Islam.

Second: Abu Bakr رضي الله عنه Preaches the Message of Islam

From the moment he embraced Islam, Abu Bakr رضي الله عنه learned that Islam was a religion not of stagnation, but of movement, action, and struggle; and he learned that a person does not develop complete Faith until he sacrifices his soul and all that he owns for the cause of Islam. Allah ﷻ said:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۖ
وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

"Say (O Muhammad ﷺ): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Qur'an 7: 162, 163)

With that understanding in mind, Abu Bakr رضي الله عنه went out and put into practice this Verse of the Noble Qur'an:

﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ
أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

"Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." (Qur'an 16: 125)

As I have hitherto mentioned, Abu Bakr ﷺ was universally loved by the Quraish — by noblemen, businessmen, scholars, and the poor. But perhaps he wielded his greatest influence on scholars and on the intellectuals of society. The intellectual class of *Quraishee* society consisted mainly of men between the ages of twenty and forty; those men were usually from the nobility, for, possessing status and wealth, they did not need to spend all of their days on business, but could instead spend much of their time on scholarly pursuits. Abu Bakr ﷺ went to such men and presented the teachings of Islam to them, and his efforts reaped wonderful fruits, for all of the following men — men who became eminent Companions in their own right — embraced Islam at his hands: Az-Zubair ibn Al-'Awwaam ﷺ, 'Uthmān ibn 'Affān ﷺ, Talhah ibn 'Ubaidullah ﷺ, Sa'ad ibn Abee Waqqaas ﷺ, 'Uthmān ibn Madh'oon ﷺ, Abu 'Ubaidah ibn Al-Jarraah ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, Abu Salamah ibn 'Abdul-Asad ﷺ, and Al-Arqam ibn Abee Al-Arqam ﷺ. Each of them went and officially embraced Islam in the presence of the Messenger of Allah ﷺ, and each of them then went on to preach the message of Islam to others.

Abu Bakr ﷺ achieved success in his *Da'wah* efforts not just among his circle of friends but also within his family. Each of the following members of his household embraced Islam during those early days of the Prophet's mission: Asmaa ﷺ; 'Aaishah ﷺ; 'Abdullah ﷺ; Umm Roomaan ﷺ; and Abu Bakr's servant, 'Aamir ibn Fuhairah ﷺ.

It is an understatement to say that Abu Bakr ﷺ was a successful *Daa'ee* (caller to the message of Islam). But it is not surprising that he was so successful as a *Daa'ee* if one considers the qualities he possessed: sincerity, a noble character, generosity, truthfulness, modesty, gentleness, affability, and the list goes on and on. Every Muslim who invites others to embrace Islam would do well to keep in mind the qualities and traits that made Abu Bakr ﷺ such a successful *Daa'ee*.

Third: Trials and Tribulations

True, weak Companions ﷺ and slaves were the most susceptible of all Muslims to persecution and torture at the hands of the Quraish, but even Muslims from the upper classes of Makkah were not saved from one form of persecution or another. Abu Bakr ﷺ was no exception: In fact, on one occasion, Abu Bakr ﷺ was beaten so badly that he almost died as a result.

When there were only 38 male Muslims, Abu Bakr ﷺ urged the Messenger of Allah ﷺ to openly preach the message of Islam, but the Prophet ﷺ responded by saying, "O Abu Bakr, we are (as of yet) few in number." Abu Bakr ﷺ continued to urge the Prophet ﷺ to openly preach until, one day, the Muslims spread out in different parts of the *Masjid*, with each man remaining in the midst of his clan. Abu Bakr ﷺ then stood up to deliver a sermon, while the Messenger of Allah ﷺ remained seated. On that day, Abu Bakr ﷺ became the first person (from this nation) to deliver a sermon in which he invited people unto Allah ﷻ and His Messenger ﷺ. The polytheists did not idly listen to his sermon; instead, they became enraged and charged towards Abu Bakr ﷺ and the other Muslims. In various parts of the *Masjid*, the Quraish were giving a severe beating to the Muslims. Abu Bakr ﷺ was both trampled upon and beaten severely; using his shoes, the evildoer 'Utbah ibn Rabee'ah began to viciously strike Abu Bakr ﷺ on his face. So severely was Abu Bakr ﷺ beaten, and so much blood flowed down his face, that it became difficult to discern between his face and the back of his head.

Had the beating continued, Abu Bakr ﷺ might have died; in fact, even as matters stood, he ﷺ did almost die. But his fellow clansmen from Banu Teem came, although somewhat belatedly, to defend him. They pushed the attacking mob away and carried Abu Bakr ﷺ to his home, feeling certain that he ﷺ had died. Members of the Banu Teem clan then returned to the *Masjid* and proclaimed, "By Allah, if Abu Bakr dies, we will indeed kill

'Utbah ibn Rabee'ah." They then returned to Abu Bakr, and Abu Quhaafah — Abu Bakr's father — as well as other members of Banu Tameem tried to speak to him until he finally revived at the end of the day and spoke to them. But rather than answer their questions, and rather than worry about his own condition, Abu Bakr asked them how the Prophet ﷺ was doing. Since they were not Muslims, and since they cared about Abu Bakr's welfare particularly because he was from their clan — as opposed to the Prophet ﷺ — they were rather upset by what Abu Bakr had said, and they reproached him, reminding him that he should be worried about staying alive, for though he had regained consciousness, he was still extremely weak and bruised from the beating he had taken. His fellow clansmen urged his mother, Umm Al-Khair, to give him food and drink. And when the two of them were then left alone together, Umm Al-Khair implored Abu Bakr to partake of some nourishment, but Abu Bakr kept asking about the Prophet ﷺ. It wasn't surprising that no one from Banu Teem knew how the Prophet ﷺ was doing, since it was hard to make out what had happened during the chaotic violence that had just taken place, and since the Prophet ﷺ was, like Abu Bakr, being taken care of by his fellow clansmen, the men of Banu Hashim.

"By Allah, I have no knowledge of your companion (i.e., of how he is doing now)," said Umm Al-Khair. Abu Bakr said, "Go to Umm Jameel, daughter of Al-Khattaab (and brother of 'Umar ibn Al-Khattaab), and ask her about him."

Umm Al-Khair likely had a sense of how Abu Bakr valued the Prophet's life more so than his own, and so she acquiesced and went out in search of Umm Jameel. Upon finding her, Umm Al-Khair said, "Verily, Abu Bakr asks you about (how) Muhammad ibn 'Abdullah ﷺ (is doing)."

Umm Jameel said, "I know neither Abu Bakr nor Muhammad ibn 'Abdullah, but if you want, I will go with you to your son." Umm Al-Khair said, "Yes," and the two of them returned to Abu Bakr. They found him to be seriously ill, and

they suspected that he was on the verge of dying. Seeing Abu Bakr's weak condition, Umm Jameel ﷺ approached him and yelled out loud, saying, "By Allah, those who have done this to you are indeed the people of wickedness and disbelief. Indeed, I hope that Allah takes revenge on them for you." Abu Bakr ﷺ then asked how the Messenger of Allah ﷺ was doing, to which Umm Jameel ﷺ responded, "Here is your mother, listening (to us)." Abu Bakr ﷺ reassured her that she ﷺ had nothing to worry about regarding his mother.

"He is safe and sound," said Umm Jameel ﷺ. Abu Bakr ﷺ asked, "Where is he?" She answered, "In the House of Al-Arqam." Despite his own weakness and need for rest and nourishment, Abu Bakr ﷺ then made an oath that he would neither eat nor drink before first going to the Messenger of Allah ﷺ and making sure that he was well. But both Umm Jameel ﷺ and Umm Al-Khair delayed him, for they thought it was best to wait for the situation to calm down in the streets. When things did finally calm down, they led Abu Bakr ﷺ to the House of Al-Arqam, and since he ﷺ couldn't walk on his own, he was leaning on them for support. As soon as they entered, the Messenger of Allah ﷺ hurried towards Abu Bakr ﷺ and kissed him; the other Muslims that were there also hurried to meet Abu Bakr ﷺ. The Messenger of Allah ﷺ was greatly moved by Abu Bakr's condition. Knowing that the Prophet ﷺ was worried about him, Abu Bakr ﷺ said, "May my mother and father be held ransom for you, O Messenger of Allah. The only hurt I feel is a result of the blows that Al-Faasiq (the evildoer, i.e., 'Utbah ibn Rabee'ah) delivered to my face. And here (with me) is my mother, who is faithful to her son. And you are blessed, so invite her unto Allah, and supplicate to Allah for her, for perhaps, through you, Allah will save her from the Hellfire." The Messenger of Allah ﷺ supplicated for her and invited her unto Allah ﷻ, and she ﷺ responded to his invitation by embracing Islam.[1]

[1] *As-Seerah An-Nabawiyyah*, by Ibn Katheer (1/439-441), and *Al-Bidaayah Wan-Nihaayah* (3/30).

Lessons and Morals

1) These days, one might hesitate to propagate Islam to non-Muslims, fearing mockery and insults. Abu Bakr probably knew that, beyond mere verbal insults, he would be subjected to a physical attack. Yet he was courageous enough to overlook that outcome, considering it of utmost importance to openly preach Islam to non-Muslims. Some people ask themselves what it was that made Muslims so successful in spreading Islam during the Prophet's lifetime; the answer is not beyond our grasp when we reflect on Abu Bakr's sacrifice —his own sub-tribe thought that he had died from the beating—and the many sacrifices he and other Companions made throughout their lives.

2) Rarely in history has anyone shown as much love for another person as did Abu Bakr for the Prophet ﷺ. Abu Bakr's own life was on a precarious footing; his wounds were life-threatening, and he needed rest and nourishment; yet upon regaining consciousness he asked not about his own condition, but about the well-being of the Messenger of Allah ﷺ. Annoying his fellow clansmen who were worried about him only, Abu Bakr kept asking about the Prophet ﷺ; he even took an oath to neither eat nor drink until he first saw him. Abu Bakr was in no condition to get up, never mind walk, yet with his determination and profound love for the Messenger of Allah ﷺ, such difficult obstacles were easily overcome. May Allah be pleased with him and with all of the Prophet's Companions.

3) Tribal loyalty, which was a predominant characteristic among Makkah's inhabitants, greatly influenced how people treated one another, and at times even took precedence over religious loyalty. Most of the members of Abu Bakr's sub-tribe were non-Muslims, yet they threatened to exact revenge against a co-religionist, namely 'Utbah, if Abu Bakr were to die.

4) Even during the early days of Islam, the Prophet's Companions ﷺ showed good sense in assessing a situation and then in acting cautiously when they sensed danger. Umm Jameel ﷺ displayed these qualities a few times in the above-mentioned story. First, knowing that the situation in Makkah was rife with tension and that the Muslims had just been physically assaulted, Umm Jameel ﷺ answered Umm Al-Khair by saying that she didn't know either Abu Bakr ﷺ or Muhammad ibn 'Abdullah ﷺ. This was a wise move on her part, for Umm Al-Khair was not a Muslim and might have wanted to act as a spy on behalf of the Quraish; also, Umm Jameel ﷺ kept secret the fact that she had embraced Islam.

Second, based on the above-mentioned facts, Umm Jameel ﷺ wanted to directly convey news to Abu Bakr ﷺ, and so she wisely made an overture to Umm Al-Khair, offering to go with her to her son.

Third, Umm Jameel ﷺ probably did so at an unconscious level, but she certainly gained Umm Al-Khair's appreciation when she yelled out on her son's behalf: "By Allah, those who have done this to you are indeed the people of wickedness and disbelief." Earlier, Umm Jameel ﷺ showed similar solicitude for Umm Al-Khair's son when she said, "If you want, I will go with you to your son." To be sure, gaining Umm Al-Khair's trust made it easier for Umm Jameel ﷺ to meet and speak with Abu Bakr ﷺ.

Fourth, once she reached Abu Bakr ﷺ, Umm Jameel ﷺ was especially careful not to let any non-Muslim overhear their conversation. She still didn't completely trust Umm Al-Khair, who was after all still a polytheist. Only after Abu Bakr ﷺ told her that she could speak freely in the presence of Umm Al-Khair ﷺ did Umm Jameel ﷺ tell him about the Prophet ﷺ; and even still, she did not say where the Prophet ﷺ was staying. She finally did say where the Prophet ﷺ was staying when she was forced to do so through a direct question from Abu Bakr ﷺ. Throughout the Makkan period of the Prophet's biography, all Muslims were similarly careful, which of course contributed to the fact that the

Quraish never found out about the exact location of the secret meeting place of the Muslims.

Fifth, when Abu Bakr ﷺ asked Umm Jameel ﷺ to take him to the House of Al-Arqam, she did not immediately agree to do so; instead, she waited until the tense situation outside calmed down, so as to decrease the chances of being seen.

5) Hard work, affliction, trials, and ordeals — these are followed, as a general rule in life, by reward. After suffering a difficult ordeal at the hands of the Quraish, Abu Bakr ﷺ asked the Prophet ﷺ to invite his mother, Umm Al-Khair ﷺ, to Islam, and to supplicate for her. And so the ordeal ended with Umm Al-Khair ﷺ embracing Islam.

6) Because of his special relationship with the Prophet ﷺ and because he would stick close to the Prophet ﷺ during the most dangerous of situations, Abu Bakr ﷺ was — despite having the protection of his clan, and despite being, at least prior to Islam, a high-ranking member of Quraish society — one of the most persecuted of the Prophet's Companions ﷺ.

Fourth: How He ﷺ would Strive to Defend the Prophet ﷺ

In addition to all of his other wonderful qualities, Abu Bakr ﷺ was brave, fearing none but Allah ﷻ. In the early days of Islam, some Muslims kept their Islam a secret from their relatives, fearing persecution and torture at their hands; that they kept their Islam a secret was not held against them, since staying alive was a major objective for Muslims at the time. Abu Bakr ﷺ, on the other hand, was not secretive about his Islam; instead, he openly proclaimed that he was a follower of the Prophet ﷺ. 'Ali ﷺ later spoke highly about Abu Bakr's bravery and liked to compare Abu Bakr ﷺ to the believing man in the Pharaoh's household who kept his Islam a secret. Once during his caliphate, 'Ali ibn Abee Taalib

ﷺ stood up before the people and delivered the following sermon: "O people, who is the bravest of all people?" Those that were present answered, "You are, O Leader of the Believers." 'Ali ﷺ said, "Lo, I never entered into a duel with another man except that I came out victorious over him. And yet the bravest of all people was none other than Abu Bakr ﷺ. We once built a command center for the Messenger of Allah ﷺ, and we said, 'Who will stay with the Messenger of Allah ﷺ, so as to prevent the polytheists from attacking him?' By Allah, not a single one of us approached (to volunteer for the job) except for Abu Bakr ﷺ, who, with his sword unsheathed, stood over the head of the Messenger of Allah ﷺ. Abu Bakr ﷺ then fought against anyone who tried to attack the Messenger of Allah ﷺ, and so, yes, he was the bravest of all people. I remember the time when I saw the Quraish opposing the Prophet ﷺ and physically shaking him violently, and all the while they were saying to him, 'Have you taken our gods and made them into one God!' By Allah, not a single one of us stepped forward (to defend him) except for Abu Bakr ﷺ, who struggled against and struck one man and pushed violently another, and all the while he was saying (to them), 'Woe upon you, are you fighting against a man because he says: My Lord is Allah'?" 'Ali ﷺ then lifted the robe he was wearing, and he began to cry until his beard became soaked in tears. He then continued, "I ask you by Allah, was the believer from the family of the Pharaoh better or Abu Bakr?" The attendees of the gathering then began to cry along with 'Ali ﷺ, who said, "By Allah, Abu Bakr for an hour is better than the believer of the family of the Pharaoh even if clones of him were to fill the entire earth: the latter kept his faith a secret, while the former openly proclaimed his faith."[1] Decades after the persecution and the torture in Makkah, 'Ali ﷺ still remembered Abu Bakr's bravery, and the memory of Abu Bakr's noble sacrifices were powerful enough in the mind of 'Ali ﷺ to make him cry and to inspire tears in others.

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[1] *Al-Bidaayah Wan-Nihaayah* (3/271, 272).

'Urwah ibn Az-Zubair related that he once asked Ibn 'Amr ibn Al-'Aas to inform him about the worst thing that the polytheists ever did to the Prophet ﷺ, and Ibn 'Amr replied, "While the Prophet ﷺ was once praying in the Hijr (one of the sides) of the Ka'bah, 'Uqbah ibn Abee Mu'eet approached him, wrapped his clothing around his neck, and began to violently choke him. Abu Bakr raced to them and used his shoulder to push 'Uqbah away from the Prophet ﷺ.[1] And Abu Bakr ؓ then said, 'Are you fighting a man just because he says: *My Lord is Allah*?'"

According to a narration that was related by Anas ؓ, the polytheists of Makkah once beat up the Prophet ﷺ until he lost consciousness. Abu Bakr ؓ then stood up and began to call out, "Are you fighting a man just because he says, 'My Lord is Allah?'" It should be understood that, on these particular occasions, others did not stand up and speak out against Quraish's vile treatment of the Prophet ﷺ. Up until that time, fighting had not been legislated in Islam. And knowing that simply speaking out was inviting torture and perhaps even death, some Muslims kept their Islam a secret from the Quraish, while others, fearing for their lives, did not always speak out. Yes, on many occasions they did speak out and openly proclaim their faith; but in the most dangerous of situations – the ones that took place in the very early days of Islam and that are described in the above-mentioned narrations – it was Abu Bakr ؓ who alone stood up and defended the Prophet ﷺ.

After the Messenger of Allah ﷺ, Abu Bakr ؓ was the first person to be harmed in the way of Allah; he was the first to defend the Messenger of Allah ﷺ; and he was the first to invite others to the way of Allah ﷻ. Throughout his entire life, Abu Bakr ؓ was like the right hand of the Messenger of Allah ﷺ. A successful businessman prior to the advent of Islam, Abu Bakr ؓ freed up his entire schedule and dedicated all of his time to the cause of Islam: to accompanying the Prophet ﷺ and helping him

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[1] *Al-Bukhaaree* (3856).

with his knowledge, experience, wealth, and time. Much of his time was spent on helping the Prophet ﷺ to train, console, and teach other Companions. When Abu Dharr embraced Islam, it was Abu Bakr who said, "O Messenger of Allah ﷺ, allow me to provide his meal for the night," and he then fed him expensive raisins from Taaif.[1] This is just one of many examples which establish Abu Bakr's concern not just for the safety of the Prophet ﷺ, but also for the well-being of the Prophet's Companions. It is related that the Prophet ﷺ said, "Verily, the most merciful person from my nation towards (the people of) my nation is Abu Bakr."

Fifth: The Wealth He Spent to Purchas the Freedom of Muslim Slaves

As their frustration increased, the Quraish began to persecute the Muslims more and more severely, often reaching savage levels of cruelty. Their victims of choice, or rather of convenience, were weak Muslims — those who had no protection and were not rank and file members of the nobility, and also slaves, Bilal being a member of the latter category. In punishing the weak, the Quraish had more than one goal in mind. First, they wanted to use torture to make Muslims abandon their religion. Second, they wanted to set an example of weak Muslims, so as to frighten Muslims who had some form of protection. And third — which isn't as much of a goal as it is a reason — they wanted to vent their anger and frustration.

'Abdullah ibn Mas'ood said, "The first group to openly proclaim their Islam consisted of seven people: The Messenger of Allah ﷺ; Abu Bakr; 'Ammaar; 'Ammaar's mother, Sumayyah; Suhaib; Bilal; and Al-Miqdaad. As for the Messenger of Allah ﷺ, Allah protected him through his uncle, Abu Taalib. And as for Abu Bakr, Allah ﷻ protected him

[1] *Al-Fath* (7/213), and *Al-Khilaafah Ar-Raashidah*, by Yahya Al-Yahya (pg. 156).

through his people (Abu Bakr's clan). And as for the rest of them, the Quraish took them, attired them in armor made of iron and melted them in the sun. Each of them gave them (i.e., their torturers) what they wanted (i.e., they uttered words of disbelief, though they did so under duress, and their hearts were at rest with faith), except for Bilal ﷺ, for losing his life for Allah ﷻ was an easy matter for him (when it came to choosing between death and uttering words of disbelief), and it (killing him) became easy for his people (i.e., they had no qualms about torturing him to the point of death). They gave him to children, who went around with him in the valleys of Makkah. And all the while, he continued to say: 'One, One (i.e., Allah is One; none has the right to worshipped but Allah, etc.).'"[1]

Bilal ﷺ had no family to protect him. In fact, Bilal ﷺ was hardly considered a human being; his only purpose, according to the mindset of the Quraish, was to serve and obey, to be bought and sold like livestock. That he should have an opinion in important matters was considered ludicrous, which is why the Quraish, fearing a change in their way of life, became outraged when Bilal ﷺ and other slaves embraced Islam.

Let it not said, or for that matter thought — as many opponents of Islam say and think — that slaves embraced Islam in order to improve their lot in Meccan society. The message of the Prophet ﷺ reached the inner depths of Bilal's heart, as well as the hearts of other slaves that embraced Islam. For how did embracing Islam improve the position of slaves in society? Any slave who embraced Islam was not given a free pass to join parties that were thrown by the nobility; to the contrary, they were tortured, whipped, and taken out to the hot sands of the desert to be melted and crushed by rocks. It stands as a fact, therefore, that, like other better-off Companions ﷺ, slaves who embraced Islam did so because faith had entered their hearts. And to uphold their faith, they were willing to sacrifice everything, even their very lives.

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[1] *Musnad Ahmad* (1/404), with a chain that is *Hasan* (acceptable).

Bilal in particular decided to be tortured to death rather than to utter words of disbelief, even though doing so is permissible, so long as one is forced to do so, and so long as one is at rest with faith in his heart, both of which conditions Bilal had fulfilled.

When Bilal's owner, Umayyah ibn Khalaf, found out about Bilal's entry into the fold of Islam, he threatened him, and when that didn't work, he offered him incentives to abandon his faith. But Bilal remained steadfast, refusing to return to disbelief and misguidance. Furious at the idea of a slave thinking that he had the right to choose his own faith, Umayyah decided to teach Bilal a painful lesson and to make him an example for other Muslims. Having prevented Bilal from eating any food or drinking any water for an entire day, Umayyah took him out to the hot sands of the desert. Then, placing Bilal's bare back on top of some burning hot sand, Umayyah ordered his other servants to carry a huge stone and place it over the chest of Bilal, whose hands were meanwhile tied down so that he could not move. When the brutal deed was done and Bilal lay there in extreme pain, Umayyah said, "You will remain upon this condition until you either die or disbelieve in Muhammad and instead worship Al-Laat and Al-'Uzzah." Rather than complain about his predicament or give in to the demands of Umayyah, Bilal simply answered in a dignified tone, "One, One."

Umayyah and his minions continued to torture Bilal in this manner until one day, Bilal was tortured so severely that his torturers realized that he was too weakened from their constant beatings to be of any more use to them. Abu Bakr then walked by and addressed Ummayyah ibn Khalaf, Bilal's owner, saying, "Will you not fear Allah regarding this poor person? Until when (will you continue to persecute him)!"

"You are the one who corrupted him," said Ummayyah, "So you save him from his present condition."

"I will do so," said Abu Bakr. "I have a black slave who is stronger than him and firmer than him upon your religion. I will trade you him for Bilal."

"I indeed accept (your offer)," said Ummayyah. Once the trade was completed, Abu Bakr ﷺ declared that Bilal ﷺ was now a free man.[1] But according to another narration, Abu Bakr ﷺ did not trade his own slave for Bilal ﷺ, but instead purchased him for either 7 *Awaaqin* (a measurement used for gold) or 40 *Awaaqin* of gold.[2]

After every trial, there is a payoff, a reward of some kind. After suffering cruel and inhuman torture at the hands of the Quraish, after having almost died from that torture, Bilal ﷺ was not only purchased by a caring and benevolent Muslim, but he ﷺ also became a free man at the same time. From that time onward, Bilal ﷺ showed the same dedication to Islam as a free man as he did when he ﷺ was a slave. In fact, he ﷺ was able to do more. Being a free man, he was able to dedicate all of his energies to the service of Islam. Bilal ﷺ continued thereafter to adhere closely to the company of the Messenger of Allah ﷺ, who, upon his death, was pleased with Bilal ﷺ, and who, during his lifetime, once said to Bilal ﷺ, "Indeed, last night, I heard the sound of your footsteps ahead of me in Paradise."[3] As for Bilal's ranking among the Prophet's Companions ﷺ, 'Umar ﷺ would say, "Abu Bakr is our chief, and he has freed our chief (i.e., Bilal ﷺ)."[4]

One of the greatest problems the Companions ﷺ faced was the constantly increasing frequency and intensity of the torture sessions to which poor and weak Muslims were subjected. Not that they could do much, for all Muslims, both rich and poor, were being subjected to persecution to at least some degree. Nonetheless, Abu Bakr ﷺ found a way to help some slaves that were being tortured; he purchased them and then freed them, regardless of the cost.

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[1] *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (1/394).

[2] *At-Tarbiyyah Al-Qiyaadiyyah* (1/140).

[3] *Saheeh Muslim*, "The Book of Virtues"; chapter, "The Virtues of Bilal ﷺ." *Hadeeth* number: 2458.

[4] *At-Tabaqaat Al-Kubra*, by Ibn Sa'ad (3/232). All of the narrators of this *Hadeeth* are trustworthy.

One of the slaves Abu Bakr freed was 'Aamir ibn Fuhairah, who later participated in the battles of Badr and Uhud and was then later martyred on the day of Bair Ma'oonah; two others were Umm 'Ubais and Zinneerah. Upon being set free, Zinneerah lost her eyesight; of course, the Quraish took the opportunity to say, "It was none other than Al-laat and Al-'uzzah (two of their idols) who took away her eyesight." Zinneerah did not waive in her faith, but instead said, "They have lied....Al-laat and Al-'Uzzah can neither harm nor benefit." Allah then gave her back her eyesight.[1]

Abu Bakr also freed An-Nahdiyyah and her daughter. Both mother and daughter belonged to a woman from the Banu 'Abd-ud-Daar clan. On the day they were set free, Abu Bakr passed by them; they were carrying flour for their mistress. Abu Bakr then went to speak to their mistress, asking her to set them free, but she refused, saying, "By Allah, I will never free them." Abu Bakr asked her to take back her oath, and she agreed to do so, but then said, "You are the one who corrupted them, so you set them free (i.e., buy them from me and then set them free)."

"How much will you sell them for?" asked Abu Bakr. After she told him their price, Abu Bakr said, "Then I have taken them, and they are now free (women)." He then went back to An-Nahdiyyah and her daughter in order to tell them the good news. "Give her back her flour," he added. They said, "O Abu Bakr, shall we not first finish (doing what was required of us regarding this flour) and then return it to her?" He said, "If you want, you may do so."[2]

Observe how Islam set the two women and Abu Bakr on an equal footing; they addressed him not as one would address one's master, but as one would address one's equal. Also, observe how Abu Bakr was humble enough to agree to their decision, even though he had just done them a tremendous service by

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[1] *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (1/393).

[2] *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (1/393).

freeing them. And observe how Islam polished the manners of An-Nahdiyyah ﷺ and her daughter ﷺ; they could have just left the flour where it was, or they could have simply returned it, but they insisted upon finishing the task that was assigned to them and then returning the flour to their former mistress.

Abu Bakr ﷺ also purchased and then freed a young female slave from the Banu Muammil clan. After she became a Muslim, 'Umar ibn Al-Khattaab ﷺ, who was still a polytheist at the time, physically beat her, in order to make her renounce her faith. During a given torture session, 'Umar ﷺ would stop hitting her and say, "I apologize to you (for stopping); it is only boredom that has made me stop (hitting you)." Not allowing him to have the satisfaction of such an insult, she said, "It is indeed Allah ﷻ Who made you become bored (so you would stop hitting me)."[1]

Abu Bakr's heart flowed with sympathy and compassion for the weak. He ﷺ spent a great deal of his wealth on setting slaves free, doing so even before Verses of the Qur'an were revealed on the topic — Verses that exhorted Muslims to free slaves and that promised a great reward for those who did so.

Most people among the Quraish made fun of Abu Bakr ﷺ, deeming it a waste of money to spend so much on the poor and weak. Even his father, who was still a polytheist, discouraged him from setting slaves free, considering the act of doing so to be a fruitless venture. One day, he said to Abu Bakr ﷺ, "O my son, I see that you are freeing weak slaves. If you have to do what you are doing, then you should at least free strong men who can protect and defend you." Abu Bakr ﷺ answered, "My father, I am doing this for *Allah 'Azza Wa-Jall* (the Possessor of Might and Majesty) only (and for no other purpose)." In Abu Bakr's mind, Muslim slaves were his equals and his brothers in faith; for that matter, all of the polytheists on the earth were not, in his mind (and in reality), equal in value to a single Muslim slave. It is no wonder, therefore, that Allah ﷻ revealed Verses about Abu Bakr's

[1] *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (1/393).

generosity that will be recited until the Last Day. Allah ﷻ said:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ (٥) وَصَدَّقَ بِالْحُسْنَىٰ (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ (٧) وَأَمَّا مَن بَخِلَ
وَاسْتَغْنَىٰ (٨) وَكَذَّبَ بِالْحُسْنَىٰ (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ
(١١) إِنَّ عَلَيْنَا لَلْهُدَىٰ (١٢) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ (١٣) فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ (١٤) لَا يَصْلَاهَا
إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ وَتَوَلَّىٰ (١٦) وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ
(١٨) وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ (١٩) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ (٢٠) وَلَسَوْفَ يَرْضَىٰ﴾

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna [the Best (i.e., either La ilaha illa Allah : none has the right to be worshipped but Allah) or a reward from Allah (i.e., Allah will compensate him for what he will spend in Allah's Way or bless him with Paradise)]. We will make smooth for him the path of ease (goodness). But he who is greedy, miser and thinks himself self-sufficient, And gives the lie to Al-Husna. We will make smooth for him the path for evil. And what will his wealth benefit him when he goes down (in destruction). Truly, Ours it is (to give) guidance. And truly, unto Us (belong) the last (Hereafter) and the first (this world). Therefore I have warned you of a Fire blazing fiercely (Hell). None shall enter it save the most wretched, who denies and turns away. And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, and have in his mind no favor from anyone for which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High. He surely will be pleased (when he will enter Paradise)." (Qur'an 92: 5-21)[1]

To be sure, Muslims desperately need to revive the deeds of Abu Bakr As-Siddeeq ﷺ in order to bring unity to a nation whose people are constantly being subjected to persecution, torture, and death at the hands of Islam's enemies.

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[1] *Seerah Ibn Hishaam* (1/319), and *Tafseer Al-Aloosee* (30/152).

Sixth: Abu Bakr's First Migration, and His Meeting with Ibn Ad-Dughnah

When Muslims could no longer endure the torture that was being meted out to them on a daily basis, the Messenger of Allah ﷺ granted them permission to migrate to Abyssinia: That country, he told them, was ruled by a king in whose dominion no man was wronged. Many of the weak and oppressed Companions of the Prophet ﷺ rejoiced at this news, and they began preparations for the long and arduous journey to Abyssinia. We can gain an appreciation of how bad the situation had become in Makkah when we consider that even Abu Bakr ﷺ decided to leave Makkah and to start a new life in Abyssinia. Unlike other Companions ﷺ, Abu Bakr ﷺ had the protection of his clan – the children of Teem. He was not put to trial in his religion as much as other Muslims were put to trial in their religion; even still, he was not spared the brutal punishment of the Quraish (we have hitherto seen how he was once beaten almost to the point of death), and so, like many others, he resolved to leave his beloved homeland and to start a new life elsewhere. 'Aaishah ﷺ gave a detailed account of Abu Bakr's planned migration to Abyssinia. She ﷺ said, "From the time I was old enough to understand what was happening around me, my parents have been Muslims. And on every single day that passed by, the Messenger of Allah ﷺ came to us at the two extremes of the day: the early morning and the end of the afternoon. When the Muslims were put to trial (in their religion), Abu Bakr ﷺ left (Makkah), having decided to migrate towards the land of Abyssinia. When he reached Bark Al-Ghimaad (which is about five-days traveling distance from Makkah), he met a man named Ibn Ad-Dughnah, who was the chief of Al-Qaarah (Al-Qaarah is a subdivision of the Banu Al-Haun ibn Khuzaimah tribe). Ibn Ad-Dughnah asked, 'Where are you headed towards, O Abu Bakr?' Abu Bakr ﷺ said, 'My people have forced me to leave (Makkah), and I now want to travel freely on earth and worship my Lord.'

Ibn Ad-Dughnah said, 'Someone of your ranking and character does not leave and should not be forced to leave: For indeed, you provide for the needy, you join ties of family relations, you support the weak, you honor your guests, and you help others to rise above the vicissitudes of life. I, then, will provide you with protection. Return and worship your Lord in your homeland.' Abu Bakr ﷺ returned, and Ibn Ad-Dughnah accompanied him. (After they arrived in Makkah) Ibn Ad-Dughnah spent the entire night visiting the various noblemen of the Quraish. And to each one of them he said, 'Verily, someone of Abu Bakr's ranking and character does not leave (his homeland) and should not be forced to leave. Will you expel (from Makkah) a man who provides for the needy, joins ties of family relations, supports the weak, honors his guests, and helps others to rise above the vicissitudes of life?' The leaders of the Quraish accepted Ibn Ad-Dughnah's guarantee of protection, but they did say to him, 'Order Abu Bakr to worship his Lord in his home, to pray in his home, and to recite whatever he wants to recite in his home. He must not harm us with those acts by coming out and performing them openly, for we fear that our women and children will be put to trial (i.e., that they will become attracted to his religion).' Ibn Ad-Dughnah conveyed their stipulations to Abu Bakr ﷺ, who then began to worship his Lord in his home. He abstained from praying in front of others, and he recited the Qur'an in his home but nowhere else. Abu Bakr ﷺ then had an idea (which he immediately put into action): He built a *Masjid* in the courtyard that was adjacent to his house. Inside of that courtyard, he would pray and recite the Qur'an. Women polytheists and their children would gather around him. Impressed by him (i.e., by his prayers and recitation of the Qur'an), they would gather around and simply watch and observe him. Abu Bakr ﷺ was a man who cried frequently, a man who was not able to hold back his tears when he recited the Qur'an. The leaders of the Quraish began to panic (fearing that their women and children would become Muslims), and so they summoned Ibn Ad-Dughnah to come to them. When Ibn Ad-Dughnah went to them, they said, 'Verily, we guaranteed the

safety of Abu Bakr based on your guarantee of protection, and based on the condition that he would worship his Lord in his home and nowhere else. He has transgressed the bounds of that condition: He has built a *Masjid* in the courtyard of his house, and there he prays and recites the Qur'an out in the open. And verily, we fear that he will tempt our women and children (towards his religion), so forbid him (from continuing to practice his religion out in the open). If he agrees to limit his worship of his Lord to his home, then that is fine; but if he refuses and is determined to openly practice his faith, then ask him to return back to you your guarantee of protection. For indeed, we do not want to deceive you by violating your guarantee of safety, but at the same time, we will not allow Abu Bakr to openly practice his faith.' And so Ibn Ad-Dughnah went to Abu Bakr ﷺ and said, 'You know what we agreed upon (that you will limit your religious activities to your home), so either you follow the terms of our agreement, or you return to me my guarantee of protection, for I do not want other Arabs to find out that my guarantee of safety for a man was ignored and violated (for that will bring shame upon me).' Abu Bakr ﷺ said, 'Then I return to you your guarantee of safety, and I am satisfied and pleased with the protection of Allah, the Possessor of Might and Majesty.'[1] After he was no longer under the protection of Ibn Ad-Dughnah, Abu Bakr ﷺ went out and was heading towards the Ka'bah when he was met by a fool from the fools of the Quraish — a fool who proceeded to pour dirt over the head of Abu Bakr ﷺ. Abu Bakr ﷺ then passed by Al-Waleed ibn Al-Mugheerah (or Al-'Aas ibn Al-Waail) and said, 'Do you not see what this fool has done (to me)?' Al-Waleed (or Al-'Aas) said, 'It is you who have done this to yourself (by refusing to abandon your religion).' Abu Bakr ﷺ then repeated this phrase three times: 'My Lord, how forbearing and clement You are!'"[2]

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[1] *Fathul-Baaree* (7/274).

[2] *Al-Bidaayah Wan-Nihaayah* (3/95).

The Lessons and Morals of this Story

1) In this story, Ibn Ad-Dughnah confirmed the lofty standing of Abu Bakr ﷺ within the ranks of Makkan society. Were one to read about the Quraish's treatment of Abu Bakr ﷺ after the advent of Islam, without knowing how they treated him prior to Islam, one would think that Abu Bakr ﷺ was not a man of high-ranking among the Quraish. But the opposite was the case: He ﷺ was, prior to the advent of Islam, a chieftain and nobleman of high-standing among the Quraish. All of the other noblemen loved and respected him, which is why Ibn Ad-Dughnah exclaimed, "Someone of your ranking and character does not leave and should not be forced to leave: For indeed, you provide for the needy, you join ties of family relations, you support the weak, you honor your guests, and you help others to rise above the vicissitudes of life." This proves that, by entering into the fold of Islam, Abu Bakr ﷺ was not seeking out power or prestige, but instead the good pleasure of Allah ﷻ — a goal for which he was willing to leave his homeland, his family, and his wealth, so that he could wander the earth as a stranger and worship Allah ﷻ without the fear of being persecuted as a result. May Allah be pleased with him and with all of the Prophet's Companions.

2) The focus or foundation of Abu Bakr's application of Islam was the Qur'an: He recited it, contemplated its meanings, and put its teachings into practice. His close attachment to the Noble Qur'an reaped wonderful fruits in his *Da'wah* efforts, for his close relationship with the Noble Qur'an instilled in him eloquence, profound thinking, and the ability to present knowledge in a logical manner. The Qur'an is Allah's speech, and with His speech, Allah ﷻ knew best how to attract the hearts of men. To be sure, since Abu Bakr ﷺ studied Allah's speech day and night, he learned the same methods of attracting men to the truth that Allah ﷻ employed in the Qur'an. It is no wonder, therefore, that many people embraced Islam at his hands.

As far as Muslims as a group are from the Qur'an today, they could stand to learn a lot from Abu Bakr's relationship with the Qur'an. Verses of the Qur'an would move him to tears. His tears attested to his understanding of the Qur'an and to his strong faith, for a person cries for one of two reasons: either he is extremely sad or tremendously happy. The true believer — and Abu Bakr ﷺ was indeed a true believer — sways between two states: one of happiness, for having been guided by Allah ﷻ to the Straight Path; and one of fear and sadness, fear of deviating from the Straight Path and sadness on account of his sins. Also, the Noble Qur'an constantly reminds the true believer about the accountability, punishments, and rewards of the Hereafter. Reminded about such matters whenever he recited the Qur'an, Abu Bakr ﷺ was not able to hold back his tears. And when Abu Bakr ﷺ would recite the Qur'an and cry during his recitation, he would move to tears those that were with him; as a result, the leaders of the Quraish feared for their women and children, who would eagerly crowd around Abu Bakr ﷺ and observe him as he prayed and recited the Qur'an. The end result of watching and observing Abu Bakr ﷺ, the leaders of the Quraish feared, would be their women and children entering into the fold of Islam.

Abu Bakr's lifelong attachment to the Qur'an was truly amazing; he memorized the Noble Qur'an, contemplated its meanings, and applied its teachings; and he never spoke about the Qur'an without knowledge. If he was asked about the meaning of a Verse, and if he knew that particular Verse's meaning, he would answer by imparting the knowledge he had; but if he didn't know the meaning of a particular Verse, he would reply, "What earth will carry me and what sky will give me shade if I say about the Book of Allah a meaning that Allah did not intend."[1]

Also, when he didn't know the meaning of a particular Verse, he would ask the Prophet ﷺ about it, making sure all the while to be polite and respectful. For example, Allah ﷻ said:

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[1] *At-Taareekh Al-Khulafaa*, by As-Suyootee (pg. 117); the chain of this particular narration is disconnected.

﴿لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

"It will not be accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper beside Allah." (Qur'an 4: 123)

When this Verse was revealed, Abu Bakr ﷺ asked, "O Messenger of Allah...and who among us has not perpetrated an evil act?" Abu Bakr ﷺ feared that punishment for his sins was guaranteed. The Prophet ﷺ then reassured Abu Bakr ﷺ, saying, "O Abu Bakr, do you not get tired? Do you not become sad? Are you not afflicted with misfortune?" The Prophet ﷺ then informed him that such afflictions would offset his sins.[1]

In another Verse, Allah ﷻ said:

﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ﴾

"Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!" (Qur'an 41:30)

Clarifying the intended meaning of 'those' in this Verse, Abu Bakr ﷺ said, "They are those who do not turn away from Him towards the right or towards the left: They do not turn with their hearts to anyone other than Allah — not with their love, fear, and hope; not with their supplications for help; and not with their complete trust, which they place exclusively upon Him. Rather, they love only Allah, and they do not love partners alongside Him.

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[1] *Ahmad* (1/11), and Ash-Shaikh Shaakir said, "The chains of this narration are weak." Nonetheless, by dint of other narrations that attest to it, this *Hadeeth* is authentic. *Musnad Al-Imam Ahmad* (68).

When they seek out a benefit or want to ward off some harm, they love to ask for help from none but Him. They fear none — no matter who he is — but Him. They ask for help from no one but Him. They hope with their hearts for help from no one but Him."[1]

Those who invite others to Islam would do well to follow Abu Bakr's methodology of being in constant company with the Noble Qur'an, for only when they apply the same methodology will they be able to reach out to others and help them appreciate the miracles of the Noble Qur'an. In the very early days of Islam, Abu Bakr ﷺ knew that reciting the Qur'an within the earshot of others was in and of itself a wonderful way of inviting others to Islam.[2]

Seventh: Speaking to Representatives of Arab Tribes

When the situation in Makkah became almost unbearable for Muslims, the Prophet ﷺ set his sights elsewhere, looking for a tribe that was willing to welcome him and his Companions ﷺ and to defend Islam against his enemies. He ﷺ tried to win over the leaders of At-Taaif, but they rejected his message and treated him in a despicable manner, sending out their children and foolish ones to chase him ﷺ out of At-Taaif. Then the Prophet ﷺ took advantage of the *Hajj* season to meet with the representatives of the various tribes of Arabia in order to present the message of Islam to them and to gauge their level of willingness to help the cause of Islam. Accompanying the Prophet ﷺ during his visits to various tribal delegates was Abu Bakr As-Siddeeq ﷺ, who was especially useful, since he ﷺ was perhaps the most knowledgeable man alive regarding the genealogy and history of Arab peoples; with that knowledge, he ﷺ knew the strong and weak points of each tribe. His knowledge helped the Prophet ﷺ learn more about the tribes he was visiting, which in turn would help the Prophet ﷺ choose the best tribe to bear the duties of spreading Islam to the rest of Arabia and beyond.

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[1] *Al-Fataawah* (28/22).

[2] *Taareekh Ad-Da'wah Al-Islaamiyyah Fee 'Ahd Al-Khulafaa* (pg. 95).

'Ali ibn Abee Taalib ﷺ said, "When Allah ﷻ ordered His Prophet ﷺ to present himself to Arab tribes, he left (to go and visit one of them), and I went with him....Then we went to another gathering, over which there was an aura of calmness and gravity. Abu Bakr ﷺ came and extended greetings of peace, after which he ﷺ said, 'Who are these people?' They (i.e., those whom he asked) said, '(The tribe of) Shaibaan ibn Tha'labah.' Abu Bakr ﷺ turned to the Messenger of Allah ﷺ and said, 'May my mother and father be sacrificed for you; these are the noblest of people, and among them is Mafrooq, who is best among them in speech and in looks.' Mafrooq had two braids that fell down to (his upper chest). Of all his people, Mafrooq was seated closest to Abu Bakr ﷺ. Abu Bakr ﷺ said, 'How many are you?' Mafrooq said, 'We are more than one thousand in number, and (an army of) one thousand is not defeated because it is lacking in numbers.' Abu Bakr ﷺ said, 'And how strong are you (in battle).' Mafrooq said, 'We are never as angry as we are when we meet (our enemy for battle), and we never fight as fiercely as we do when we are angry. We prefer good horses to children, and weapons to pollen. As for victory, it comes from Allah: He ﷻ grants it to us one time, and He ﷻ grants it against us (i.e., to our opponents) the next time. Perhaps you are the brother of Quraish?' Abu Bakr ﷺ said, 'If it has reached you that he is indeed the Messenger of Allah, then here he is.' Mafrooq said, 'O brother of Quraish, to what do you invite us?' The Messenger of Allah ﷺ said:

«أَدْعُوكُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنِّي عَبْدُ اللهِ وَرَسُولُهُ وَإِلَى أَنْ تُؤْوُونِي وَتَنْصُرُونِي فَإِنَّ قُرَيْشًا قَدْ تَظَاهَرَتْ عَلَى اللهِ وَكَذَّبَتْ رَسُولَهُ وَاسْتَغْنَتْ بِالبَاطِلِ عَنِ الحَقِّ وَاللهُ هُوَ الغَنِيُّ الحَمِيدُ»

'I invite you to testify that none has the right to be worshipped but Allah alone, Who has no partner, and that I am indeed the slave of Allah and His Messenger. I also invite you to grant me shelter and to support me. For indeed, the Quraish has united against (the religion of) Allah, and has disbelieved in Allah's Messenger

ﷺ: *"Having renounced the truth, they have taken to falsehood alone. And Allah is the All-Rich, Al-Hameed (the One Who is deserving of all praise).'*

Mafrooq said, 'O brother of the Quraish, to what else do you invite? For by Allah, I have not heard speech that is better than this.'

The Messenger of Allah ﷺ then recited this Verse:

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا
وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ
وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾

"Say (O Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand." (Qur'an 6: 151)

Mafrooq said, 'By Allah, you have invited to the noblest of manners and the best of deeds. Those people that have disbelieved in you and have united against you have lied and are false.' Mafrooq then returned the matter (i.e., the decision thereof) to Haani ibn Qabeesah, saying, 'And this is Haani, our Shaikh (leader), and the one among us who is responsible for our religion.' Haani then said, 'I have heard your speech, O brother of Quraish. Yet I indeed feel that us leaving our religion and following your religion after a single meeting you have had with us, is to take a shameful view of things, and shows short-sightedness concerning the outcome (of that decision). Indeed, stumbling (and erring) is the concomitant of hastiness. And we do indeed dislike forcing an agreement on those (among us) we have

left behind. So instead, we will return (to our people), and you will return (to yours), and we will study the matter.' As if he wanted the participation of Al-Muthannah ibn Haarithah, Haani said, 'And this is Al-Muthannah, our *Shaikh,* and the one who is in charge of us during war.' Al-Muthannah — who later embraced Islam — said, 'I have indeed heard your speech, O brother of Quraish. My answer concerning what you said — concerning us leaving our religion and following yours — is the same answer that Haani gave. We chose as our home territory that lies between two *As-Sariyyaan*; one of them is Al-Yamaamah, and the other is As-Simaamah.' The Messenger of Allah ﷺ said to him, 'What are these two *As-Sariyyaan*?' Al-Muthannah said, 'The rivers of Kisrah (Kisrah was the emperor of Persia) and the waters of the Arabs. As for our territory that lies beside the rivers of Kisrah, then anyone who makes a mistake there (i.e., a mistake against the emperor) is not forgiven, and his excuses are not accepted. The only reason why we are allowed to reside there is that Kisrah has taken a covenant upon us: We may not do anything new (that displeases him), and we may not give refuge to someone (whom he deems to be) subversive. And, O brother of Quraish, I feel that this matter which you are inviting us to is one that kings detest. If you want us to give you shelter and support you in the territory that lies along the waters of the Arabs, then we will do so.' The Messenger of Allah ﷺ said:

«مَا أَسَأْتُمْ فِي الرَّدِّ إِذْ أَفْصَحْتُمْ بِالصِّدْقِ، وَإِنَّ دِينَ اللهِ عَزَّ وَجلَّ لَنْ يَنْصُرَهُ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ، أَرَأَيْتُمْ إِنْ لَمْ تَلْبَثُوا إِلَّا قَلِيلًا، حَتَّى يُورِثَكُمُ اللهُ تَعَالَى أَرْضَهُمْ وَدِيَارَهُمْ وَيُفْرِشَكُمْ نِسَاءَهُمْ، أَتُسَبِّحُونَ اللهَ وَتُقَدِّسُونَهُ؟»

"You have not answered in an ill manner, for you have spoken with truthful eloquence. Verily, the religion of Allah ﷻ will be supported only by those who guard it from all directions. Now, suppose that only a short period of time passes before Allah ﷻ makes you inherit their (i.e., the people of Persia) lands and

homes, and makes you take to bed their women – will you then glorify, worship, and exalt Allah?"

An-No'maan ibn Shareek said, 'We will at least grant you that.'"[1]

The Lessons and Morals of this Story

1) Abu Bakr ﷺ benefited the Prophet ﷺ more so than any other Companion ﷺ. He ﷺ was blessed in many ways – with his wealth, his knowledge, and his talents. Throughout history, other people were also blessed with similar things, but Abu Bakr ﷺ was better than all of them because he held nothing back, using all of his talents and resources to further the cause of Islam. The wealth he had he used to feed the poor and to free Muslim slaves. The talents he had he used to help the Prophet ﷺ; for example, in the above-mentioned story, he used his eloquence and good manners to introduce the Prophet ﷺ to the representatives of a foreign tribe. And he also used his knowledge by accompanying the Prophet ﷺ during *Hajj* season and providing him with important information about the strengths and weaknesses of various tribes.

2) Although he probably did not know it at the time, Abu Bakr ﷺ was being trained to rule the Muslim nation after the death of the Prophet ﷺ. By accompanying the Prophet ﷺ as he visited the representatives of various tribes, Abu Bakr ﷺ learned many valuable lessons about how a true leader should be farsighted in his strategy and how he should deal with the leaders of foreign tribes and countries; one of those lessons is as follows: The Prophet ﷺ was not looking for just anybody to protect and support him. He ﷺ wanted a tribe that was not restricted by a treaty with a foreign power, especially one that ran contrary to the principles and goals of Islam, and one that exposed Islam, Muslims, and the tribe in question to near

[1] *Al-Bidaayah Wan-Nihaayah* (3/142, 143, 145), and in it are additions that are not recorded by As-Saalihee, in *Subul-Ar-Rashaad* (2/596, 597).

certain destruction. After all, in the case of Banu Shaibaan, their treaty was not with a tribe of lesser, equal, or slightly greater strength, but rather with one of the superpowers of that era, the Persian Empire. And at any rate, partial protection would not have solved anything. For if Kisrah were to try and capture the Prophet ﷺ or send forces to fight him and his Companions ﷺ, Banu Shaibaan was not willing to stand up to Kisrah and fight against his forces.

3) True, Banu Shaibaan did not in the end provide shelter for the Prophet ﷺ; nonetheless, they acted truthfully and honorably and respectfully, which is much more than can be said about the other tribes the Prophet ﷺ visited. The leaders of Banu Shaibaan spoke candidly, telling the Prophet ﷺ about the forces they had at their disposal. And rather than cover up their true motives by showing disdain for the Prophet's message, they calmly told the Prophet ﷺ their weak and vulnerable situation vis-à-vis the Persian Empire. Allah ﷻ decreed that, about 10 or more years later, it would be the Banu Shaibaan tribe who, after they became Muslims, would be the first to fight against the very kings they once feared. During the caliphate of Abu Bakr As-Siddeeq ﷺ, it was Al-Muthannah ibn Haarithah ﷺ who led the Muslim armies that conquered Iraq. And Muthannah's people — Banu Shaibaan — were among the bravest fighters in the wars that took place against the Persians. When they were non-Muslims, the people of Banu Shaibaan feared the Persians a great deal — so much so that they never even thought about fighting them. And it was their fear of the Persians that made them reject the Prophet's *Da'wah*, even though they were convinced of its truthfulness. In this context, we should appreciate the greatness of Islam, through which Allah ﷻ raises true Muslims in this world, making them leaders on earth and dwellers of Paradise in the Hereafter.

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Chapter 3

Abu Bakr's Migration with the Messenger of Allah ﷺ to Al-Madeenah

As days and months went by, the Quraish became more and more brutal in their policies towards the Muslims. As a result, some Muslims migrated once or twice to Abyssinia, while the others continued to patiently endure oppression at the hands of the Quraish. When life became completely unbearable for Muslims in Makkah, relief came to them from Allah ﷻ by way of the native inhabitants of Al-Madeenah, who embraced Islam and pledged to follow and defend the Messenger of Allah ﷺ. The Prophet's Companions ؓ then made their way to Al-Madeenah individually and in small groups. But when Abu Bakr ؓ asked for permission to leave Makkah, the Prophet ﷺ asked him to wait awhile, saying to him, "Do not rush, for perhaps Allah will provide you with a companion."[1] The Prophet ﷺ didn't explain

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 107).

what he said in more detail, but Abu Bakr ؓ understood, or at least hoped, that the Prophet ﷺ was intimating to him that they would travel to Al-Madeenah together. From that day onward, Abu Bakr ؓ waited eagerly for the Prophet ﷺ to inform him about his plans for leaving Makkah; and in the meanwhile, Abu Bakr ؓ kept two riding animals ready for his impending journey to Al-Madeenah, one for himself, and the other for his travel companion, who he hoped would be the Prophet ﷺ.

'Aaishah ؓ, the Mother of the Believers, said, "The Messenger of Allah ﷺ would unerringly come to the house of Abu Bakr ؓ at one of the two ends of the day, either in the morning or in the evening; that is, until the day on which the Messenger of Allah ﷺ was given permission to migrate and to leave Makkah and its inhabitants. The Messenger of Allah ﷺ came to us at noon-time, at an hour during which he ﷺ would normally not come to us (it was the time of the day during which people would customarily take a nap). When Abu Bakr ؓ saw him, he ؓ said, 'The Messenger of Allah ﷺ didn't come to us at this hour except because of something (important) that has happened.' When the Messenger of Allah ﷺ entered, Abu Bakr ؓ moved back and gave him space to sit on his bed. The Messenger of Allah ﷺ sat down, and at the time, no one was there with Abu Bakr ؓ except me and my sister, Asmaa Bint Abu Bakr ؓ. The Messenger of Allah ﷺ said, 'Remove from my presence those that are with you.' Abu Bakr ؓ said, 'O Messenger of Allah, they are none other than my two daughters. What is the matter? May my father and mother be sacrificed for you!' He ﷺ said, 'Verily, permission has been granted to me to leave and migrate.' Abu Bakr ؓ said, 'Companionship, O Messenger of Allah (i.e., does this mean that I will be your companion for the migration).' The Prophet ﷺ said, 'Companionship.' Before I saw Abu Bakr ؓ cry that day, I never thought that anyone cried out of happiness. Abu Bakr ؓ then said, 'O Prophet of Allah, verily here are two mounts; I have indeed prepared them for this very occasion.' They hired Abdullah ibn Uraiqat — a man from Banu Ad-Dail ibn Bakr, who was a polytheist, and whose mother was a woman from

Banu Sahm ibn 'Amr — to be their guide during the journey. They gave him their mounts, which remained with him, while he prepared them for the appointed time (of handing them over to the Prophet ﷺ and Abu Bakr ﷺ)."[1]

In a long *Hadeeth* that is recorded in *Bukhaaree*, 'Aaishah ﷺ said, "One day, while we were seated in the house of Abu Bakr ﷺ, someone said to Abu Bakr ﷺ at high noon, 'Here is the Messenger of Allah ﷺ with his head covered; it is an hour during which he has not previously come to us.' Abu Bakr ﷺ said, 'May my father and mother be sacrificed for him! By Allah, nothing other than an important matter has brought him to us at this hour.' The Messenger of Allah ﷺ said to Abu Bakr ﷺ, 'Remove (from here) those that are with you.' Abu Bakr ﷺ said, 'They are none other than your family.' The Prophet ﷺ said, "Verily, permission has been given to me to leave.' Abu Bakr ﷺ (expectantly) said, 'Companionship, may my father be sacrificed for you, O Messenger of Allah!' The Messenger of Allah ﷺ said, 'Yes.' Abu Bakr ﷺ said, 'May my father be sacrificed for you, O Messenger of Allah! Then take one of these two mounts that belong to me.' The Messenger of Allah ﷺ said, 'For its price (i.e., I will only take it if you allow me to pay you its price).' So we prepared the mounts for their journey as quickly as we could, and we made for them a sufrah (a mat that is used for eating) in a bag. Asmaa Bint Abu Bakr ﷺ cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named, "The One with the Band." Then the Messenger of Allah ﷺ and Abu Bakr ﷺ went to a cave in Mount Thaur, where they remained in hiding for three nights. Abdullah, the son of Abu Bakr ﷺ, who was a young boy endowed with intelligence and understanding, would spend the nights with them. He would leave them at early dawn, so that in the morning he would be with the Quraish in Makkah, acting as if it he had spent the night there. He would not hear of any plot that was contrived against them except that he absorbed it and went with news of it to them (i.e., to the Prophet ﷺ and Abu Bakr ﷺ)

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[1] *As-Seerah An-Nabawiyyah*, by Ibn Katheer (2/233-234).

when darkness mixed (in the sky). Aamir ibn Fuhairah, the servant of Abu Bakr ﷺ, would herd a *Minhah* of sheep (a *Minhah* refers to an animal that is borrowed for the benefit of its milk), and bring the herd to them (i.e., to the Prophet ﷺ and Abu Bakr ﷺ) one hour after *'Eesha*. They would have the benefit of *Risl* at night – the milk of the said herd and its *Radeef* – until Aamir Ibn Fuhairah steered them away with a call during the last part of the night, when the darkness of the night mixes with the light of the morning. He did this on each of the three nights. The Messenger of Allah ﷺ and Abu Bakr ﷺ hired a man from Banu Ad-Dail; he was from Banu Abd bin Adee, and he was a guide and a *Khireet* – a *Khireet* is an expert guide. He had an alliance with the family of Al-'Aas bin Waail As-Sahmee, and he was upon the religion of the disbelieving Quraish. But still, they trusted him and handed over to him their mounts, and made an appointment to meet him at the cave of Thaur after the passing of three nights. So on the morning following the third night he was to come with their mounts. Travelling with them (on their journey) were Aamir bin Fuhairah and their guide, who led them along the pathways of the seaside."[1]

Other than 'Ali ibn Abee Talib ﷺ, Abu Bakr As-Siddeeq ﷺ and the family of Abu Bakr ﷺ, no other person knew that the Messenger of Allah ﷺ left when he did. After they met at an appointed time, the Messenger ﷺ and Abu Bakr ﷺ left from a small opening behind Abu Bakr's house. Here we see yet another example of how the Prophet ﷺ and Abu Bakr ﷺ took all possible pains to keep their journey a secret, so as to avoid being followed by the Quraish and prevented from their blessed journey. Three nights after they arrived at the cave they had an appointment with their guide, Abdullah bin Uraiqat. When he ﷺ was about to leave Al-Hazwarah in the marketplace of Makkah, the Messenger of Allah ﷺ stopped and said:

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[1] *Bukhaaree*, the Virtues of the *Ansaar*, chapter "The *Hijrah* (Migration) of the Prophet ﷺ and the Companions ﷺ to Al-Madeenah"; *Hadeeth* number: 3905.

«وَاللهِ إِنَّكِ لَخَيْرُ أَرْضِ اللهِ وَأَحَبُّ أَرْضِ اللهِ إِلَى اللهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ»

"By Allah, you are indeed the best of Allah's lands, and the most beloved of Allah's lands to Allah. And had I not been expelled from you, I would not have left (you)."[1]

Imam Ahmad related from Ibn 'Abbaas ﷺ that, "The polytheists followed the trail of the Messenger of Allah ﷺ. Then when they reached the mountain — Mount Thaur — they became confused, and so they climbed the mountain (to search it and to gain a better view of surrounding lands). Upon passing the cave (wherein the Prophet ﷺ and Abu Bakr ﷺ were hiding), they saw upon its door a spider's web. And they said, 'Had he entered here, a spider would not have woven (a web) over its door.'"[2] Allah's 'soldiers' work against falsehood and for the truth; and the danger of one of those 'soldiers' is not known by its size, for consider the spider in this story, the small birds that destroyed the army of Abraha, or even the small microbes that the eye cannot see but that can destroy an entire population. Allah ﷻ said:

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾

"And none can know the hosts (armies, troops, soldiers) of your Lord but He." (Qur'an 74: 31)

Despite all of the material steps that the Messenger of Allah ﷺ took to ensure secrecy for his migration, he ﷺ in no way depended or relied upon the efficacy of his own efforts; to the contrary, he ﷺ relied and depended completely upon Allah ﷻ, hoping for His help and support. Allah ﷻ said:

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[1] *At-Tirmidhee,* the Book of Virtues, chapter "The Superiority of Makkah" (5/722).

[2] *Musnad Imam Ahmad* (1/348).

﴿وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا﴾

"And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." (Qur'an 17:80)

When the pursuing polytheists surrounded the cave, the Prophet ﷺ and Abu Bakr ﷺ could see them from where they were hiding. The Messenger of Allah ﷺ then comforted Abu Bakr ﷺ and informed him that Allah ﷻ would help them get out of their difficult situation. Abu Bakr ﷺ later said, "While I was in the cave, I said to the Prophet ﷺ, 'If one of them were to look underneath his feet, he would see us.' He ﷺ said, 'What do you think, O Abu Bakr, about two, when Allah is their third?'" The following is related in another narration: "Be quiet, O Abu Bakr, two and Allah is their third."[1]

Allah ﷻ said:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad ﷺ and Abu Bakr ﷺ) were in the cave, he ﷺ said to his companion (Abu Bakr ﷺ): "Be not sad (or afraid), surely, Allah is with us." Then Allah

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[1] *Bukhaaree*, the Book of the Companions' Virtues, chapter "The Superiority and Virtues of the *Muhaajiroon*"; *Hadeeth* number: 3653.

sent down his Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise." (Qur'an 9:40)

Three nights after they entered the cave, the Messenger of Allah ﷺ and Abu Bakr ؓ exited from it and began their journey towards Al-Madeenah. By that time, very few polytheists were still searching for the Prophet ﷺ, for most of them assumed that he ﷺ was already beyond their reach. Hitherto we mentioned that the Prophet ﷺ and Abu Bakr ؓ hired a man from Banu Ad-Dail, whose name was Abdullah ibn Uraiqat. Although he was a polytheist, they had trusted him with their mounts and had made an appointment to meet him at the cave three days after they had first entered it. True to his word, he showed up at the appointed time and then proceeded to lead them along roads that were unknown and unused, thus making it less probable for them to be apprehended by the disbelieving Quraish.

On his way to Al-Madeenah, the Prophet ﷺ passed by Umm Ma'bad in Qudaid. Umm Ma'bad's full name is 'Aatikah bint Ka'ab Al-Khuzaa'iyyah, and Qudaid was an area in which the Khuzaa'ee tribe lived. Umm Ma'bad's brother was Khunais ibn Khalid Al-Khuzaa'ee; it was he who related Umm Ma'bad's story. His narration of her story is related by many narrators, and thus has been recorded in many books of *Seerah*. In regard to Umm Ma'bad, Ibn Katheer said, "Her story is well-known and is related through many chains that strengthen one another."

Throughout the gathering places of Makkah, the leaders of the Quraish announced that they were offering a reward for anyone who brought back the Prophet ﷺ, dead or alive. The reward that they offered was no paltry sum; it was one-hundred camels, which in those times was considered a great deal of wealth. News of the reward spread not only throughout the precincts of Makkah, but also to the many tribes that lived in areas close to Makkah. As soon as he heard about the said reward, Suraaqah ibn

Maalik ibn Jo'shum decided to do whatever he could to find and apprehend — and kill, if necessary — the Messenger of Allah ﷺ. He was, however, not the only one who was looking to gain the said reward; many others also joined in the hunt, which is why it was of course wise for the Prophet ﷺ to remain in the cave of Thaur for a number of days. Little did Suraaqah know that, although he went out seeking the blood of the Prophet ﷺ, he would return as a follower of the Prophet ﷺ, doing all that was in his power to protect him from the Quraish.

After hearing about the Messenger of Allah's departure from Makkah, Madeenah's Muslim population would go out every morning to wait for him at Al-Harrah, Al-Harrah being a land that borders Al-Madeenah and that is known for its rocky terrain. Every morning, they would continue to wait for him until the heat of high-noon forced them to return to their homes. On the last of those days, after they had waited for the entire morning, they returned to their homes. Meanwhile, a Jewish man noticed something in the distance while he was perched above one of the castles of the Jews. What he saw in the distance was the travelling party of the Messenger of Allah ﷺ, each member of which was wearing a white garment. The Jewish man knew that he was seeing people, for as they advanced, mirages were disappearing. Not being able to control himself, the Jew said as loud as he could, "O group of Arabs, here comes your grandfather whom you have been waiting for." The Muslims raced to their weapons and then set out to meet the Messenger of Allah ﷺ in the open terrain of Al-Harrah. He led them towards the right, until he stopped with them in the district of the 'Amr ibn 'Auf clan. This was on a Tuesday in the month of Rabee 'Al-Awwal. Abu Bakr ؓ stood up for the people, and meanwhile, the Messenger of Allah ﷺ sat down and remained quiet. The people of the *Ansaar* - specifically those who had never before seen the Messenger of Allah ﷺ — began to greet Abu Bakr ؓ (thinking that he was in fact the Messenger of Allah ﷺ). But then when the sun came over the Messenger of Allah ﷺ so that he was no longer protected by shade, Abu Bakr ؓ went and shaded

him with his robe. Everybody then knew which of the two the Messenger of Allah ﷺ was.

It was a day of happiness and joy, a day that was unprecedented in the history of Al-Madeenah. People attired themselves in their best clothing, as if it was a national holiday; in fact, it was a holiday and a day of exuberant celebration, for it was the day on which Islam physically moved from its narrow sphere in Makkah – narrow not because of the city but because of its inhabitants – to the spaciousness of Al-Madeenah, from which it soon spread to the various corners of the globe. The people of Al-Madeenah graciously received Allah's great favour upon them. They were thankful that their land was being appropriated for the service of Islam. It was with the knowledge of these blessings that the people of Al-Madeenah left their homes in a state of joy and happiness, all the while saying, "O Messenger of Allah, O Muhammad, O Messenger of Allah."[1] At the conclusion of this universal welcome, the Messenger of Allah ﷺ went to Abu Ayyoob Al-*Ansaar*ee's house and stayed there as a guest[2] ; meanwhile, Abu Bakr ﷺ stayed as a guest in the home of Khaarijah ibn Zaid Al-Makhrajee Al-*Ansaar*ee ﷺ.

This marked the end of the migration of the Prophet ﷺ and his Companions ﷺ to Al-Madeenah. But the migration of the Prophet ﷺ did not mark the end of the goals and purposes that the migration itself signified. The Prophet's safe arrival in Al-Madeenah was a harbinger of good things to come. His arrival signified the end of one phase of his *Da'wah* and the beginning of an entirely new phase. The establishment of a Muslim country, which was realized with the migration of the Prophet ﷺ, enabled the development of a wonderfully civilized and advanced society, one that was established upon faith, piety, goodness, and justice. Because this new country was established on these principles, it was soon able to overcome the two greatest empires of the time: the Persian and the Roman Empires.

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[1] *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 353).

[2] *Al-Hijrah Fil-Qur'an Al-Kareem* (pg. 354).

More so than any other Companion, Abu Bakr ؓ was being trained by the Prophet ﷺ for the future — for taking over the reins of the Muslim nation when the time came for the Prophet ﷺ to depart from this world. Very quietly and humbly, Abu Bakr ؓ was growing as a person and as a believer with the passing of every minute he spent with the Prophet ﷺ. And a part of his training took place as he migrated to Al-Madeenah, a journey during which he had the honour of being the sole companion of the Prophet ﷺ.

The Lessons and Morals of the Prophet ﷺ and Abu Bakr's Migration to Al-Madeenah

First: Allah ﷻ said:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ
عَزِيزٌ حَكِيمٌ﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr ؓ) were in the cave, and he ﷺ said to his companion (Abu Bakr ؓ): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise." (Qur'an 9: 40)

From this Verse alone, one can infer seven ways in which Abu Bakr ؓ was superior to other Companions of the Prophet ﷺ:

1) The Disbelievers Expelled Him:

Abu Bakr ﷺ had the honor of leaving Makkah for the sake of Allah ﷻ, and of being driven out of Makkah by the polytheists, the latter honor being one that he shared with the Prophet ﷺ. Allah ﷻ said, "When the disbelievers drove him out, the second of two," and so He ﷻ must have been referring to the Prophet ﷺ and Abu Bakr ﷺ since, by the unanimous agreement of the people of knowledge, it was Abu Bakr ﷺ who accompanied the Prophet ﷺ during his migration to Al-Madeenah.

2) Abu Bakr ﷺ was the Sole Companion of the Prophet ﷺ During His Migration to Al-Madeenah:

Every Companion — and every Muslim for that matter — would have loved to have been singled out for the honor of accompanying the Messenger of Allah ﷺ during his migration to Al-Madeenah. But only Abu Bakr ﷺ was singled out with that honor; he was "the second of two," and there was no third person with them. Throughout the Prophet's lifetime, whenever only one of the more eminent Companions was with the Messenger of Allah ﷺ, that companion was Abu Bakr ﷺ — such as when he accompanied the Prophet ﷺ during his migration to Al-Madeenah; when, on the Day of Badr, he alone was with the Prophet ﷺ in the command center that had been built for him; or when Abu Bakr ﷺ accompanied the Prophet ﷺ while he went out to meet the delegates of foreign tribes, in order to invite them to Islam.

3) He was the Prophet's Companion in the Cave:

From the above-mentioned Verse it is clear that Abu Bakr ﷺ was being blessed with a great honor by being chosen to be with the Prophet ﷺ in the cave. And in an authentic *Hadeeth* Abu Bakr ﷺ said, "While I was in the cave, I said to the Prophet ﷺ, 'If one of them were to look underneath his feet, he would see us.' He ﷺ said, 'What do you think, O Abu Bakr, about two, when Allah is their third?'" The following is related in another narration: "Be

quiet, O Abu Bakr, two and Allah is their third."[1]

4) He was the Prophet's "Companion" in the Complete Sense of the Word:

Based on the wording of the above-mentioned Verse —

﴿إِذْ يَقُولُ لِصَاحِبِهِۦ﴾

"and he ﷺ said to his companion (Abu Bakr ﷺ)"

— one is made to understand that Abu Bakr ﷺ wasn't merely the Prophet's companion in the cave; rather, he was the Prophet's companion, period — having helped him and made sacrifices for his cause more so than any other person.

5) He Cared a Great Deal for the Prophet's Well-Being:

The above-mentioned Verse makes it clear that Abu Bakr ﷺ cared a great deal for the Prophet ﷺ. How so? Well, the Prophet ﷺ said to Abu Bakr ﷺ, "Be not sad (or afraid)," and so we know that Abu Bakr ﷺ was sad and afraid while he was in the cave with the Prophet ﷺ. The question then arises, why was he sad and afraid? We can be certain that he wasn't sad or afraid on account of his own safety, for we know that Abu Bakr ﷺ was, throughout his life, willing at a moment's notice to sacrifice his life for the sake of Allah ﷻ. It is clear, therefore, that he was sad and afraid for another reason — sad because the Prophet ﷺ was in such a desperate situation, and afraid that the Prophet ﷺ would be killed and that revelation would then cease to descend.

It is for the same reason that, during the journey to Al-Madeenah, Abu Bakr ﷺ would remain vigilant, making sure that no one would succeed in attacking the Prophet ﷺ by surprise. Abu Bakr ﷺ would sometimes walk in front of the Prophet ﷺ; and at other times, behind him. When the Prophet ﷺ asked him

[1] *Bukhaaree*, the Book of the Companions' Virtues, chapter "The Superiority and Virtues of the *Muhaajiroon*"; *Hadeeth* number: 3653.

why he kept changing positions, Abu Bakr ؓ responded, "When I think about someone waiting to ambush you, I walk in front of you; and when I remember that people are pursuing you, I walk behind you."[1] And when they entered the cave, Abu Bakr ؓ saw a hole in it; he then insisted upon entering first, for if the hole was inhabited by a poisonous animal, he would rather die himself than place the Prophet ﷺ in harm's way.[2]

6) He ؓ was Blessed with Special Help from Allah ﷻ:

While in the cave, the Prophet ﷺ said to Abu Bakr ؓ:

﴿إِنَّ ٱللَّهَ مَعَنَا﴾

"Surely Allah is with us."

The honor of Allah being 'with us' was, on this occasion, exclusive to the Prophet ﷺ and Abu Bakr ؓ. What that meant was that Allah was with them with His help against their enemies; so it was as if the Prophet ﷺ was saying to Abu Bakr ؓ, '*O Abu Bakr, Allah will indeed help us overcome our enemies*.' In a similar vein, Allah ﷻ said:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ﴾

"Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e., Day of Resurrection)." (Qur'an 40 : 51)

Commenting on the above-mentioned Verse from Chapter "*At-Taubah*," Dr. Abdul-Kareem Zaidaan said, "In this Verse, Allah ﷻ relates that the Prophet ﷺ said:

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[1] Abu Bakr As-Siddeeq Afdalus-Sahaabah Wa-Ahaqqihim Bil-Khilaafah (pg. 43).

[2] *Minhaaj As-Sunnah* (4/263).

﴿إِنَّ ٱللَّهَ مَعَنَا﴾

"Surely Allah is with us."

In another Verse, in the course of discussing those who fear Allah and are good-doers, Allah ﷻ said:

﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ﴾

"Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good doers)." (Qur'an 16:128)

In the latter Verse, Allah ﷻ mentions that He is with those who fear Him and those who are good-doers, but in the former Verse no similar stipulation of a quality or of a deed – fearing Allah, doing good deeds, etc. – is made. Therefore, Allah being with the Messenger ﷺ and his Companion ﷺ is of a higher level than Allah ﷻ being with those who fear Him and those who are good-doers. That Allah ﷻ is with the Messenger ﷺ and his Companion ﷺ means that He helps them with signs and miracles."[1]

7) Abu Bakr ﷺ was the only one Present with the Prophet ﷺ when Calmness, Tranquility, and Peace Descended upon Him:

Allah ﷻ said:

﴿فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا﴾

"Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not." (Qur'an 9: 40)

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[1] *Al-Mustafaad Min-Qisas-ul-Qur'an* (2/100).

Second: A Muslim's Duty to Plan and Take Action to Achieve His Goals

When one studies the migration of the Prophet ﷺ to Al-Madeenah, one is struck by two important aspects of his journey: First, the detailed planning behind the Prophet's departure from Makkah and journey towards Al-Madeenah; and second, the practical, necessary actions that the Prophet ﷺ took to make sure that he achieved his goal of safely arriving in Al-Madeenah. Therefore, one should understand that planning is a part of the Prophet's *Sunnah,* which means that a Muslim should have an effective and practicable plan for everything that is required of him in life. Those who do not plan the affairs of their lives, but rather pride themselves in their spontaneity and impulsiveness, end up hurting themselves as well as other Muslims.

In regard to when the Prophet ﷺ began to prepare for his journey to Al-Madeenah, one should notice the following: To make sure that he would safely arrive in Al-Madeenah, the Prophet ﷺ made a detailed plan for his trip. In fact, every aspect of the Prophet's journey was well-planned in advance; for example:

a) The Prophet ﷺ visited Abu Bakr ؓ at that part of the day when it is hottest, a time during which people normally do not come out of their homes. He ﷺ came at that time so as to avoid being seen by Quraish's leaders or their spies.

b) So as to avoid being recognized, the Prophet ﷺ concealed his identity while he was going to Abu Bakr's house. In one narration, it is mentioned that the Prophet ﷺ had wrapped his head and most of his face up in some cloth.

c) The Prophet ﷺ ordered Abu Bakr ؓ to remove from his presence anyone that was inside of his house. And then when he ﷺ spoke, the only thing he mentioned was that they were going to depart for Al-Madeenah; he ﷺ made no mention of the direction or the roads they were going to take to complete their journey.

d) They left during the night, from the back door of Abu Bakr's house.

e) One of the main precautions that the Prophet ﷺ took was that he travelled by unused and unknown roads. In doing so, he sought the help of one who had expert knowledge about desert pathways. The person the Prophet ﷺ hired was a polytheist; nonetheless, the Prophet ﷺ knew that he could be trusted. This proves that as long as an expert in a given area of knowledge was trustworthy, the Messenger of Allah ﷺ did not hesitate to rely on his knowledge, regardless of his faith. As long as one has good reason to trust a particular disbeliever, one may receive his help. The Prophet ﷺ and Abu Bakr ﷺ hired a polytheist to be their guide. They entrusted him with their riding animals and made an appointment to meet him three days later at the Thaur cave. To be sure, they had entrusted him with very sensitive information; therefore, it was obvious that the Prophet ﷺ and Abu Bakr ﷺ trusted him implicitly, in spite of his faith.

Some disbelievers and sinners can be trusted with one's private affairs based on some quality that they possess. For example, a Muslim might trust a disbeliever because he is a close relative, because he has known him for a long time, because he is a good neighbour, because he is morally upright, or because of any other similar reason. Basically, it is a matter of judgement that is left to the intelligence and intuition of the individual Muslim who is seeking help from a particular disbeliever.

As soon as Abu Bakr ﷺ became a Muslim, he began with his family, inviting his wife, his children, and even his servant to embrace Islam; and he was blessed with success, for all of the members of his household entered into the fold of Islam. But he didn't stop there; he knew that his responsibility towards his family did not end with their entry into the fold of Islam; he knew that he had to spiritually train them and motivate them to dedicate their lives to the service of Islam. And in these regards, he was successful as well, as is clear from the story of his migration to Al-Madeenah: Each member of his household

played a pivotal role in ensuring the safe and successful conclusion of his blessed migration to Al-Madeenah.

1) 'Abdullah ibn Abu Bakr's Role and Contribution

In the early days of the *Hijrah* (migration), while the Prophet ﷺ was in the cave with Abu Bakr ﷺ, Abdullah ﷺ gathered intelligence and kept a close eye on the movements of the enemy. Throughout the years that he raised 'Abdullah ﷺ, Abu Bakr ﷺ instilled in him a deep love for his religion. Given 'Abdullah's righteous upbringing, it is not surprising that he developed characteristics that were very similar to those of his father — intelligence, wisdom, sincerity, and a desire to make sacrifices for the cause of Islam. His father outlined for him the role that he needed to play in order to ensure that the Prophet ﷺ arrived safely at his destination. In short, 'Abdullah's role was as an intelligence officer: during the day, he would have to attend the gatherings of the Quraish in Makkah in order to hear what the leaders of the Quraish had to say about their pursuit of his father and the Prophet ﷺ. And then at night, he would have to carefully make his way to the cave, using his intelligence and discretion to make sure that no one was following him — after all, since he was the son of Abu Bakr ﷺ it was very likely that his movements were being closely watched; and then, before sunrise, he had to stealthily make his way back to Makkah, acting as if he had spent the night in his home. 'Abdullah ﷺ performed his task with great skill: Never mind the fact that no one caught him; no one was even remotely suspicious of him.

2) The Roles of 'Aaishah ﷺ and Asmaa ﷺ in General

'Aaishah summarized their role when she said: "So we prepared the mounts for their journey as quickly as we could, and we made for them a *Sufrah* (a mat that is used for eating) in a bag. Asmaa bint Abu Bakr ﷺ cut a piece of her band off and tied it to the mouth of the bag, which is the reason she was named: The One with the Band."

3) Asmaa's Contribution in Particular

In regard to the Prophet's migration to Al-Madeenah, Asmaa Dhaat 'An 'Nitaaqain ﷺ deserves special mention, for it was she who went with food and drink to the cave, and as a result endured physical harm for the cause of Islam. She ﷺ herself related a part of that story: "When the Messenger of Allah ﷺ and Abu Bakr ﷺ left, a group of people from the Quraish came to us, and among them was Abu Jahl bin Hishaam. They stood at the door of Abu Bakr's home, and I went out to meet them. They said, 'Where is your father, O daughter of Abu Bakr?' I said, 'By Allah, I do not know where my father is.' Abu Jahl — who was evil and wicked — struck me with a hard slap on my face, which resulted in my earrings falling off. Then they left."[1]

In the way that she preserved the Prophet's secret and in the way she remained firm and steadfast in the face of an oppressive tyrant, 'Asmaa ﷺ taught a profound lesson to all Muslim men and women. Her steadfastness did not stop there, however; when her grandfather, Abu Quhaafah, later visited her, he said, "By Allah, I indeed think that he (i.e., Abu Bakr ﷺ) has caused you grief by taking along with him all of his wealth." Abu Quhaafah was blind, and so Asmaa ﷺ said to him, "No, indeed! O my father, place your hand on this wealth." Upon placing his hand on the object she put before him, he said, "That is fine then. If he has left this for you, then he has indeed done well by you." When she later recounted this incident, Asmaa ﷺ said, "No, by Allah, he did not leave anything for us; I did that simply because I wanted to appease the old man."[2] 'Asmaa ﷺ had placed stones in front of Abu Quhaafah, so that when he placed his hands on them, he would think that he was touching gold.

With a single stroke, 'Asmaa ﷺ was able to cover for her father ﷺ and console the heart of her blind grandfather, all without

[1] *Al-Hijrah An-Nabawiyyah Al-Mubaarakah* (pg. 126).

[2] *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (2/102). The chain of the narration is authentic.

lying, for her father had in fact left behind for her the said stones, so that she could use them to comfort her grandfather. But he had left behind more than the stones: he had left behind *Eeman* (Faith) in Allah, which not even mountains could have managed to have shaken. Both father ؓ and daughter ؓ were at a level of faith that was not affected by either paucity or abundance of wealth. Abu Bakr ؓ instilled into his family a desire and determination for higher purposes, so that they cared not for trifling things. It was thus that he established a model Muslim household, one that has rarely, if ever, been paralleled throughout the annals of history.

Asmaa ؓ and her sisters ؓ remained for a while in Makkah, without in the least complaining about their poor financial situation. Then the Prophet ﷺ sent Zaid ibn Haaritha ؓ and Abu Raafai' ؓ to Makkah, having given them two camels and five hundred *Dirhams* for the journey. They ended up bringing back to Al-Madeena Fatimaah ؓ and Umm Qulthum ؓ, two of the Prophet's daughters; Sawdaah bint Zum'ah ؓ; Usamaah ibn Zaid ؓ and his mother Baraakah ؓ, who is known by the *Kunyah*, Umm Aiman ؓ; and joining them on the journey were also Abdullah ibn Abu Bakr ؓ and the family of Abu Bakr ؓ, among whom were 'Aaishah ؓ and Asmaa ؓ. When they arrived in Al-Madeenah, they were provided with accommodations in the house of Haarithah ibn An-No'maan ؓ.

4) 'Aamir ibn Fuhairah ؓ

In many Muslim countries, people keep servants in their homes; most of those servants are imported from other countries and not all of them are Muslims. Sadly, some Muslims exploit their servants, and many of those who don't exploit their servants at least take them for granted, expecting work from them, but not caring about their spiritual and material well-being. Islamically, a man is responsible for the well-being of everyone in his home — his wife, his children, and even his servant. Abu Bakr ؓ understood his responsibilities towards his servant 'Aamir ibn Fuhairah ؓ and fulfilled his duties towards him by inviting him

to Islam. That did not mean simply lecturing him, for in that case 'Aamir ؓ would not have become impressed enough by Abu Bakr ؓ to embrace his religion. It also meant setting a good example within his home and dealing with others — including his servants — with polite and refined manners. Suffice it to say 'Aamir ؓ was impressed by Abu Bakr ؓ and took from him his love for Allah ﷻ and His Messenger ﷺ. Thus we learn that, if one of us does have a servant in his home, he should view him as a human being first and foremost and as a potential convert to the religion of Islam. If one sees his servant in this light, it follows that one should treat him with kindness and generosity and respect, just as one would do were one to invite any other person to Islam.

Having confidence in 'Aamir's trustworthiness and level of competency, Abu Bakr ؓ assigned him with two important tasks: First, 'Aamir ؓ would have to — casually and without attracting anyone's attention — pass by the cave with his herd of sheep, so that the Prophet ﷺ and Abu Bakr ؓ could have some meat to eat and some milk to drink. And second, 'Aamir ؓ would, in the morning, have to lead his sheep along the trail that 'Abdullah ibn Abu Bakr ؓ followed to and from the cave, in order to cover up his footprints.

Both the Prophet ﷺ and Abu Bakr ؓ did whatever they could to ensure the success of their migration. Anything they could have done, they did do, leaving no room for mistakes. We should learn from their meticulous planning and deliberate execution that it is compulsory in Islam for one to do all that is Islamically lawful in order to achieve one's goals. This does not mean, however, that one will actually end up achieving all of one's goals, since success is ultimately in Allah's hands. So in addition to the physical steps one takes in order to achieve one's goals, one must place one's complete trust upon Allah ﷻ. Taking reasonable, practical steps and depending upon Allah: these are the two ingredients of success, and if a person is lacking in either of them, his level of *Tawakkul* (trust in Allah ﷻ) is deficient.

The Messenger ﷺ did all that was humanly possible when he prepared for his migration to Al-Madeenah; at the same time, however, he depended completely upon Allah ﷻ, invoking Him and asking Him to make his journey a successful one. Then the Prophet's prayers were answered: the polytheists could not see him in the cave, Suraaqah ؓ was prevented from approaching him, and so on from the various ways in which Allah ﷻ protected him ﷺ.

Third: The Sincerity of Abu Bakr As-Siddeeq ؓ

The Prophet's exemplary training of his Companions ؓ can clearly be discerned in the actions and character of Abu Bakr As-Siddeeq ؓ. When Abu Bakr ؓ intended to migrate to Al-Madeenah, the Messenger of Allah ﷺ said to him, "Do not rush, for perhaps Allah will provide you with a (traveling) companion." What effect did these simple words have on Abu Bakr ؓ? Well, after Abu Bakr ؓ left the Prophet's company, he began to plan and prepare for the impending migration to Al-Madeenah. He bought two riding animals, kept them in his home, and fed them well in preparation for the upcoming long and arduous journey. The following is related in the narration of Al-Bukhaaree, "And he fed the two mounts that were with him with leaves of *As-Sumor* (a kind of tree) for four months."[1] With his characteristic far-sightedness – and we must remember that he was being trained to be the leader of the Muslims after the Prophet's death – Abu Bakr ؓ knew that the actual migration was going to be fraught with difficulties. He also knew that he could be ordered to leave at a moment's notice, and for this reason he made the necessary preparations, in terms of arranging for riding animals and provisions. When the Messenger of Allah ﷺ finally came and informed him that Allah ﷻ had given him permission to leave and migrate to Al-Madeenah, Abu Bakr ؓ

[1] *Bukhaaree* (3905).

became so happy that he began to cry. 'Aaishah ﷺ later said: "By Allah, before that day, on which Abu Bakr ﷺ cried, I never thought that anyone actually cried from being happy." For someone to become so overjoyed and so happy that he begins to cry is indeed the pinnacle of happiness for any human being.

Abu Bakr ﷺ became overjoyed because he understood the implications of being the Prophet's companion on his journey to Al-Madeenah: Of all human beings, or more particularly of all of the Prophet's Companions, Abu Bakr ﷺ was going to have the honour of being the sole companion of the Prophet ﷺ for at least the thirteen to nineteen days it was going to take to complete the journey. He also knew that it was going to be a very dangerous mission and that he was going to have the sole honour of sacrificing his life if any opportune situation were to arise. What greater honour could one hope for in this world?

When Abu Bakr ﷺ was afraid in the cave of Thaur, he was showing his sincere love for Allah and His Messenger ﷺ. He feared that the polytheists would see them, being afraid not for his own life, but for the life of the Prophet ﷺ. Had Abu Bakr ﷺ feared death, he would not have accompanied the Prophet ﷺ on so dangerous a trip, in which it was more likely than not that the Prophet ﷺ would be captured by the enemy. If such an outcome were to come to pass, he ﷺ knew that at the very least his punishment at the hands of the polytheists would be death. So Abu Bakr ﷺ was afraid not for himself, but for the life of the Prophet ﷺ and for the future of Islam.

During the migration journey, Abu Bakr ﷺ had other occasions to show his loyalty, foresightedness, and obedience. They were met on the way by a man who asked, "Who is this man that is with you?" Abu Bakr ﷺ quickly answered, "He is a guide: He is guiding me to the way." The questioner of course assumed that Abu Bakr ﷺ meant that he was guiding him through the pathways of the desert, and that is what Abu Bakr ﷺ wanted him to understand from his statement. What he really meant was that the Prophet ﷺ was guiding him to the way of goodness. By

using this play on words, Abu Bakr ﷺ was trying to conceal the identity of the Prophet ﷺ, for he of course knew that the polytheists were trying to locate him and capture him. In using a play on words, Abu Bakr ﷺ managed to maintain the secrecy of their mission, and he also managed to avoid lying, for the Prophet ﷺ was truly his guide to the ways of goodness.

Fourth: The Art of Leading People

In the previous section, we saw just how much Abu Bakr ﷺ loved the Messenger ﷺ; the rest of his Companions loved him in a similar manner. Their love flowed forth from their hearts and was not corrupted by hypocrisy or any desire for worldly benefit. One of the reasons they loved him so much was his character and his qualities of leadership. He stayed awake so that they could sleep, he worked hard so that they could rest, and he stayed hungry so that they could have their fair share of food. If they had cause to be happy, he would be happy for them; and if they had cause to be sad, he would be sad for them. If one deals with people in the same manner that the Prophet ﷺ dealt with his Companions ﷺ, one will not only get reward for following the *Sunnah* of the Prophet ﷺ, but also one will earn the love of people, especially if he is a leader or a person of authority in the Muslim *Ummah* (nation). A true leader is not one who is merely able to physically force people to do what he wants them to do, but rather he is one who, before anything else, leads the souls of people and is able to deal with them in a good manner. Therefore, the goodness of the followers of a leader is proportionate to the goodness of the leader himself. And the more a leader sacrifices for his followers, the more they will love him. The Prophet ﷺ was both merciful and compassionate to his followers. He ﷺ migrated to Al-Madeenah only after most of his Companions ﷺ had already migrated, and the only people who still remained behind were those who were weak, those who were put to trial in their religion, and those who had specific duties related to the mission of the Prophet's migration.

It is important to distinguish between loving a person for the sake of Allah ﷻ, and loving someone based on any other motive. On the one hand, we have the example of Abu Bakr ؓ, who sincerely loved the Prophet ﷺ for the sake of Allah ﷻ; and on the other hand, we have the example of Abu Taalib, who also loved the Prophet ﷺ, but not for the same reason: he loved him as an uncle loves his nephew, albeit to a greater degree. The important thing to understand here is that he did not love the Prophet ﷺ for the sake of Allah ﷻ. As for Abu Bakr ؓ, Allah ﷻ accepted his deeds and revealed the following Verse about him:

﴿وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾ ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ
تُجْزَىٰٓ ﴿١٩﴾ إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ﴾

"And Al-Muttaqun (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification. And have in his mind no favour from anyone for which a reward is expected in return, except only the desire to seek the Countenance of his Lord, the Most High. He surely will be pleased (when he will enter Paradise)." (Qur'an 92: 17-21)

But as for Abu Taalib, Allah ﷻ did not accept his deeds. Rather than grant him entry into Paradise, Allah ﷻ admitted him into the Hellfire, since he associated partners with Allah ﷻ in worship.

Fifth: Abu Bakr ؓ Falls Ill upon Arriving in Al-Madeenah

The migration of the Prophet ﷺ and his Companions ؓ from their homeland to another city was, to be sure, a great sacrifice — a sacrifice that is deeply felt in these words of the Prophet ﷺ: "By Allah, indeed you (here the Prophet ﷺ is addressing the city of Makkah) are the best part of Allah's earth, and the most beloved part of Allah's earth to Allah. And had I not been expelled from

you, I would not have left (you)."[1]

In a narration that is related by Bukhaaree, 'Aaishah ﷺ said, "At the time when the Messenger of Allah ﷺ arrived in Al-Madeenah, it was that part of Allah's earth which was most afflicted by fever, and impure water flowed in its valley. And so his Companions ﷺ (here referring to those that had migrated from Makkah) became afflicted in Al-Madeenah with hardship and disease, yet Allah ﷻ protected his Prophet ﷺ from all of that. Abu Bakr ﷺ, Aamir ibn Fuairah ﷺ, and Bilal ﷺ, all of whom were staying in the same house, became afflicted with fever. I asked the Messenger ﷺ for permission to visit them, and he granted me permission. I entered upon them to visit them — and this was before *Hijab* was made obligatory upon us — and I found them to be afflicted with a fever whose degree of severity none knows about but Allah ﷻ." 'Aaishah ﷺ related that she then asked each of the three sick patients how he was doing, and each one of them gave an answer in which he expressed the pain he was feeling. After she left them, 'Aishah ﷺ informed the Messenger of Allah ﷺ about their condition. He ﷺ said, "O Allah, make Al-Madeenah beloved to us, just as you have made Makkah beloved to us, or even more so. And transfer its fever to Johfah (the name of a place that is situated somewhere between Makkah and Al-Madeenah), O Allah, bless us with its *Mudd* and *Saa'* (*Mudd* and *Saa'* are two measurements that were used for buying and selling in Al-Madeenah; one *Mudd* is equal to two handfuls, and it takes four *Mudds* to make up a *Saa'*)."[2]

Allah ﷻ then answered the supplication of His Prophet ﷺ: Muslims were thereafter protected from the fever that was particular to Al-Madeenah, and Al-Madeenah became an excellent, healthy, and disease-free place for those who visited it or migrated to it.

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[1] *At-Tirmidhee,* the Book of Virtues (5/722), chapter "The Superiority of Makkah"; *Hadeeth* number: 3925.

[2] *Bukhaaree,* the Book of Supplications, chapter "The Supplication to Remove Plague and Pain"; *Hadeeth* number: 6372.

As soon as he settled down in Al-Madeenah, the Messenger of Allah ﷺ began the important task of establishing the foundations of a strong nation; thus he established bonds of brotherhood between the *Muhaajiroon* and the *Ansaar*, took immediate steps to help the poor and needy in Al-Madeenah, built his *Masjid*, entered into an alliance with the native Jews of Al-Madeenah, and sent out military missions to deal with Quraish's acts of aggression. The Prophet ﷺ now ruled over an actual country, and he worked hard to address important economic and security issues; at the same time, he continued to spiritually train his Companions ﷺ and to teach them about their religion. In order to fulfill all of these duties, the Prophet ﷺ knew that he could always rely on the help of his most trusted advisor, Abu Bakr As-Siddeeq ﷺ. Whether it was in the *Masjid* or on the battlefield, Abu Bakr ﷺ was always present in the company of the Prophet ﷺ, learning, contributing, working, and — very importantly — undergoing the training he needed in order to later become the leader of all believers once the Prophet ﷺ departed from this world.

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Chapter 4

Abu Bakr ﷺ on the Battlefield

Historians agree that Abu Bakr ﷺ did not miss out on a single expedition or battle in which the Prophet ﷺ took part. When most people fled from the battlefield on the Day of Uhud, Abu Bakr ﷺ stood firmly and bravely alongside the Messenger of Allah ﷺ. And on the day of Tabook, the Prophet ﷺ handed him the black flag which was the flag not just of a single battalion or regiment, but of the entire Muslim army. Az-Zamakhsharee said, "Abu Bakr's name will be juxtaposed alongside that of the Messenger of Allah ﷺ until the end of time. When he was young, Abu Bakr ﷺ was a close friend of the Prophet ﷺ; and when he grew older, he spent his wealth on him, providing him with — among other things — the riding animal and provisions he needed to complete his migration to Al-Madeenah. And as the years went by, he continued to spend on the Prophet ﷺ, and he even married his daughter off to him. Both when the Prophet ﷺ was away on a journey and when he was home in Al-Madeenah, Abu Bakr ﷺ

adhered closely to his company. Finally, when the Prophet ﷺ died, he was buried in the apartment of Abu Bakr's daughter, 'Aaishah — who was the most beloved of women to the Prophet ﷺ (just as Abu Bakr ﷺ was the most beloved of men to the Prophet ﷺ)."

To be sure, Abu Bakr ﷺ was the most superior of all of the Prophet's Companions; he surpassed them in his sincerity, in his knowledge, and in his deeds. It is not surprising, therefore, that, along with his other superior qualities, he was also a paragon of bravery on the battlefield. That Abu Bakr ﷺ was soft-hearted might lead some to suppose that he was also fainthearted or that he was physically weak, but nothing could be further from the truth. On the battlefield, he did not merely occupy space or stand in the last row, out of harm's way; he stuck around to fight when others fled, and he volunteered for dangerous missions when no one else did. He was even a general on the battlefield, for Salamah ibn Al-Akwa' ﷺ said, "I fought in seven battles alongside the Prophet ﷺ, and I went out on nine other military expeditions. During one of those expeditions, Abu Bakr ﷺ was our commander; and during another of those expeditions, Usaamah ﷺ was our commander." In this chapter, we will focus on Abu Bakr's military achievements during the lifetime of the Prophet ﷺ, so that we can gain a better understanding of how Abu Bakr ﷺ was willing to sacrifice everything — his time, his wealth, and his very life — for the sake of the religion of Islam.

First: Abu Bakr ﷺ in the Battle of Badr

The Battle of Badr took place in the year 2 H. Many pious Muslims remained behind in Al-Madinah, thinking that the expedition was simply going to involve the overtaking of an enemy trading caravan; it did not even cross their minds that an all-out, epic battle was going to take place. Even though such Muslims were not faulted for having remained behind — for the very reason mentioned above — those that did participate in the battle earned an important distinction, one for which they were honored for the rest of their lives. Years later, if someone

mentioned that such and such person was a Badree, everyone automatically understood that that person had taken part in the Battle of Badr and that he was one of the most eminent of all of the Prophet's Companions ﷺ. Yes, being a participant at Badr was a great honor that Allah ﷻ bestowed on only slightly more than 300 of the Prophet's Companions ﷺ, and among that elite group Abu Bakr ﷺ was at the forefront, having made various important contributions both before and during the actual battle.

1) His Moral Support during a Crucial War Council

When the Prophet ﷺ found out that Abu Sufyaan's trading caravan had escaped and that the leaders of the Quraish were determined to fight him, he consulted his companions, primarily to gauge their willingness to engage in their first major battle against the enemy. Setting the tone for the others, Abu Bakr ﷺ stood up to speak; and he spoke well — encouraging the Prophet ﷺ to do as he saw fit and motivating everyone to follow the command of the Prophet ﷺ — as did 'Umar ﷺ after him.

2) Accompanying the Prophet ﷺ in an Important Scouting Mission

The Prophet ﷺ set out with Abu Bakr ﷺ, seeking to gather intelligence about the army of the Quraish. As they were patrolling the area, they came across an old Arab man. The Messenger of Allah ﷺ asked him about Quraish's army, about Muhammad ﷺ and his Companions ﷺ, and about the news he heard concerning both groups. The old man said, "I will not tell you until you first tell me who you are from?" The Messenger of Allah ﷺ said, "When you inform us (about what I asked), we will inform you (about what you asked)." The old man said, "So is it a trade (of information), this for that?" The Prophet ﷺ said, "Yes." The old man said, "It has indeed reached me that Muhammad ﷺ and his Companions ﷺ have left (Al-Madeenah) on such and such day. And if the one who informed me about that was truthful, then they are today in such and such place," which in fact was

where the Muslim army was on that day. "And it has reached me that the Quraish have left (Makkah) on such and such day. And if the one who informed me thereof was truthful, then today they are in such and such place," which in fact was where the army of the polytheists was on that day. The old man then said, "I have informed you about what you wanted to know, so now you tell me who you are from?" The Messenger of Allah ﷺ simply replied, "We are from water," after which he ﷺ and Abu Bakr ﷺ forthwith left the old man, who remained where he was, confused, saying to himself, "....From the water of Iraq?"[1]

3) Standing Guard for the Prophet ﷺ in His Command Center

Once the rows of the Muslim army were lined up at Badr, the Prophet ﷺ returned to his command post, a makeshift structure which was located on a hill that overlooked the battleground. Accompanying the Prophet ﷺ was Abu Bakr ﷺ, as well as a number of young men from the *Ansaar*; under the authority of Sa'ad ibn Mu'aadh ﷺ, those brave young men stood guard outside of the Prophet's command post.[2] Years later, 'Ali ﷺ recalled Abu Bakr's exceptional level of bravery on that day. In a sermon he delivered during his caliphate, 'Ali ibn Abee Taalib ﷺ said: "O people, who is the bravest of all people?" Those that were present answered, "You are, O Leader of the Believers." 'Ali ﷺ said, "Lo, I never entered into a duel with another man except that I came out victorious over him. And yet the bravest of all people was none other than Abu Bakr ﷺ. We once built a command center for the Messenger of Allah ﷺ, and we said, 'Who will stay with the Messenger of Allah ﷺ, so as to prevent one of the polytheists from attacking him?' By Allah, not a single one of us approached (to volunteer for the job) except for Au Bakr ﷺ, who, with his sword unsheathed, stood over the head of the Messenger of Allah ﷺ. Abu Bakr ﷺ then fought against anyone who tried to attack the Messenger of Allah ﷺ, and so, yes, he was the bravest of all people.

[1] *Seerah ibn Hishaam* (2/228).

[2] *Seerah ibn Hishaam* (2/233).

4) Abu Bakr ﷺ is Given Glad Tidings of Victory

While in his command post, the Prophet ﷺ turned with his heart to Allah ﷻ, supplicating to Him and invoking Him ﷻ to deliver the help that He had promised. The Prophet ﷺ said in his supplication, "O Allah, carry out for me that which You have promised me. O Allah, bring forth that which You have promised me. O Allah, if you destroy this group from the people of Islam, you will not be worshipped on earth." The Prophet ﷺ continued to invoke his Lord, facing the *Qiblah,* and with his hands extended, until his robe fell down from his shoulders. Abu Bakr ﷺ went to him, took his robe, and placed it back on his shoulders; he then embraced the Prophet ﷺ from behind and said, "O Prophet of Allah, you have sufficiently invoked your Lord (regarding this matter), for He will indeed carry out for you that which He has promised you."[1] Allah ﷻ then revealed the Verse:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ﴾

"(Remember) when you sought help of your Lord and He answered you."

According to the narration of Bukhaaree, the Prophet ﷺ was invoking Allah ﷻ for help, when Abu Bakr ﷺ took him by the hand and said, "That is sufficient for you." The Prophet ﷺ then went out, saying:

﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ﴾

"Their multitude will be put to flight, and they will show their backs." (Qur'an 54: 45)

It is related that, while he was in his command post, the Prophet ﷺ momentarily passed out; when he ﷺ regained

[1] *Muslim,* the Book of *As-Siyar,* chapter "Help from the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

consciousness, he ﷺ said, "Rejoice, O Abu Bakr, for Allah's help has come to you. Here is Jibreel, taking hold of the reins of his horse. He is riding it (so fast) that its front tooth is covered in dust." The Messenger of Allah ﷺ then went out and roused the Muslims to fight bravely and patiently on the battlefield.[1]

All of the members of the Muslim army were lined up in rows on the battlefield; meanwhile, only Abu Bakr ﷺ was with the Prophet ﷺ. In the nerve-racking moments that precede a battle, the leader of an army reveals his true character to those that are with him. What the Prophet ﷺ revealed to Abu Bakr ﷺ just prior to the Battle of Badr was his sincerity and complete trust in Allah ﷻ. He ﷺ did all that was humanly possible to ensure a positive outcome to the battle, but he ﷺ did not forget that victory is ultimately in the hands of Allah ﷻ, Who grants it to whomsoever He pleases. Abu Bakr ﷺ watched closely as the Prophet ﷺ supplicated to Allah ﷻ with all of his heart and soul, to the point that Abu Bakr ﷺ, feeling compassion towards and love for his Prophet and leader, pleaded with him to stop, reassuring him that his supplications were surely going to be answered on that day.

To be sure, the memory of the Prophet ﷺ supplicating in his command post remained firmly ingrained in the memory of Abu Bakr ﷺ for the rest of his life. What he observed on that occasion certainly taught him important lessons about sincerity and At-*Tawakkul* (placing one's complete trust on Allah), lessons that he kept with him for the rest of his life and that helped him through difficult moments when he found himself to be the leader of, and thus responsible for, the entire Muslim nation.

When the fighting began in earnest, the Messenger of Allah ﷺ left his command post and descended to the battlefield. Rousing his troops to fight bravely, the Messenger of Allah ﷺ proceeded to set an example for them by entering into the thick of the

[1] *As-Seerah An-Nabawiyyah*, by Ibn Hishaam (2/457), and *Taareekh Ad-Da'wah* (pg. 125).

battle. He ﷺ fought intensely on that day, and throughout the duration of the battle, Abu Bakr ﷺ remained close by his side, eager to fight any polytheist that appeared before him, even if that meant fighting against his own son. For on that day, his son 'Abdur-Rahmaan was fighting alongside the polytheists. Happily for 'Abdur-Rahmaan, however, his father did not see him that day on the battlefield. Later on, when he embraced Islam, 'Abdur-Rahmaan ﷺ said to his father, "You appeared before me as a clear target on the Day of Badr. But I veered away from you, opting not to kill you." Abu Bakr ﷺ replied, "But had you appeared before me as a clear target, I would not have veered away from you."[1]

5) The Prisoners of Badr

'Ibn 'Abbaas ﷺ said, "When the prisoners were taken (at Badr), the Messenger of Allah ﷺ asked Abu Bakr ﷺ and 'Umar ﷺ, 'What do you think should be done regarding these prisoners?' Abu Bakr ﷺ said, 'O Prophet of Allah, they are (our) cousins and fellow clansmen. I think that we should take ransom money from them; that way, we will (with the money we gain) become strong vis-à-vis the disbelievers. And perhaps Allah will guide them to Islam.' The Messenger of Allah ﷺ said, 'O son of Al-Khattaab, what is your view (regarding this matter)?' 'Umar ﷺ replied, 'By Allah, no, O Messenger of Allah: I do not agree with Abu Bakr. Instead, I feel that you should give us authority over them, so that we can strike them in their necks (with our swords, with each one of us being responsible for the execution of his disbelieving relative). Thus allow 'Ali to strike the neck of 'Aqeel, and allow me to strike the neck of so-and-so (from my clan). For these are the chiefs and leaders of disbelief.'"

'Umar ﷺ later recounted what happened next: "The Messenger of Allah ﷺ was inclined to follow not my opinion, but the opinion of Abu Bakr. On the following day, I came across the Messenger

[1] *Taareekh Al-Khulafaa*, by As-Suyootee (pg. 94).

of Allah ﷺ and Abu Bakr ﷺ, both of whom were sitting down and crying. I said, 'O Messenger of Allah, tell me why you and your companion are crying. And if I am able to cry, I too will cry (alongside you); otherwise, I will feign to cry as a show of solidarity to you because of the way both of you are crying.' The Messenger of Allah ﷺ said:

«أَبْكِي لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الفِدَاءَ، لَقَدْ عُرِضَ عَلَيَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ»

"I am crying because of what your companions proposed to me, in terms of accepting ransom money (from the prisoners). Indeed, I was shown their punishment, which is closer (to them) than is this tree (to me (he ﷺ was pointing to a tree that was very close to where he ﷺ was sitting))."

Allah, the Possessor of Might and Majesty, then revealed:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ﴾ . . . إلى قوله: ﴿فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَـٰلًا طَيِّبًا﴾ . . .

"It is not for a Prophet that he should have prisoners of war (and free them with ransom)...So enjoy what you have gotten of booty in war..."

"And Allah made lawful for them the spoils of war."[1]

According to another narration, 'Abdullah ibn Mas'ood ﷺ said, "The Messenger of Allah ﷺ said on the Day of Badr, 'What do you all have to say about these prisoners?' Abu Bakr ﷺ said, 'O Messenger of Allah, they are your people and your relatives. Keep them alive, and deal patiently with them, for perhaps Allah will (guide them to the truth and) accept their repentance.' 'Umar ﷺ said, 'O Messenger of Allah, they forced you to leave (your homeland), and they disbelieved (in you). Bring them closer so

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[1] *Muslim,* the Book of *Jihaad* and *As-Siyyar* (1763).

that I can strike their necks.' 'Abdullah ibn Rawaahah ؓ said, 'O Messenger of Allah, find a valley that is replete with firewood. Then make them enter it and set fire to them.' Al-'Abbaas ؓ (who was one of the prisoners) shot back, '(by saying that) you have broken family ties.' The Messenger of Allah ﷺ entered (his home or tent), without having said anything in response (to their suggestions). Some people said, 'He ﷺ will take the opinion of Abu Bakr.' Others said, 'He will take the opinion of 'Umar,' and yet others said, 'He will take the opinion of 'Abdullah ibn Rawaahah.' The Messenger of Allah ﷺ then went out to them and said, 'Verily, Allah softens the hearts of certain men until those hearts become softer than milk. And verily, Allah hardens the hearts of certain men until those hearts become harder than stones. Indeed, your example, O Abu Bakr, is the example of 'Eesa ؑ, when he said:

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise." (Qur'an 5: 118)

And your example, O 'Umar, is the example of Noah ؑ, when he said:

﴿وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾

"And Nūh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!" (Qur'an 71: 26)

And your example is (also) like the example of Mūsa ؑ, when he said:

﴿وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ﴾

"And Mūsa (Moses) said : "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." (Qur'an 10: 88)[1]

Thus we see that, when the Messenger of Allah ﷺ would consult his Companions ﷺ, Abu Bakr ﷺ would be the first to speak. And if anyone else then offered another opinion, the Prophet ﷺ would follow not that person's opinion but the opinion of his most trusted advisor, Abu Bakr ﷺ.

Second: Uhud and Hamraa Al-Asad

On the Day of Uhud, the Prophet's Companions learned an important lesson the hard way: After some of them disobeyed the Prophet's command, their situation on the battlefield took a turn for the worse. Previously having a clear upper hand over the polytheists, they now were surrounded by the enemy and were on the verge of utter defeat. Each one of them was fleeing to save himself, and the Prophet ﷺ was left virtually all by himself, vulnerable to enemy attacks. But then a number of Companions ﷺ fought their way towards the Prophet ﷺ, in order to protect him and steer him towards safety. It should come as no surprise that the first Companion to reach the Prophet ﷺ was Abu Bakr ﷺ, who was then joined by Abu 'Ubaidah ibn Al-Jarraah ﷺ, 'Ali ﷺ, Talhah ﷺ, Az-Zubair ﷺ, 'Umar ibn Al-Khattaab ﷺ, Al-Haarith ibn As-Summah ﷺ, Abu Dujaanah ﷺ, Sa'ad ibn Abee Waqqaas ﷺ, and others – may Allah be pleased with them all. These brave men led the Messenger of Allah ﷺ towards one of the mountain passes of Mount Uhud, hoping that others would join them there so that they could regroup their forces and regain their strength and confidence.

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[1] *Musnad Ahmad*(1/373) and *Tafseer ibn Katheer* (1/325).

Upon reaching the Prophet ﷺ, Abu Bakr ؓ saw that the Prophet's skin was cut open on his face and that his front tooth was broken; furthermore, two of his helmet's rings penetrated his skin and were lodged in his face. Abu Bakr ؓ was quickly joined by Abu 'Ubaidah ؓ, and the Messenger of Allah ﷺ said to them both, "Go to your companion." He ﷺ was referring to Talhah ؓ, who had suffered a great many wounds as he attempted to protect the Prophet ﷺ. Being more concerned for the welfare of the Prophet ﷺ, Abu Bakr ؓ stayed where he was and made a move to dislodge the rings from the Prophet's face; but Abu 'Ubaidah ؓ insisted that he should be the one who dislodged the rings, and Abu Bakr ؓ yielded to his request. Not wanting to hurt the Prophet ﷺ further, Abu 'Ubaidah ؓ decided to use not his hands but his mouth to remove the rings, and in the process of removing the rings, he lost one of his own front teeth.

After having tended to the immediate needs of the Prophet ﷺ, Abu Bakr ؓ and Abu 'Ubaidah ؓ executed the Prophet's command, going out to look for Talhah ؓ. They soon found him lying down in a ditch. They saw that he had been afflicted with more than seventy wounds, some of which were caused by arrows; others, by spears; and yet others, by swords.

On the Day of Uhud, it was perhaps Abu Sufyaan's attitude more so than anything else that confirmed the high-ranking of Abu Bakr As-Siddeeq ؓ. With an air of triumph, Abu Sufyaan looked in the direction of the mountain pass wherein the Muslims were regrouping and said, "Is Muhammad among you?" He repeated this question three times but received no reply because the Prophet ﷺ, having clearly heard his question, forbade his Companions ؓ from answering. Abu Sufyaan then called out, "Is (Abu Bakr) ibn Abee Quhaafah among you?" He repeated this question three times, and then asked three times as well, "Is ('Umar) ibn Al-Khattaab among you?" Abu Suyfaan then turned towards his companions and said, "As for these three, they were killed."[1] If not anything else, Abu Sufyaan was a shrewd and

[1] *Al-Fath* (6/188, 7/405).

intelligent leader; and with his questions, he showed that he clearly understood that the pillars and most important members of the Muslim community in Al-Madeenah were the Messenger of Allah ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ.

The polytheists departed from the battleground of Uhud and made their way back to Makkah. Fearing that they were not heading back to Makkah but perhaps that they were regrouping in order to completely destroy all Muslims in Al-Madeenah, the Messenger of Allah ﷺ ordered the Muslims, in spite of their injuries, to give chase to the army of the Quraish. Both psychologically and physically the Muslims were spent, and yet they answered the Prophet's call to arms and found the energy they needed to pursue their enemies. Allah ﷻ said:

﴿ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِنۢ بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ﴾

"Those who answered (the Call of) Allah and the Messenger (Muhammad ﷺ) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward." (Qur'an 3: 172)

Years after the Battle of Uhud had taken place, 'Aaishah ﷺ discussed this Verse with 'Urwah ibn Az-Zubair. She ﷺ said to him, "O son of my sister, your two fathers, Az-Zubair and Abu Bakr, were among them. When the Messenger of Allah ﷺ was afflicted with the hardship he was afflicted with on the Day of Uhud, and after the polytheists departed (from the battlefield), he ﷺ feared that they would return. And so he said, 'Who will go (with me) in order to give chase to them?' Seventy Companions volunteered for the mission, and among them were Abu Bakr and Az-Zubair."[1]

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[1] *Muslim* (2417).

Third: The Battles of Banu An-Nadeer, Banu Al-Mustaliq, Al-Khandaq, and Banu Quraidhah

When the Prophet ﷺ completed his blessed migration, one of his first acts as leader of Al-Madeenah was to sign a comprehensive peace treaty with the three Jewish tribes of Al-Madeenah – Banu An-Nadeer, Banu Qainooqaa', and Banu Quraidhah. According to the terms of that treaty, Jews had the right to practice their faith; Muslims were required to protect the Jews against external enemies; and Jews were required to remain loyal to their Muslim neighbors in Al-Madeenah. One of the specific clauses of the treaty stipulated that, if a Muslim killed someone from a foreign tribe, the Jews would help their Muslim neighbors to pay blood money to the victim's fellow clansmen. It should therefore come as no surprise that, when 'Amr ibn Umayyah ﷺ killed two men from the Banu 'Aamir tribe, the Prophet ﷺ headed towards his neighbors from the Banu An-Nadeer tribe, in order to ask them to contribute towards the payment of the victims' blood money.

The death of the two men resulted from a grave misunderstanding, and no fault was imputed to 'Amr ibn Umayyah ﷺ. Led by a power-hungry, renegade member of the Banu 'Aamir tribe, a group of criminals slaughtered a number of Muslim delegates from Al-Madeenah. 'Amr ibn Umayyah ﷺ, one of those delegates, managed to escape, and on his way back to Al-Madeenah came across two men from the Banu 'Aamir tribe. 'Amr ﷺ did not know that the actual leader of the Banu 'Aamir tribe did not sanction the slaughter of the Muslim delegates, nor that the Banu 'Aamir tribesman who was responsible for the slaughter was seeking his own gain and was acting against the orders of his leader. Imputing blame to the entire Banu 'Aamir tribe, 'Amr ibn Umayyah ﷺ waited until the two men fell asleep and then killed them. Little did 'Amr ﷺ know, however, that those two men were returning from Al-Madeenah, having just agreed to a peace treaty with the Prophet ﷺ.

The confusion which resulted left the Prophet ﷺ in a difficult situation. But just and fair as he was, he ﷺ did not hold the entire Banu 'Aamir tribe responsible for the actions of just one of their members, especially considering the fact that that member was a traitor to his leader and fellow tribesmen. The Prophet ﷺ decided that, in order to avert further bloodshed, he had no choice but to pay blood money for the killings that were perpetrated by 'Amr ibn Umayyah ﷺ. And in order to achieve that end, the Prophet ﷺ went to the district of Banu An-Nadeer, seeking financial assistance from the leaders of the Banu An-Nadeer tribe — assistance that, as per their treaty with the Muslims, was their duty to give.

Upon the Prophet's arrival in the district of Banu An-Nadeer, the Jewish leaders of Banu An-Nadeer welcomed him with smiling faces and sweet words — a welcome befitting a long lost friend. And upon hearing his request for financial assistance, they said, "Yes, O Abul-Qaasim, we will help you in any way you please." But to the degree that they externally manifested joy and happiness, they internally harbored malice and hate towards the Prophet ﷺ and his Companions ﷺ.

Asking him to wait for a short while so that they could return with the money he requested from them, the Jewish leaders of Banu An-Nadeer convened an emergency meeting, during which they made a rash decision that led to their ultimate demise: They unwisely decided to make an attempt on the Prophet's life. As soon as they were alone with one another, they said, "We will never again find him to be in such a vulnerable position (for here he is, in our very midst, with only a few of his companions to protect him)." The Prophet ﷺ was seemingly vulnerable to an assassination attempt, for he was waiting for them underneath one of the walls of their houses, and yet he was not really vulnerable since he was being divinely protected by Allah ﷻ.

The Jewish leaders of Banu An-Nadeer said to one another, "Who will climb (the wall of) this house, cast down a large stone onto him, and thus spare us the trouble of ever having to deal

with him again." 'Amr ibn Jihaash ibn Ka'ab quickly volunteered for the vile deed, saying, "I am the man for this job." 'Amr ibn Jihaash forthwith climbed the wall; meanwhile, the Prophet ﷺ was sitting on the other side of the wall, and with him were some of his Companions ﷺ, among whom were Abu Bakr ﷺ, 'Umar ﷺ, and 'Ali ﷺ. News of what the leaders of Banu An-Nadeer plotted was revealed to the Prophet ﷺ, who stood up to leave before 'Amr could execute his mission.

After the Prophet ﷺ returned safely to Al-Madeenah, his Companions ﷺ gathered around him, and he ﷺ informed them about Banu An-Nadeer's treacherous plans. Prior to this incident, the leaders of Banu An-Nadeer had shown time and time again that they were enemies of the Prophet ﷺ; and on more than one occasion, they violated the terms of their treaty with the Muslims. But this time they had gone too far; this time the punishment had to fit the crime: The Prophet ﷺ ordered Muhammad ibn Maslamah ﷺ to go to them and to order them to evacuate their homes and leave Al-Madeenah for good.

The leaders of Banu An-Nadeer were left with a very difficult decision. On the one hand, they were strongly attached to their land and homes, and they desperately wanted to inflict harm on the Prophet ﷺ; and on the other hand, they knew that they did not have the military might to withstand the strength of the Muslim army. In spite of their weakness vis-à-vis the Muslim army, they decided to stay, mainly because the hypocrites of Al-Madeenah sent word to them, promising to fight alongside them and to defend them against their Muslim counterparts.

The first grave mistake of the leaders of Banu An-Nadeer was to make an attempt on the Prophet's life, and the second was to trust the false promises of the hypocrites — for one of the main characteristics of hypocrites is that they never keep their promises. Thus deciding to fortify themselves in their homes, they sent word to the Prophet ﷺ, proclaiming that were declaring war on him ﷺ and that they were definitely not leaving their homes.

What followed was a tense military confrontation that lasted for all but fifteen days, during which time the Muslim army besieged the district that was inhabited by Banu An-Nadeer. Making it clear that the people of Banu An-Nadeer had no life left to live in Al-Madeenah, the Prophet ﷺ ordered for some of their trees to be cut and for others to be burned down to the ground. Having received no help from their hypocrite allies, the leaders of Banu An-Nadeer lost all hope and conceded defeat. The Prophet ﷺ then ordered them to evacuate their homes, mercifully allowing them to take with them all of the wealth they could load onto their camels, except for weapons. Upon the conclusion of this confrontation, chapter *Al-Hashr* was revealed.[1]

Banu Al-Mustaliq

The tribe of Banu Al-Mustaliq planned to invade Al-Madeenah. Having received news of the intentions of Banu Al-Mustaliq's leaders, the Prophet ﷺ set out with a small army to attack them before they could attack him and his Companions ؓ. Upon arriving in Banu Al-Mustaliq territory, the Prophet ﷺ handed over the banner of the *Muhaajiroon* to Abu Bakr As-Siddeeq ؓ; according to certain accounts, however, the Prophet ﷺ gave it not to Abu Bakr ؓ but to 'Ammaar ibn Yaasir ؓ. The Prophet ﷺ then handed the banner of the *Ansaar* to Sa'ad ibn 'Ubaadah ؓ. That day, 'Umar ؓ spoke on behalf of the Prophet ﷺ, inviting Banu Al-Mustaliq's tribesmen to proclaim the Testimony of Faith: None has the right to be worshipped but Allah. If they complied, 'Umar ؓ informed them, their lives and their wealth would remain safe. But they refused, answering not with the Testimony of Faith, but instead with a volley of arrows. The Prophet ﷺ then ordered his Companions ؓ to fight as if they were a single man — such was the harmony and unity with which he expected them to go to battle. The Companions ؓ of course

[1] *Al-Bukhaaree,* the Book of *Al-Maghaazee,* chapter, "The *Hadeeth* of Banu An-Nadeer." (5/217); also, refer to *Maghaazee Al-Waaqidee* (1/363) and to *Al-Bidaayah Wan-Nihaayah* (4/86).

answered the Prophet's call, and only a short time transpired before the opposing army was defeated. So resounding was the defeat, in fact, that not a single Banu Al-Mustaliq tribesman escaped; rather, ten of them were killed and the rest were taken as prisoners; meanwhile, on the Muslim side, only one man died.[1]

At Al-Khandaq and Banu Quraidhah

In both expeditions, Abu Bakr ﷺ adhered closely to the company of the Prophet ﷺ. Abu Bakr's efforts on the Day of Al-Khandaq were especially noteworthy; he ﷺ, like the rest of the Prophet's Companions ﷺ, worked diligently to dig trenches along the northern border of Al-Madeenah, so as to prevent the confederate army, led by Abu Sufyaan and the Quraish, from entering upon the streets and homes of Al-Madeenah's inhabitants. Time was of the essence, for the confederate army was fast approaching; sensing the urgency of the situation, Abu Bakr ﷺ filled not just his hands with dirt from the trenches, but his pockets as well. As a result of his efforts and the efforts of all of the Prophet's Companions ﷺ, the digging of the trenches was completed on time, and the army of the confederates was prevented from entering Al-Madeenah.

Fourth: Al-Hudaibiyyah

In Dhil-Qai'dah, of the year 6 H, the Prophet ﷺ set out with 1400 of his Companions ﷺ, intending to perform the rites of *'Umrah* and to visit the Inviolable House of Allah. Taking along sacrificial animals, the Prophet ﷺ and his Companions ﷺ attired themselves in the clothing of pilgrims, sending a clear signal to the Quraish that their intention was not to fight, but instead to perform *'Umrah* and to honor Allah's Inviolable House in Makkah. The Prophet ﷺ ordered a man from the Khuzaa'ah tribe to go out as a scout and to find out if the road ahead of them was safe. The Khuzaa'ee scout

[1] *Al-Bidaayah Wan-Nihaayah* (4/157).

soon returned with some unwelcome news: The Quraish was mobilizing an army to go out and intercept the Muslims and to prevent them from entering Makkah.

Faced with this grim news, the Prophet ﷺ consulted his Companions ﷺ, saying to them, "Advise me, O people." Abu Bakr ﷺ then imparted wise counsel, saying, "O Messenger of Allah, you have come with the intention of visiting this House (i.e., the Ka'bah), and it is neither war nor the killing of anyone that you desire. So head in the direction of this House (i.e., deviate your course away from Quraish's army, making it clear that you do not want to fight). And if anyone then tries to prevent us (from entering Makkah), we will fight him." Agreeing with the clear wisdom of Abu Bakr's counsel, the Prophet ﷺ then said to his Companions ﷺ, "Proceed upon the name of Allah."

The leaders of the Quraish were furious, and they swore that the Messenger of Allah ﷺ would not enter Makkah by force. And yet they were faced with a very difficult situation; after all, they were considered by all Arabs as caretakers of the inviolable city of Makkah, and as generous hosts to anyone who wanted to visit Makkah – and particularly to those who wanted to honor the sanctity of the Ka'bah. In short, therefore, they had no right – according to the norms of Arab traditions – to prevent the Prophet ﷺ and his Companions ﷺ from entering Makkah, especially considering the fact that they were not carrying any weapons. Nonetheless, the leaders of the Quraish were in such a fit of rage that they cared not about what other Arab tribes thought about them, but only about preventing the Prophet ﷺ and his Companions ﷺ from performing *'Umrah*.

In the end, however, war was averted, and the leaders of the Quraish realized that their only choice was to negotiate terms with the Messenger of Allah ﷺ.

Negotiations at Al-Hudaibiyyah

The negotiation process was wrought with difficulties, and a number of delegates from the Quraish went to Al-Hudaibiyyah in

order negotiate terms with the Messenger of Allah ﷺ. The first of those delegates was Budail ibn Warqaa, who was followed by Mikraz ibn Hafs, who was then followed by Al-Hulais ibn 'Ilqimah. And Al-Hulais was followed by 'Urwah ibn Mas'ood Ath-Thaqafee.

When 'Urwah went to the Muslim encampment, the Prophet ﷺ repeated to him what he ﷺ had previously said to Budail.[1] 'Urwah replied, "O Muhammad, suppose you eradicate the affair (the religion, the lives) of your people, have you ever heard of a single person before you from the Arabs who destroyed his people? And if it is the other outcome (i.e., and if the Quraish defeats you), then by Allah, I do not see faces; instead, I see a congregation of people from different tribes (i.e., your Companions) who are worthy of fleeing and of abandoning you." 'Urwah was suggesting that people of the same tribe stick together until the end, since their relationship towards one another is strong; but that, since the Prophet's Companions ﷺ were from different tribes, their loyalty to one another would not last long, and they would flee as soon as they saw the might of the Quraish. Little did 'Urwah know that the bonds of faith are much stronger than the bonds that are established through tribal loyalty.

Upon hearing 'Urwah's vile claim, Abu Bakr ﷺ silenced him immediately by saying to him, "Suck on the *Badhr* (the piece of skin that is cut off from female genitals when a girl is circumcised) of Al-Laat (the idol that 'Urwah worshipped). Will we flee from him and abandon him (as you claim; no, that will never happen, *In Sha Allah*)?" Here we see the permissibility of using offensive language to silence someone who is disrespecting the religion of Islam. "Who is that?" 'Urwah asked. The people around him said, "That is Abu Bakr." Directing his voice at Abu Bakr ﷺ, 'Urwah said, "Lo! By the One Who has my soul in His Hand, had it not been for a favor you gave to me (during the pre-Islamic days of

[1] *Bukhaaree*, the Book of Stipulations in *Jihaad* (3/236); *Hadeeth* number: 2732.

ignorance, Abu Bakr ﷺ once helped 'Urwah pay off some kind of a debt) and which I never repaid, I would have now answered (your insult with one of my own)."

When 'Urwah spoke earlier about the Companions ﷺ fleeing, he was trying to weaken the resolve of the Muslims and cause internal discord among their ranks — and specifically between the leadership and the common ranks of Muslims. On the one hand, he alluded to the strength of the Quraish; and on the other, he claimed that the Companions ﷺ would flee since they were not loyal to one another or to their leader. With a strong show of confidence, he tried to convince the Muslims that a confrontation with the Quraish was not in their best interests. His efforts, as he soon realized, were in vain; the faith of the Companions ﷺ was too strong for 'Urwah's words to have an effect on them.

The above-mentioned account proves that one may, under certain very limited circumstances, use vulgar language to describe the private parts of human beings; regarding the case in question, Abu Bakr ﷺ used such strong language to achieve a psychological advantage over 'Urwah and to dampen his spirits. Abu Bakr ﷺ took a firm stance against 'Urwah, speaking with the honor and dignity of true Faith, about which Allah ﷻ has said:

﴿وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ﴾

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers." (Qur'an 3: 139)

Abu Bakr's Stance Vis-à-vis the Treaty of Al-Hudaibiyyah

Suhail ibn 'Amr was the last of Quraish's delegates to visit the Prophet ﷺ at Al-Hudaibiyyah, and it was with him that a treaty was finally agreed upon. Based on the apparent implications of the treaty, the leaders of the Quraish were getting the better of the Prophet ﷺ and his Companions. According to the terms of the treaty, the Muslims were to leave Makkah that year without performing *'Umrah*; they could, however, return the following

year to perform *'Umrah*. Furthermore, it was agreed that if a Muslim left Makkah in order to migrate to Al-Madeenah, it would be binding upon the Prophet ﷺ to prohibit that Muslim from entering Al-Madeenah; on the other hand, if a polytheist wanted to leave Al-Madeenah and emigrate to Makkah, the leaders of the Quraish reserved the right to welcome him and to allow him to reintegrate into Makkan society. These terms certainly seemed unfair, but in the end the treaty worked at once to the benefit of the Muslims and to the detriment of Quraish's leaders.

But because the Treaty contained certain clauses that were seemingly unjust and disadvantageous to the cause of Islam, some Muslims, at least at first, voiced their opposition to it. One such Muslim was 'Umar ibn Al-Khattaab ؓ, who, it is related, actually went to the Prophet ﷺ to voice his objection to the Treaty. He ؓ said to the Prophet ﷺ, "Are you not the Messenger of Allah ﷺ?" to which the Prophet ﷺ responded, "Yes (I am the Messenger of Allah ﷺ)." 'Umar ؓ asked, "And are we not Muslims?" to which the Prophet ﷺ responded, "Yes (you are Muslims)." 'Umar ؓ asked, "Are they not polytheists?" The Prophet ﷺ responded, "Yes (they are polytheists)." 'Umar ؓ said, "Then why are we accepting to be humiliated in our religion?" To end the argument and to make it clear that 'Umar ؓ was not correct in his objections, the Prophet ﷺ said, "Verily, I am the Messenger of Allah, and I do not disobey Him."[1] According to another narration, the Prophet ﷺ said to 'Umar ؓ, "I am the slave of Allah and His Messenger; I will not act contrary to His command, and He will not neglect me (or cause me to waste away or to be ruined)."[2] 'Umar ؓ was not doubting the Prophet's wisdom; he ؓ was simply asking for an explanation regarding something he did not understand, and what he did not understand was the wisdom behind agreeing to terms that apparently were in favor of the Quraish. 'Umar ؓ also said, "Did you not say

[1] *Min Ma'een As-Seerah* (pg. 333).

[2] *Taareekh At-Tabaree* (2/643).

to us that we would come to the House (the Ka'bah) and perform *Tawaaf* (circuits) around it?" The Prophet ﷺ said, "Yes, but did I inform you that we would come to it this year?" 'Umar ﷺ said, "No." The Prophet ﷺ said, "Indeed, you will come to it and perform *Tawaaf* around it."

'Umar ﷺ had two problems with the treaty: he did not understand the wisdom behind agreeing to it, and he could not bear the thought that the Prophet ﷺ and the Muslims were going to accept humiliation at the hands of the polytheists; hence his concern was genuine and for the welfare of all Muslims. 'Umar ﷺ then went to Abu Bakr ﷺ and said to him, "O Abu Bakr, is he not the Messenger of Allah?" Abu Bakr ﷺ said, "Yes (he is the Messenger of Allah)." 'Umar ﷺ said, "And are we not Muslims?" Abu Bakr ﷺ responded, "Yes (we are Muslims)." 'Umar ﷺ said, "And are they not polytheists?" Abu Bakr ﷺ said, "Yes (they are polytheists)." 'Umar ﷺ said, "Then why are we accepting to be humiliated in our religion?" Abu Bakr ﷺ knew that 'Umar ﷺ was sincere but wanted himself to be sincere to 'Umar ﷺ and to give him good advice. And so he ﷺ said to 'Umar ﷺ, "Adhere to the Prophet's command. For I bear witness that he is indeed the Messenger of Allah and that the truth is what he commands. And he will never act contrary to Allah's command, and Allah will not neglect him (or cause him to waste away or to be ruined)."[1] That Abu Bakr ﷺ gave exactly the same reply that the Prophet ﷺ gave to 'Umar ﷺ, attests to Abu Bakr's superior faith, knowledge, and understanding. While 'Umar ﷺ was not able to understand the wisdom behind the treaty, Abu Bakr ﷺ clearly comprehended, if not that wisdom, then at least the best and only course of action for himself, for 'Umar ﷺ, and for all of the Companions ﷺ, and that was to trust in Allah ﷻ and to obey the command of the Messenger of Allah ﷺ, who spoke from revelation and not from desire.

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[1] *Bukhaaree*, the Book of Stipulations; *Musnad Imam Ahmad* (in the beginning of the *Musnad* of *Al-Koofiyyoon*); and *As-Seerah An-Nabawiyyah*, *by Ibn Hishaam* (3/346).

The Treaty of Al-Hudaibiyyah seemed unfavorable to the interests of the Prophet's Companions, but in the end it proved to be a great victory for them and for the religion of Islam. Abu Bakr ﷺ later said, "Throughout the history of Islam, there has been no victory that has been greater than the victory (notice how he ﷺ used the word 'victory,' and not 'treaty') of Al-Hudaibiyyah. Nonetheless, on the day (of the signing of that treaty), people remained shortsighted, not realizing what was happening between Muhammad and his Lord. The slaves of Allah hurry matters, but Allah does not rush (matters) as they do; instead, He allows for matters to reach the conclusion that He intended (for them to reach). During the farewell pilgrimage, I saw Suhail ibn 'Amr (the same negotiator who arrived at an agreement with the Prophet ﷺ at Al-Hudaibiyyah) standing beside the spot that was designated for the slaughtering of sacrificial animals, and I saw him proffering such animals to the Messenger of Allah ﷺ; meanwhile, the Messenger of Allah ﷺ was slaughtering those animals with his own hand. The Messenger of Allah ﷺ called for the barber, who then came and shaved his head. And I then saw Suhail picking up pieces of the Prophet's hair, after which I saw him placing those strands of hair over his eye (so as to seek blessings thereby). (That was Suhail on the Day of the Farewell Pilgrimage.) And then I remember how, back on the Day of Al-Hudaibiyyah, Suhail refused to write 'In the name of Allah, the Most Beneficent, the Most Merciful...' Having remembered that, I praised Allah, Who guided Suhail to Islam."[1]

Fifth: The Battle of Khaibar, and the Mission of Banu Fuzaarah

One of the direct results of the Battle of the Confederates was the conquest of Khaibar, a city that was inhabited by many Jews. Among them were Jewish leaders who had been banished from

[1] *Kanzul-'Ummaal* (30136), and Khutab Abu Bakr As-Siddeeq, by Muhammad Ahmad 'Aashoor (pg. 117).

Al-Madeenah, leaders who had financed and had been behind the invasion of Al-Madeenah by the Confederate armies.

Upon arriving at Khaibar, the Muslims were not met by any immediate resistance, for the inhabitants of Khaibar, having been informed of the impending attack upon their city, shut themselves up in their fortresses. Khaibar was known perhaps as much for its fortresses as it was for its many date-palm trees. Because Khaibar contained many fortresses that were scattered throughout the city, the Muslims were left with no choice but to lay siege to a few fortresses at a time; or in other words, once one particular fortress was conquered, they moved on to the next. The first set of fortresses proved especially difficult to conquer. In order to force the defenders of those fortresses to surrender, the Prophet ﷺ sent a contingent of fighters and appointed Abu Bakr ؓ as their leader. Abu Bakr ؓ and his men fought all day long, but returned to the Prophet ﷺ, without having achieved their goal. On the following day, the Prophet ﷺ sent another battalion, appointing a new leader, 'Umar ibn Al-Khattaab ؓ, to lead the men of that battalion into battle. 'Umar ؓ also returned without having achieved victory. The Prophet ﷺ then said, "Tomorrow, I will indeed give the banner (of the army) to a man who loves Allah and His Messenger." That man was none other than 'Ali ibn Abee Taalib ؓ, who led the following day's contingent of fighters into battle, and later returned victorious.[1]

During the course of the siege of Khaibar, some of the Prophet's Companions suggested that they should cut down some of the local date-palm trees, thus destroying the trees and weakening the spirits of the enemy. Upon seeing that the Prophet ﷺ was pleased with their suggestion, some of the Companions ؓ hastened to cut down some of Khaibar's trees. Abu Bakr ؓ, who witnessed what was happening, went to the Prophet ﷺ and advised against the cutting down of trees; he ؓ pointed out that the destruction of Khaibar's trees was detrimental to the interests

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[1] *Futooh Al-Buldaan* (1/26).

of Muslims, regardless of whether Khaibar was conquered by force or through peaceful means. Appreciating the soundness of Abu Bakr's reasoning, the Prophet ﷺ ordered his Companions ﷺ to desist from what they were doing, and they of course immediately obeyed.[1]

Regarding Banu Fuzaarah

Salamah ﷺ gave an account of the Banu Fuzaarah expedition. He ﷺ said, "We set out with Abu Bakr ibn Abee Quhaafah ﷺ, whom the Prophet ﷺ appointed as our leader, and our goal was to invade the Banu Fuzaarah tribe. When we drew near to water, Abu Bakr ﷺ issued a command, and we made camp. Then, after we performed the morning prayer, Abu Bakr ﷺ gave the order, and we began to attack, fighting alongside the water against all those who came before us. I looked towards the mountain and saw a party of people, among whom were women and children. I fired an arrow in their direction, and it landed between them and the mountain. Having succeeded in capturing them, I steered them towards Abu Bakr ﷺ....Among the prisoners was a woman who had upon her a *Qasha'* (some kind of garment) made of leather. With her was a young woman who was among the most beautiful of all Arabs. Abu Bakr ﷺ gave her to me as my share of the spoils. I did not remove her clothing (i.e., I did not engage in any sexual activity with her) until I reached Al-Madeenah. I spent my first night there, still not having removed her clothing. Upon later meeting me in the marketplace, the Messenger of Allah ﷺ said to me, 'O Salamah, give the woman to me as a gift,' to which I replied, 'By Allah, O Messenger of Allah, I like her, and I have still not removed her clothing.' The Messenger of Allah ﷺ remained silent, leaving me alone until the following day, when he ﷺ again met me in the marketplace and said to me, 'O Salamah, give the woman to me as a gift.' I said, 'By Allah, O Messenger of Allah, I have still not removed her clothing; even so, I grant her to you, O Messenger of Allah.' The Messenger of Allah ﷺ then sent her to

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[1] *Al-Maghaazee*, by Al-Waaqidee (2/644).

the people of Makkah, who had with them some Muslim prisoners. The Messenger of Allah ﷺ granted the (Fuzaaree) woman to the Quraish in return for the Muslim prisoners."

Sixth: The Compensatory *'Umrah* and Dhaat As-Salaasil

a) The Compensatory *'Umrah*

One year after the signing of the Treaty of Al-Hudaibiyyah, the Prophet ﷺ and his Companions ﷺ returned to Makkah in order to make up for the *'Umrah* that they were not able to perform during the previous year. This time around, the people of the Quraish, instead of preventing the Muslims from performing *'Umrah*, left them alone and essentially vacated Makkah for three days, during which time the Muslims performed the rites of *'Umrah*. And, of course, Abu Bakr ﷺ was among the Muslims who performed *'Umrah* that year.

The Dhaat As-Salaasil Expedition

In regard to this expedition, Raafai' ibn 'Amr At-Taaee ﷺ said, "The Messenger of Allah ﷺ appointed 'Amr ibn Al-'Aas ﷺ as the leader of the Dhaat As-Salaasil army. (Dhaat As-Salaasil is the name of a place that is situated just on the other side of the Al-Qurs valley; it took one ten days to travel from Al-Madeenah to Dhaat As-Salaasil.) The Prophet ﷺ sent along with him Abu Bakr ﷺ, 'Umar ﷺ, and others among the most eminent of his Companions ﷺ (all of whom were to act as common soldiers under the command of 'Amr ﷺ). When they reached Mount Taiy, 'Amr ﷺ said, 'Find me a man who knows the way and who can act as our guide.' His soldiers responded, 'The only man we know of who is worthy of that task is Raafai' ibn 'Amr, for he was a highway robber during the pre-Islamic days of ignorance (and is therefore surely knowledgeable regarding the road that lies ahead of us). When we completed the invasion, and when we returned to the place from whence we began our journey, I fixed my gaze upon the countenance of Abu Bakr ﷺ, who was wearing a

Fadakiyyah robe (i.e., a robe from Fadak, which was one of the villages of Khaibar). When Abu Bakr ﷺ mounted his riding animal, he held its two ends closed together, using a tooth-stick. And when he descended from his riding animal, he spread his robe out again. I went to him and said, 'O possessor of a tooth-stick, among all of your companions I have singled you out. So inform me about something — something that, if I retain it in my memory, I will be like all of you. But do not be long-winded, for then I might forget what you have to tell me.' He ﷺ said, 'Can you remember your five fingers?' I said, 'Yes.' He ﷺ said, 'Bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger; establish the five prayers; if you have wealth, give *Zakaat* (obligatory charity) from it; perform *Hajj* (pilgrimage) to the House (i.e., the Ka'bah); and fast the month of Ramadan. Have you retained these matters in your memory?' I said, 'Yes.' He ﷺ said, 'And there is something else: Never become leader over any two people.' I said, 'And is not leadership restricted to you people, the people of houses (i.e., of cities)?' He ﷺ said, 'The time draws near when the reins of leadership will spread, to the point that positions of leadership will reach you, as well as those who are below you (in status).... Verily, when a man is a leader (over a people), when the people wrong one another, and when he does not establish justice among them, Allah will exact vengeance upon him...'"

The Lessons and Morals of this Story

1) One appreciates from this story the importance of worship. Abu Bakr ﷺ limited himself to mentioning only five matters, matters that had to be comprehensive in their scope and that had to summarize the teachings of Islam. And after mentioning the Testimony of Faith, he went on to mention prayer (which is the backbone of Islam), *Zakaat*, fasting, and *Hajj*.

2) One should never aspire to become leader over a people, for on the day that one becomes a leader, one is held accountable not

just for himself, but for the people under his command as well. Discussing the issue of leadership, the Messenger of Allah ﷺ once said to Abu Dharr Al-Ghaffaaree ﷺ, "Verily, it is a trust; and verily, it is disgrace, ignominy, and regret on the Day of Resurrection, except for those who take it (a position of leadership) and fulfill its obligations (i.e., the obligations and duties of leadership)."[1] Abu Bakr ﷺ understood these words very clearly, for it is related that he himself once said, "If one becomes leader, he will be held accountable for a longer time than anyone else, and he will be punished more severely than anyone else. And if one is not a leader, he will be held least accountable among the people, and of all people he will be the least punished." Such was Abu Bakr's understanding of the duties of leadership, an understanding that carried on into action when he became *Khaleefah* — working tirelessly both day and night to establish justice and to improve the lives of the people over whom he ruled.

3) During the Dhaat As-Salaasil expedition, Abu Bakr ﷺ showed a wonderful display of humility. The best of all of the Prophet's Companions ﷺ, Abu Bakr ﷺ could have thought that he was worthiest to become their leader. But when the Prophet ﷺ appointed 'Amr ibn Al-'Aas to lead the Dhaat As-Salaasil expedition, Abu Bakr ﷺ neither complained nor felt that he was being wrongly overlooked for the job; to the contrary, he not only obeyed the Prophet's command, but also believed from the bottom of his heart that 'Amr ﷺ was appointed leader for a good reason. 'Abdullah ibn Buraidah ﷺ related that when the Muslim army reached their destination, 'Amr ﷺ issued a decree, forbidding his soldiers from lighting any fires. As cruel as this decree might have seemed to some — for it was a very cold night — it was necessary, since 'Amr ﷺ wanted to prevent any of his men from being seen and attacked by the enemy, and to catch the enemy unawares on the following morning.

[1] *Muslim*, the Book of Leadership (1825).

Not appreciating the reasoning behind 'Amr's decree, and seeing the harsh conditions that his fellow soldiers had to endure on that chilly night, 'Umar ibn Al-Khattaab ﷺ became furious and had the mind to disobey 'Amr's orders and to speak harsh words with him. But Abu Bakr ﷺ prohibited him from doing anything of the like, informing him that "It is only because of 'Amr's knowledge of warfare that the Messenger of Allah ﷺ has appointed him as your leader." Hearing these words, 'Umar ﷺ calmed down and refrained from showing any anger towards 'Amr ﷺ and from disobeying his decree.[1]

Seventh: The Conquests of Makkah, Hunain, and At-Taaif

a) The Conquest of Makkah (8 H)

Detailing the events that led to the conquest of Makkah, ibn Ishaaq related the following. When the Treaty of Al-Hudaibiyyah was being signed and agreed upon, it was declared that parties other than the Prophet ﷺ and the Quraish had the right to become participants in the treaty, so long as they agreed to live up to its terms and clauses. The people of Khuzaa'ah, who were allies of the Muslims, declared that they wanted to become participants in the treaty. And the people of Banu Bakr, who were allies of the Quraish, did the same. What this meant was that neither Banu Bakr nor the Quraish had the right to attack either the Muslims in Al-Madeenah or the people of the Khuzaa'ah tribe; and conVersely, neither the Muslims in Al-Madeenah nor the Khuzaa'ah had the right to attack either the Quraish or the people of Banu Bakr. This was especially significant since, just as the Quraish and the Muslims of Al-Madeenah were enemies, so

[1] Al-Haakim's *Al-Mustadrak.* And Al-Haakim said about this *Hadeeth*: "Its chain is authentic, despite the fact that neither Bukhaaree nor Muslim related it." And Adh-Dhahabee said: "It is authentic." *Kitaab Al-Maghaazee* (3/42).

too were the people of Khuzaa'ah and the people of Banu Bakr.

All parties lived up to the terms of the treaty for about seventeen or eighteen months. But then the people of Banu Bakr made a rash choice, deciding one night to attack the people of Khuzaa'ah beside the Al-Wateer stream — which was situated very close to Makkah. The leaders of the Quraish made even a rasher decision, feeling that they could act with impunity — that, since the attack was to take place during the night, they could provide military support to the treacherous tribesmen of Banu Bakr, without arousing the suspicion of the Muslims in Al-Madeenah. And so they not only provided weapons to Banu Bakr, but also fought alongside them as they ruthlessly attacked members of the Khuzaa'ah tribe.

Much to the chagrin of the Quraish, however, one of the attacked members of the Khuzaa'ah tribe escaped, made his way to Al-Madeenah, and informed the Prophet ﷺ about the brutal attack that had been launched against his people and about the complicity of Quraish's leaders in the affair. His name was 'Amr ibn Saalim, and the Prophet ﷺ responded to his words by reassuringly saying, "You will indeed be helped, O 'Amr ibn Saalim."[1]

The Prophet ﷺ proceeded to immediately mobilize a huge army, keeping his intended destination a secret, telling not even his own soldiers about his intentions to conquer Makkah. He ﷺ invoked Allah ﷻ to blind the Quraish, so that the arrival of his army in Makkah would be a complete surprise for them.

The Quraish feared for the worst: That 'Amr ibn Saalim had reached Al-Madeenah and informed the Prophet ﷺ about their direct involvement in Banu Bakr's brutal slaughter of Khuzaa'ee tribesmen. Abu Sufyaan was at once angry and afraid — angry at his fellow tribesmen for having participated in such a foolhardy enterprise, and afraid that the Prophet ﷺ and his Companions ﷺ would exact revenge on the Quraish. And so in a complete state of

[1] *As-Seerah An-Nabawiyyah,* by Ibn Hishaam (4/44).

panic, Abu Sufyaan went to Al-Madeenah, headed straight towards the Messenger of Allah ﷺ, and said to him, "O Muhammad, make firmer our treaty and extend its term for us." The Prophet ﷺ said, "Is that why you came? Did you do anything (that gives you cause to worry)?" Abu Sufyaan replied, "I seek refuge with Allah. We are upon our covenant, and we are abiding by the terms of the treaty we agreed upon on the Day of Al-Hudaibiyyah. We are not changing or modifying the terms of our agreement." When he didn't receive the response he wanted from the Prophet ﷺ, Abu Sufyaan went to the Prophet's Companions 🙏, hoping to win favor with some of them and thus avert an utter catastrophe for his people.[1]

Abu Bakr 🙏 and Abu Sufyaan

Abu Sufyaan went to Abu Bakr 🙏, hoping to gain his sympathy, but receiving instead a taste of his anger and wrath. Abu Bakr 🙏 said to him, "He whom the Prophet ﷺ defends I will defend. By Allah, were I to find a small ant that was fighting against you, I would help it against you."

A Discussion Between 'Aaishah 🙏 and Abu Bakr 🙏

Still before the departure of the Muslim army, Abu Bakr 🙏 entered upon 'Aaishah 🙏, who was busy sifting wheat. The Prophet ﷺ had instructed her to prepare food for his impending journey towards Makkah and to keep what she was doing a secret from others. His curiosity aroused, Abu Bakr 🙏 asked, "O 'Aaishah, why are you preparing this food?" She 🙏 remained silent. Her silence gave her away. "Does the Messenger of Allah ﷺ intend to attack (another people)?" Abu Bakr 🙏 asked. Her silence continued. "Perhaps he intends to attack the Romans," Abu Bakr 🙏 surmised. Still, she did not respond. "Perhaps he wants to attack the people of Najd?" She 🙏 persisted in her silence. "Maybe he wants to attack the Quraish," Abu Bakr 🙏

[1] *At-Taareekh As-Siyaasee Wal-'Askaree*, by Dr. 'Alee Mo'tee (pg. 365), and *At-Tabaree* (3/43).

said. Again, she did not respond. Either she didn't know herself, or she simply wanted to preserve the secret of the Prophet ﷺ. Abu Bakr's curiosity, however, did not remain unsatisfied for long. The Messenger of Allah ﷺ soon entered, and Abu Bakr ﷺ asked him, "O Messenger of Allah, do you intend to go out (in order to attack the enemy)?"

"Yes," the Prophet ﷺ replied. "Perhaps you intend to attack the Romans," Abu Bakr ﷺ surmised, indicating he had little idea about the true intentions of the Prophet ﷺ. The Prophet ﷺ replied, "No." Abu Bakr ﷺ asked, "Do you intend to attack the people of Najd?" The Prophet ﷺ replied, "No." A little confused, and running out of guesses, Abu Bakr ﷺ said, "Then perhaps you want to attack the Quraish." The Prophet ﷺ replied, "Yes." Abu Bakr ﷺ said, "O Messenger of Allah, is there not a fixed term to the treaty that was enacted between you and them?" The Prophet ﷺ said, "Has not news reached you regarding what they (i.e., the Quraish) did to Banu Ka'ab (i.e., the Khuzaa'ah)?" Hearing about what the Quraish had done, Abu Bakr ﷺ understood that it was time for the Quraish to pay for their treachery. A massive army was then mobilized for the expedition to Makkah, an army that consisted not just of the inhabitants of Al-Madeenah, but of members of other tribes as well. As for Al-Madeenah, it was left virtually empty, for not a single member of the *Muhaajiroon* or the *Ansaar* was absent from the expedition.[1]

Abu Bakr ﷺ Enters Makkah

On the Day of the Makkah Conquest, the Prophet ﷺ strove to enter from Kidaa, from the uppermost part of Makkah; he ﷺ hoped thereby to fulfill the promise of Hassaan ibn Thaabit ﷺ, who informed the Quraish in a satirical poem that the army of Allah ﷻ would enter Makkah from Kidaa. One of the Verses of Hassaan's poem described how women would strike the advancing horses with veils. When the Prophet ﷺ actually saw

[1] *Taareekh Ad-Da'wah Al-Islaamiyyah* (pg. 145).

that happening as he ﷺ was about to enter Makkah, he ﷺ smiled at Abu Bakr ؓ and asked him, "O Abu Bakr, what did Hassaan say," and Abu Bakr ؓ repeated the Verse for him.[1]

At Hunain

The Muslims learned a stern lesson on the Day of Hunain, having to endure defeat and many losses during the earlier stages of the battle. The surprise attack of the enemy was so terrifying that almost all Muslim soldiers began to flee from the battlefield. It was a scene of utter chaos, with each man having no thought in his mind but that of saving his own life.[2]

The Messenger of Allah ﷺ, who bravely remained steadfast where he was on the battlefield, called out, "O people, where are you? Come (back) to me. I am the Messenger of Allah. I am Muhammad ibn 'Abdullah....O people of the *Ansaar*, I am the slave of Allah and His Messenger." Standing nearby was his uncle, Al-'Abbaas ؓ. Since Al-'Abbaas ؓ was blessed with a loud, thunderous voice, the Prophet ﷺ said to him, "O 'Abbaas, call out: O people of the *Ansaar*, O people of As-Samurah (the name of a tree under which Muslims pledged to obey and follow the Prophet ﷺ)."[3]

Such was the state of the Muslims during the early stages of the battle: Everyone, save the Prophet ﷺ and a small number of his Companions, was in a state of panic and was fleeing from battle. Of the minority who remained steadfast alongside the Prophet ﷺ, Abu Bakr ؓ was at their forefront. Shortly thereafter, Allah's mercy descended upon the believers: Those who had fled returned, and Allah ﷻ blessed them with a decisive victory.

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[1] *Maghaazee Al-Waaqidee* (2/831) and *Kanzul-'Ummaal*, by Al-Muttaqee Al-Hindee, chapter, "The Battle of the Makkah Conquest."

[2] *Taareekh At-Tabaree* (3/74).

[3] *Muslim*, the Book of *Jihaad* and *As-Siyyar*; chapter, "The Battle of Hunain." (3/1398) — *Hadeeth* number: 1775.

Abu Bakr رضي الله عنه Issues a Legal Ruling in the Presence of the Messenger of Allah ﷺ

On the Day of Hunain, Abu Qataadah رضي الله عنه saw a Muslim engaged in man-to-man combat with an enemy soldier; meanwhile, he رضي الله عنه also saw another polytheist sneaking behind the same Muslim in order to kill him. Reacting as quickly as possible, Abu Qataadah رضي الله عنه went after the second man — the one who was sneaking behind the Muslim soldier. The man saw Abu Qataadah رضي الله عنه coming and raised his sword to strike him. Abu Qataadah رضي الله عنه was too fast, however, and delivered a blow first, one that completely severed the hand of the enemy fighter. The man then drew closer to Abu Qataadah رضي الله عنه and got him into a bear hug; he was squeezing so hard that Abu Qataadah رضي الله عنه began to fear that it was the end for him. But just before the man managed to squeeze the very life out of Abu Qataadah, he knelt to the ground, having become very weak because of the effort he was exerting and because of the wound that Abu Qataadah رضي الله عنه had inflicted upon him. Not wanting to lose the opportunity that was just afforded to him, Abu Qataadah رضي الله عنه pushed the man away and killed him.

Later on, the Messenger of Allah ﷺ said to the people, "Whoever proves that he killed someone becomes owner of his things (i.e., the things that are with the dead enemy soldier when he dies)." In the hope of finding someone who would bear witness to the aforementioned incident, Abu Qataadah رضي الله عنه stood up; no one, however, testified on his behalf. He رضي الله عنه sat down, and then deciding not to give up so easily, he رضي الله عنه told his story to the Prophet ﷺ. A man from the Quraish who was present and who paid close attention to Abu Qataadah's detailed account said, "The weapons of the dead person he mentioned are with me," but he then asked to be allowed to keep them. Abu Bakr رضي الله عنه said, "Never! Let him not give it to a weak person from the Quraish while he leaves a lion from the lions of Allah (i.e., Abu Qataadah رضي الله عنه) who fought for Allah and His Messenger ﷺ." The Messenger of Allah ﷺ stood up and gave the weapons to Abu Qataadah رضي الله عنه, who used them to buy a garden. He رضي الله عنه later said, "It was the first

wealth I acquired (while fighting) for the cause of Islam."[1]

This story highlights the superior qualities of two Companions ﷺ: First, of Abu Qataadah Al-*Ansaar*ee ﷺ who risked his life to save a fellow Muslim who was about to be attacked from behind; and second, of Abu Bakr ﷺ, who was so fair and just that he ﷺ argued on behalf of a man from the *Ansaar* against a man from his own tribe, the Quraish; this is because he ﷺ was primarily concerned not with tribal loyalty, but with upholding truth and justice.[2]

The Poetry of 'Abbaas ibn Mirdaas

The Prophet ﷺ was the most eloquent of all Arabs; he ﷺ was not, however, a poet; in fact, his knowledge of poetry was weak relative to that of other Arabs. His knowledge of poetry was weak for a reason: It refuted Quraish's claim that the Prophet ﷺ was not a Messenger sent by Allah ﷻ, but was instead a mere poet. This point is illustrated in the following story.

After the spoils of Hunain had been gathered and distributed, a man named Al-'Abbaas ibn Mirdaas composed a poem in which he not only complained, but also reproached the Prophet ﷺ for having given him only a small portion of the spoils. Having heard ibn Mirdaas's angry poem, the Messenger of Allah ﷺ said to his Companions ﷺ, "Go to him and cut off his tongue for me." The Prophet ﷺ did not mean what he said literally; rather, he ﷺ was merely signaling to his Companions ﷺ that they should silence ibn Mirdaas by giving him a larger share of the spoils. And that in fact is what they did: They gave him so much that he could not find the words with which he could express his joy. Later on, ibn Mirdaas went to the Messenger of Allah ﷺ, who asked him whether he was the composer of the angry poem that had recently been conveyed to him. The Prophet ﷺ then quoted one

[1] *Bukhaaree,* the Book of *Al-Maghaazee, Hadeeth* number: 4322; and *Muslim,* chapter, "The Right (During War) of the Killer to Take what is Found with the Person He Killed."

[2] *At-Taarkeeh Al-Islaamee,* by Al-Humaidee (8/26).

particularly offensive line of the poem, thus helping ibn Mirdaas recall his own words. In quoting the poem, the Prophet ﷺ mistakenly changed the order of the last two words of one of its lines. Perceiving the Prophet's mistake, Abu Bakr ؓ corrected him. The Prophet ﷺ responded to Abu Bakr's correction by saying, "Both (the wording I used and the wording you used) amount to the same thing." In this instance, the Prophet ﷺ did not seem to grasp the fact that, when the positions of two of its words were altered, the poem was no longer metrical – i.e., it no longer followed its intended pattern. The Prophet's innocence regarding the matter seemed to have amused Abu Bakr ؓ, who said, "I bear witness that you are indeed as Allah described you to be," upon which he ؓ proceeded to recite the following Verse:

﴿وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنۢبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ﴾

"And We have not taught him (Muhammad ﷺ) poetry, nor is it meet for him. This is only a Reminder and a plain Qur'an." (Qur'an: 36: 69)

At-Taaif

Unlike previous occasions – such as the sieges of Banu An-Nadeer and Khaibar – the Muslims were not able to convert a prolonged siege at At-Taaif into a decisive victory. The Muslim army made many attempts to penetrate the gates of At-Taaif's fortresses, but to no avail; the fortresses were impenetrable. In fact, more than a few Muslim soldiers were injured as they tried to gain entry into the fortresses; and at least some Companions ؓ were killed. One of the martyrs of that day was Abu Bakr's son, 'Abdullah ibn Abu Bakr ؓ. Hit by an arrow, 'Abdullah ؓ survived for a while and even managed to make his way back to Al-Madeenah. But the wound he was inflicted worsened rather than healed, and he ؓ died in Al-Madeenah shortly after the death of the Prophet ﷺ.

The Prophet ﷺ was faced with two choices: Either he ﷺ could prolong the siege, in which case the people of At-Taaif would

eventually be forced to come out of their fortresses, since they were completely cut off from supplies and from the outside world. Or the Prophet ﷺ could leave At-Taaif and abandon the siege, a seemingly disadvantageous option, but one that actually made a lot of sense. By the time the siege took place, At-Taaif was an island of disbelief in a sea of Islam. Makkah had just been conquered; the Quraish had entered into the fold of Islam, as did the members of other neighboring tribes. In essence, therefore, the people of At-Taaif were harmless and posed absolutely no threat to the Muslims. The Prophet ﷺ realized that if he left them alone, they would eventually have to face the reality that Islam was now the dominant religion of the region. And face the reality they did, for a short while later At-Taaif's leaders went as a delegation to Al-Madeenah, in order to announce their entry into the fold of Islam.

When the Thaqeef delegation of At-Taaif was nearing Al-Madeenah, Abu Bakr ﷺ and Al-Mugheerah saw them, and they both immediately perceived the reason for their visit. They then competed with one another to be the first to convey the good news to the Prophet ﷺ. Abu Bakr ﷺ was the one who reached the Prophet ﷺ first, and he proceeded to immediately convey to him the good news.

Shortly thereafter, the delegates of Thaqeef met with the Prophet ﷺ and announced their entry into the fold of Islam. They even stayed in Al-Madeenah for a number of days, in order to learn as much as they could about the religion of Islam. And when it was time for them to return to their homeland, the Prophet ﷺ wanted to send with them an official letter, in which he wanted to announce his appointed leader over the Thaqeef tribe. Abu Bakr ﷺ suggested that 'Uthmān ibn Abul-'Aas ﷺ should be appointed as their leader, an ostensibly strange choice, considering the fact that 'Uthmān ﷺ was the youngest and least experienced of At-Taaif's delegates. Nonetheless, Abu Bakr ﷺ believed that he was the best man for the job, discerning sincerity and enthusiasm for Islam. For while the other

delegates took their day nap, 'Uthmān ibn Abul-'Aas ﷺ would — without letting the other delegates know — go to the Messenger of Allah ﷺ in order to gain knowledge about Islam, the Qur'an, and Islamic jurisprudence. And on a given day, if he ﷺ saw that the Prophet ﷺ was sleeping, he would go Abu Bakr ﷺ and learn from him. His enthusiasm impressed both Abu Bakr ﷺ and the Prophet ﷺ, who ﷺ readily agreed to Abu Bakr's suggestion, and thus appointed 'Uthmān ﷺ as the new governor of At-Taaif.

After the Prophet ﷺ died, another group of delegates from At-Taaif visited Al-Madeenah. Their arrival was welcome news, but it did bring back sad memories for Abu Bakr ﷺ — the death of his son, 'Abdullah ﷺ. Although 'Abdullah's death was a sad event, Abu Bakr's attitude regarding it illustrated the true depth of his Faith. Al-Qaasim ibn Muhammad said, "'Abdullah ibn Abu Bakr ﷺ was hit with an arrow on the Day of At-Taaif, and he died as a result of that injury forty days after the death of the Messenger of Allah ﷺ. After 'Abdullah died, a delegation of the Thaqeef tribe visited Abu Bakr ﷺ in Al-Madeenah. Abu Bakr ﷺ still had with him the arrow that had killed his son, and he took it out in the presence of the delegates and said to them, 'Does anyone among you recognize this arrow?' Sa'eed ibn 'Ubaid, the brother of Banu 'Ijlaan, said, 'Yes, I sharpened this arrow, fixed its feather onto it...and fired it.' Abu Bakr ﷺ (turned to him and) said, 'Verily, this is the arrow that killed 'Abdullah ibn Abu Bakr. And all praise is for Allah, Who has honored him by your hand, and Who has not humiliated you by his hand (i.e., Who did not allow 'Abdullah to kill you during the siege of At-Taaif, but instead kept you alive long enough for you to embrace Islam). Indeed, He has made matters spacious and easy for the both of you.'"[1]

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[1] Khutab Abu Bakr As-Siddeeq, by Muhammad Ahmad 'Aashoor (pg. 118). It should be duly noted, however, that the narration is partly disconnected.

The Tabook Expedition, *Hajj* in the Year 9 H, and the Farewell Pilgrimage

With virtually the entire Arabian Peninsula under the control of the Muslims, the nearest, and most dangerous, threat to them was the Roman Empire towards the north. On more than one occasion, the Romans evinced a hostile intent towards Muslims, raiding nearby Muslim lands as well as persecuting and killing any of their direct or indirect citizens who dared to forsake Christianity and enter into the fold of Islam.

The Romans posed a new kind of threat to the Muslims, an external one that threatened the very existence of the Muslim nation; after all, the Roman Empire was one of the two superpowers of the day. In response to that threat, the Messenger of Allah ﷺ mobilized an army of thirty-thousand strong, signaling that, even though all of Arabia was under the control of Muslims, there was no time to rest. The grave threat towards the north had to be dealt with, and the Muslims had to assert their strength if they hoped to deter the Romans from attacking them; furthermore, as bearers of the divine truth, the Muslims needed to pave the way to the spreading of Islam outside of Arabia.

In this, as in all previous, expeditions, Abu Bakr ؓ played an important role. When the Muslim army reached Thaniyyatul-Wadaa', the Messenger of Allah ﷺ chose his commanders for the expedition and handed out banners to them. And he ﷺ gave the greatest banner to Abu Bakr As-Siddeeq ؓ, clearly indicating that Abu Bakr ؓ was his chief commander for the expedition.[1]

Various accounts of the expedition contain the name of Abu Bakr ؓ, with some of them pointing to his superior qualities, and others at least indicating the fact that, throughout the expedition, he ؓ, in the capacities of a commander, advisor, and close friend,

[1] *Sifatus-Safwah* (1/243).

always adhered closely to the company of the Prophet ﷺ. For example, 'Abdullah ibn Mas'ood ﷺ said, "I woke up in the middle of one particular night while I was with the Messenger of Allah ﷺ in the Tabook expedition. I saw a flame to one side of the encampment, and so I followed it to see what was there. When I reached it, I saw the Messenger of Allah ﷺ, Abu Bakr ﷺ, and 'Umar ﷺ. There too was 'Abdullah Dhul-Bijaadain Al-Muzanee (i.e., his corpse), and he was dead.... The Prophet ﷺ said (to Abu Bakr ﷺ and 'Umar ﷺ), 'Bring closer your brother.' They did so, and when the Prophet ﷺ prepared to place him in the side compartment of his grave, he ﷺ said, 'O Allah, I am this night pleased with him, so be pleased with him as well.'" The narrator of this *Hadeeth* related that 'Abdullah ibn Mas'ood ﷺ then said, "Oh, would that I was the dweller of this grave."[1] Incidentally, it is related that, whenever Abu Bakr ﷺ would place a corpse in its grave, he ﷺ would say, "In the name of Allah, upon the religion of the Messenger of Allah ﷺ, and with complete faith in Resurrection after death (do I bury this dead person's body)."[2]

At least once during the expedition, the Muslims completely ran out of water; their situation became desperate; they became so thirsty, in fact, that they thought their necks would crack open as a result of the dryness. Also, at least one of them slaughtered his camel so that he could squeeze out and drink any water that he could find in its stomach. Abu Bakr ﷺ then said to the Prophet ﷺ, "O Messenger of Allah, Allah has made you accustomed to supplicate in a good manner, so invoke Allah (for help)."

The Prophet ﷺ said, "Would you love for me to do that?"

Abu Bakr ﷺ said, "Yes." The Prophet ﷺ then raised his hands to invoke Allah ﷻ for help, and did not lower them until the color

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[1] *Saheeh As-Seerah An-Nabawiyyah* (pg. 598); to *Al-Isaabah*, by Ibn Hajar, who said, "*Bukhaaree* related it in its entirety with the same narrators. Although it is true that the men who narrated this *Hadeeth* are all trustworthy, the chain of the narration is disconnected."

[2] *Musannaf 'Abdur-Razzaaq* (3/497) and Mausoo'atu Fiqhis-Siddeeq (pg. 222).

of the sky changed; a cloud then came and shaded the Muslims, and rain began to pour down from it. The Muslims in the encampment filled all of the containers they had with them; some of them walked around the perimeter of the encampment and were amazed to see that it had rained throughout the encampment but nowhere outside of it.[1]

The expedition of Tabook was a mammoth undertaking that required a great deal of financial backing. In order for an army of thirty-thousand men to travel for many days across the desert, large quantities of supplies were needed: food, horses, mules, camels, weapons, and armor. Moderate donations would not be enough to finance the expedition, which is why the Messenger of Allah ﷺ exhorted his Companions ﷺ to donate generously. And they all responded enthusiastically to his appeal, with each person giving according to his means. Especially noteworthy in this regard was 'Uthmān ibn 'Affān ﷺ, who contributed perhaps more so than anyone else.[2]

As for 'Umar ibn Al-Khattaab ﷺ, his sights were set on outdoing Abu Bakr ﷺ for once in the performance of good deeds. This time around, he ﷺ truly thought that he was going to outdo Abu Bakr ﷺ by donating one-half of his wealth to the Muslim army. 'Umar ﷺ later said: "One day (prior to the Tabook expedition), the Messenger of Allah ﷺ ordered us to give charity; the timing of his request happily coincided with me having a (sufficient) quantity of wealth. I said (to myself), 'If there is any day on which I will outdo Abu Bakr, it will be this day.' I then went with one-half of my wealth, and the Messenger of Allah ﷺ asked, 'What did you leave for your family?' I said, 'An amount

[1] Related by Ibn Hibbaan in the Book of *Jihaad*, chapter, "The Tabook Expedition," *Hadeeth* number: 1707; to *Kanzul-'Ummaal*, by Al-Muttaqee Al-Hindee, chapter, "Miracles and Signs of Prophethood"; to *Dalaail An-Nubuwwah*; to *Mustadrak*, by Al-Haakim, who said, "This *Hadeeth* is authentic and fulfills the conditions of both *Bukhaaree* and *Muslim*, though neither of them related it."

[2] *As-Seerah An-Nabawiyyah Fee Dau Al-Masaadir Al-Asliyyah* (pg. 615).

that is similar to this.' Abu Bakr ﷺ then came with all of his wealth, and the Messenger of Allah ﷺ asked him, 'What did you leave for your family?' He said, 'I left for them Allah and His Messenger ﷺ.' And I said to him, 'I will never outdo you in anything.'"[1]

Abu Bakr ﷺ is Put in Charge of the Pilgrimage (*Hajj*) that Muslims Performed in the Year 9 H

In past years, *Hajj* was not performed by Muslims; the inhabitants of Makkah prevented them from entering Makkah and performing the rites of *Hajj*; the situation changed for Muslims after Makkah was conquered. In the year 8 H, 'Attaab ibn Usaid ﷺ was charged with the duty of leading the pilgrims in their rites of *Hajj*. At the time, the rites of *Hajj* for Muslims were not all that different from the rites of *Hajj* for polytheists.[2]

With the approach of the *Hajj* season in the year 9 H, the Messenger of Allah ﷺ wanted to perform *Hajj*, but decided not to and explained the reason why when he ﷺ said, "Verily, the House (i.e., the Ka'bah) is visited by polytheists who, while they are naked, perform *Tawaaf* (i.e., walk circuits) around it. Therefore, I do not wish to perform *Hajj* until that no longer takes place." Although it was true that the Muslims had full control of Makkah, they had signed various treaties with non-Muslim tribes, tribes that still enjoyed the privilege of performing *Hajj*.

It was not befitting for the Messenger of Allah ﷺ to perform *Hajj* alongside naked polytheist pilgrims, and so he ﷺ ordered Abu Bakr As-Siddeeq ﷺ to lead the Muslim pilgrims that year. Abu Bakr ﷺ left Al-Madeenah for *Hajj*, and was accompanied by a large number of Companions ﷺ, who took along with them animals that they intended to sacrifice.

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[1] *Sunan Abu Daawood*, the Book of *Zakaat* (2/312, 313), *Hadeeth* number: 1687; and to *At-Tirmidheee* in the chapter of *Al-Manaaqib*. And Imam At-Tirmidhee said, "This *Hadeeth* is *Hasan Saheeh*."

[2] *As-Seerah An-Nabawiyyah*, by Abu Shohbah (2/536) and *Ad-Diraasaat Fee 'Ahd An-Nubuwwah*, pg. 222.

A little while after Abu Bakr ﷺ departed from Al-Madeenah, chapter "*Baraa'ah* (which is also called chapter, "*At-Taubah*")" was revealed. It contained important legislations that pertained to dealings between Muslims and polytheists; in essence, those legislations called for the severing of all ties between the two groups. Since both non-Muslim and Muslim pilgrims came from all over the Arabian Peninsula to perform *Hajj*, it was an opportune occasion for those new legislations to be announced and heard by pilgrims who could then go back to their fellow tribesmen and convey the gist of the announcement to them. With that purpose in mind, the Prophet ﷺ ordered 'Ali ﷺ to ride out towards Makkah and catch up with Abu Bakr ﷺ.

The pilgrims had not traveled very far, and 'Ali ﷺ was able to catch up with them at Dhil-Hulaifah. When Abu Bakr ﷺ saw 'Ali ﷺ approaching, he ﷺ asked, "Are you sent to lead (us) or to be a follower." Abu Bakr ﷺ needed to know who was in charge of the pilgrims, now that 'Ali ﷺ had come. 'Ali ﷺ responded, "Rather, I have come as a follower (of you)."

They then proceeded onward to complete their rites of *Hajj*. Abu Bakr ﷺ led the pilgrims along the same route that they had followed during the pre-Islamic days of ignorance; nonetheless, *Hajj* took place that year in the month of Dhil-Hijjah, and not, as has been claimed by some, in Dhil-Qai'dah.

On various occasions during the pilgrimage, Abu Bakr ﷺ delivered sermons to the pilgrims and educated them about the rites of *Hajj*. And 'Ali ﷺ was constantly beside him and would add to Abu Bakr's sermons: He ﷺ would recite for the people the beginning of chapter "*Baraa'ah*," and then he ﷺ would make the following four important announcements:

1) None will enter Paradise save the believers.

2) No one would ever again be permitted to be naked while performing *Tawaaf* (i.e., to walk circuits) around the Ka'bah.

3) Any treaty that had been agreed upon with the Messenger of

Allah ﷻ would remain valid until its expiry date, but would not be extended after that.

4) After that year, never again would polytheists be allowed to perform *Hajj*.[1]

It was 'Ali's duty to make these announcements to the pilgrims. It was not easy to be heard by the many thousands of pilgrims who came to perform *Hajj* that year, and so Abu Bakr ﷺ formed a team of men whose job it would be to help 'Ali ﷺ to convey the said announcements to all of the pilgrims.

The Prophet ﷺ sent 'Ali ﷺ not to lead the pilgrims, for that was Abu Bakr's job, but to make important announcements to the pilgrims who represented the various tribes of Arabia; the most important of those announcements was that each of their treaties with the Prophet ﷺ would be valid until the end of its term, at which point it would not be renewed. It was customary among Arabs that, when a tribal chieftain wanted to announce the continuation or cancellation of a treaty, either he would have to personally make the announcement or he had to appoint a family member to make the announcement on his behalf. Since this custom was not contrary to the teachings of Islam, the Prophet ﷺ chose his cousin, 'Ali ﷺ, to announce the cancellation of all treaties with polytheists on his behalf. This clearly explains why 'Ali ﷺ was chosen to make the aforementioned announcements; Shi'ites falsely claim that the Prophet ﷺ chose him as a way of announcing that he was more deserving of the caliphate than was Abu Bakr ﷺ. Yet somehow — and I don't know how — they overlook the fact that, when Abu Bakr ﷺ asked 'Ali ﷺ whether he was sent to lead or to follow, 'Ali ﷺ answered that he was sent to follow him. And it is beyond me to understand how a follower could be said to be more deserving of the caliphate than a leader — a leader, mind you, who was appointed to that position by

[1] *An-Nasaaee*, the Book of the Rites of *Hajj*; *Al-Bidaayah Wan-Nihaayah*, by Ibn Katheer; and to *Saheeh As-Seerah An-Nabawiyyah* (pg. 625).

none other than the Messenger of Allah ﷺ.[1]

Abu Bakr's *Hajj* that year paved the way for the farewell pilgrimage of the following year. During Abu Bakr's *Hajj*, it was announced for all to hear that the era of idol-worship was now completely over; and a new era, one of pure Islamic Monotheism, was being inaugurated. People had two simple choices: They could submit to the religion of Islam, or they could enter into an all-out war with the Muslims. The delegates of the various tribes of Arabia who came to perform pilgrimage that year returned to their tribes and conveyed to their fellow tribesmen the gist of 'Ali's announcements; everyone thus came to know that the Muslims were very serious and determined about the matter and that the era of polytheism in the Arabian Peninsula had truly come to end. The matter did not require much thought or discussion; tribal chieftains realized that the path that lay ahead of them was clear and had been paved for them. Thereafter, the various tribes of Arabia began to send delegates to the Messenger of Allah ﷺ, ordering them to announce on behalf of those behind them their entry into the fold of Islam. The year in which this took place fittingly became known as "The Year of the Delegations.'

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[1] *As-Seerah An-Nabawiyyah*, by Abu Shohbah (2/540).

Chapter 5

Life for Abu Bakr ﷺ in Al-Madeenah, and Some of His Praiseworthy Qualities

First: Glimpses of His Life in Al-Madeenah

a) His Encounter with Finhaas, One of the Jewish Rabbis of Al-Madeenah

One day, Abu Bakr ﷺ entered what was known as a Midraas, a kind of Jewish temple that was specifically used for the recitation of the *Torah*. Having entered the Midraas, Abu Bakr ﷺ saw a group of people gathered around a man named Finhaas, who was one of their foremost scholars; and seated beside Finhaas was Ashya', who was also a Jewish scholar. Abu Bakr ﷺ approached the gathering and said to Finhaas, "Woe upon you! Fear Allah, and embrace Islam. For by Allah, you indeed know that Muhammad is the Messenger of Allah, and that he has come to

you with the truth from Allah. And you have that truth written down with you in the *Torah* and the *Injeel*." Finhaas said, "By Allah, O Abu Bakr, we are not needy to Allah, but rather it is Allah Who is needy to us. We do not supplicate to Him as He supplicates to us; in fact, whereas we do not need Him, He needs us. Had He not needed us, he would not have asked to borrow our wealth (i.e., the distribution of charity to the poor) — which (i.e., the borrowing of wealth for the distribution charity) is what your companion claims. Furthermore, Allah has prohibited you from usury, whereas He has granted it to us. Had He been All-Rich, He would not have given us permission to deal in usury." Furious at Finhaas's impudence, Abu Bakr ؓ struck him with a sharp blow to his face, and then said, "By the One Who has my soul in His Hand, had it not been for the covenant that was agreed upon between us and you, I would have struck off your head, O enemy of Allah." Finhaas then went to the Messenger of Allah ﷺ in order to complain: "O Muhammad," he said, "look at what your companion did to me!"

The Messenger of Allah ﷺ asked Abu Bakr ؓ, "What made you do this?" Abu Bakr ؓ replied, "O Messenger of Allah, verily the enemy of Allah spoke awful and blasphemous words: He claimed that Allah is poor and that they are rich. When he said that, I became angry for the sake of Allah, which led me to strike him across his face." Finhaas, though a purported man of faith, lied, denying that he ever said such words as Abu Bakr ؓ was then ascribing to him. Allah ﷻ then revealed a Verse in which he at once exposed Finhaas's lie and confirmed the truthfulness of Abu Bakr ؓ:

﴿لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا
قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ﴾

"Indeed, Allah has heard the statement of those (the Jews) who say: "Truly, Allah is poor and we are rich!" We shall record what they have said in their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)." (Qur'an 3: 181)

And in regard to Abu Bakr's show of anger, Allah ﷻ revealed the following Verse:

﴿لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ﴾

"You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters, (which you must hold on with all your efforts)." (Qur'an 3: 186)

b) Preserving the Secret of the Messenger of Allah ﷺ

When his daughter Hafsah ؓ became a widow, 'Umar ؓ wanted her to remarry, and so searched out for a suitable match for her. Her deceased husband's name was Khunais ibn Hudhaafah ؓ, a noble man who had had the honor of participating in the Battle of Badr. When Hafsah's period of mourning came to an end, 'Umar ؓ met 'Uthmān ibn 'Affān ؓ and said to him, "If you want, I will marry you off to Hafsah." 'Uthmān ؓ responded, "I will see," and when the two of them met again later on, 'Uthmān ؓ said, "I have come to the conclusion that I do not want to get married at the present time," which was a polite way of refusing 'Umar's proposal. 'Umar ؓ then met with Abu Bakr ؓ and proposed to him on behalf of his daughter. Without apparent reason, and in a gesture that stung 'Umar's heart, Abu Bakr ؓ remained silent, giving no response whatsoever to 'Umar's proposal. 'Umar ؓ later admitted, "I was more hurt by Abu Bakr's response than I was by 'Uthmān's." 'Umar ؓ then recounted, "After a number of nights went by, the Messenger of Allah ﷺ proposed to marry her, and so I married her off to him. Afterwards, Abu Bakr met me and said, 'Perhaps

you became angry at me when I did not answer you.' I said, 'Yes, indeed.' He said, 'The only thing that stopped me from answering you was my knowledge of the Prophet ﷺ having mentioned her (i.e., having mentioned his intention to marry her). And so (I remained silent because) I did not want to divulge the secret of the Messenger of Allah ﷺ. (But just so that you know:) Had he not taken her, I would have married her.'"[1]

Abu Bakr ﷺ and the Verse about *Jumu'ah* Prayer

Jaabir ibn 'Abdullah ﷺ said, "While the Prophet ﷺ was once delivering his Friday sermon, a caravan (of goods) arrived in Al-Madeenah. The Companions of the Messenger of Allah ﷺ raced towards it, until only twelve men remained with the Prophet ﷺ." When this occurred, Allah ﷻ revealed the Verse:

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ﴾

"And when they see some merchandise or some amusement (beating of Tambur (drum) etc.) they disperse headlong to it, and leave you (Muhammad ﷺ) standing (while delivering Jumu'ah's religious talk (Khutbah)). Say, "That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers." (Qur'an 62: 11)

Jaabir ﷺ said, "Among the twelve who remained firm in the company of the Messenger of Allah ﷺ were Abu Bakr ﷺ and 'Umar ﷺ."[2]

The Messenger of Allah ﷺ Declares Abu Bakr ﷺ to be Innocent of the Vile Characteristic of Conceitedness

'Abdullah ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said, "If one drags his garment (on the ground) out of

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[1] *Al-Fath* (9/81) and *At-Tabaqaat Al-Kubraa* (8/82).

[2] *Muslim* (863) and *Al-Aihsaan Fee Taqreeb Saheeh ibn Hayyaan* (15/300).

conceitedness, then Allah will not look at him on the Day of Resurrection." Upon hearing his warning, Abu Bakr ﷺ said, "Unless I continually hold it up, one of the two sides (of my garment) hangs low (i.e., so does the said warning apply to me?)." The Messenger of Allah ﷺ said, "But you do not do that out of conceitedness."[1]

Abu Bakr's Strict Adherence to Lawfully Derived Sustenance

One does well when one avoids that which is unlawful in Islam; such, in fact, is required of every Muslim. Every Muslim should also avoid that which is doubtful; some pious Muslims go even further – most such pious Muslims were from the early centuries of Islam – avoiding anything that, though lawful in itself, might lead to that which is unlawful; or anything regarding which one has the least shred of doubt. This last quality is known, in Arabic, as *Wara'*; and Abu Bakr ﷺ, to be sure, was a paragon of *Wara'*.

Giving an account of a story that illustrates the Wara' of Abu Bakr ﷺ, Qais ibn Abu Haazim said, "Abu Bakr had a servant, and whenever that servant brought any food, Abu Bakr would not eat until he first asked him about it." Or in other words, Abu Bakr ﷺ asked whether or not the food had been lawfully derived. Then, if he was satisfied with his servant's answer, he would eat; otherwise – if he had the least bit of doubt regarding whether the food had been lawfully procured – he would abstain from eating. Qais continued: "One night, Abu Bakr forgot, eating the food that his servant brought to him without asking him about it. Only afterwards did Abu Bakr ask him about the food. His servant informed him about it, telling him that which he disliked (i.e., Abu Bakr had doubts regarding whether the food had been lawfully derived). Right then and there Abu Bakr inserted his hand deep into his mouth and induced vomiting. And he continued to do so until he became

[1] *Bukhaaree* (3665).

certain that none of the food he had eaten was still inside of him."[1] Abu Bakr ﷺ thus surely appreciated the strong link between lawfully derived sustenance and having one's supplications answered, a link that is clearly established in the following *Hadeeth*. The Prophet ﷺ said regarding a disheveled and dust-covered man, "He raises his hands in the direction of the sky and says, 'O my Lord,' and yet his food is *Haram* (unlawful), his drink is *Haram*, and his clothing is *Haram*. He is nourished by that which is *Haram*, so how likely is it that his supplications will be answered!"[2]

"Allow Me to Join in Your Peace, Just as You Allowed Me to Join in Your War"

One day, as he was visiting the Prophet's home, Abu Bakr ﷺ heard his daughter 'Aaishah ﷺ speaking in a loud voice. He hurried towards her in order to grab her, and all the while he was saying, "Am I seeing you raise your voice while you are speaking to the Messenger of Allah!" He was even about to strike her on her face, but the Prophet ﷺ prevented him from doing so by standing in between him and 'Aaishah ﷺ. Abu Bakr ﷺ left in an angry state of mind, after which the Prophet ﷺ said, "Did you see how I saved you from him?" A number of days passed by before Abu Bakr ﷺ visited again, and when he did, he ﷺ was happy to see that their dispute had been resolved. And so he ﷺ playfully said to them, "Allow me to join in your peace, just as you allowed me to join in your war." The Prophet ﷺ responded, "We indeed do so."[3]

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[1] *Az-Zuhd*, by Imam Ahmad (110); and *At-Taareekh Al-Islaamee*, by Al-Humaidee (13/19).

[2] *Muslim* (2/703).

[3] *Seeratus-Siddeeq*, by Majdee As-Sayyid (pg. 136); and *Sunan Abu Daawood* (4999). It should be noted, however, that Al-Albaanee, in *Da'eef Sunan Abu Daawood*, ruled that this *Hadeeth* is weak.

Enjoining Good and Forbidding Evil

One the Day of *'Eed,* Abu Bakr ﷺ visited 'Aaishah ﷺ; and much to his chagrin, she had in her company two young girls who were singing. Upon seeing and hearing them, he ﷺ exclaimed, "Is the flute of *Shaitaan* (the Devil) being played in the house of the Messenger of Allah ﷺ?" Meanwhile, the Messenger of Allah ﷺ, who was home at the time, had his face turned towards the wall and away from the young girls. He ﷺ said to Abu Bakr ﷺ, "Leave both of them alone, O Abu Bakr: For indeed, each nation has a holiday, and this is our holiday, (the holiday of) the people of Islam."[1]

Based on the context of this *Hadeeth,* it is clear that singing, even when practiced by young girls, was unheard of in Al-Madeenah — which is why Abu Bakr ﷺ referred to their singing as the flute of *Shaitaan.* The Prophet ﷺ allowed the girls to sing because it was the Day of *'Eed,* a day during which young children should be allowed to play and to enjoy themselves. In another narration, the Prophet ﷺ gave another reason why he was allowing the two young girls to sing: "In order for the polytheists to know that there is spaciousness (allowance to do things, to relax on occasion, etc.) in our religion."[2]

Honoring His Guests

When the Prophet ﷺ arrived in Al-Madeenah, he ﷺ was faced with an immediate economic crisis. Many Muslims were migrating to Al-Madeenah, and most of them were coming without any money. True, a number of them had been wealthy; but, due to the circumstances under which they left Makkah, and due to the cruelty of the Quraish, they were not able to take along with them any of their wealth. The Prophet ﷺ took a few key steps to alleviate the problem: First, whenever a new *Muhaajir* (one who migrated from Makkah to Al-Madeenah) arrived in Al-

[1] *Muslim* (892).

[2] *Al-Fataawaa* (11/308) and *Musnad Ahmad* (6/116, 233).

Madeeenah, the Prophet ﷺ appointed for him a host from the *Ansaar* (the *Ansaar* were the native inhabitants of Al-Madeenah). That host would then provide his *Muhaajir* guest with accommodations and food. But then when the number of *Muhaajiroon* (plural of *Muhaajir*) increased beyond a level that could be accommodated by the households of the *Ansaar*, another solution was needed. And so the Prophet ﷺ started to provide newly arrived *Muhaajiroon* with accommodations in the back part of his *Masjid;* there they could at least have a roof over their heads until they properly integrated, in terms of earning money, into their new environment. Such people became known as the "people of *Suffah*." As for their nourishment, the Prophet ﷺ exhorted his Companions رضي الله عنهم to host dinners for them.

'Abdur-Rahmaan ibn Abu Bakr رضي الله عنه reported that the Messenger of Allah ﷺ once said, "Whoever has enough food for two, then let him take a third person (from the people of *Suffah*) with him. And whoever has enough food for four, then let him take a fifth person with him (to his home)." In response to this appeal, Abu Bakr رضي الله عنه invited three of the people of *Suffah* to dinner. Charging his wife and son, 'Abdur-Rahmaan رضي الله عنه, with the task of feeding his guests, Abu Bakr رضي الله عنه had dinner with the Messenger of Allah ﷺ. Later on, when he returned to his home, his wife asked him, "What kept you away from your guests?" Abu Bakr رضي الله عنه replied with a question of his own: "And what did you feed them?" She رضي الله عنها said, "They said that they would not eat until you came. Food was offered to them, but they persisted in their refusal to eat." Meanwhile, 'Abdur-Rahmaan رضي الله عنه, who was overhearing this conversation, feared that his father would blame him for not feeding their guests, and so he hid himself. Abu Bakr رضي الله عنه found him and said, "O wicked one," after which he spoke even more harsh words at his son. He رضي الله عنه could not believe that his guests still had not eaten anything. He رضي الله عنه was angry not only at his son, but at himself and at his guests as well. He رضي الله عنه asked them to eat, and he was so frustrated that he said, "By Allah, I will never eat (this food)." In response to Abu Bakr's oath, one of the guests swore that he would not eat the food that was presented to him until Abu Bakr رضي الله عنه ate first.

At that point, Abu Bakr ﷺ came back to his senses, realizing that he should not have spoken so rashly. Regarding his oath, he ﷺ then said, "It was from the Devil"; or in other words, I was wrong to have taken such an ill-advised oath. He ﷺ then proceeded to eat, as did his guests, all of whom were amazed to witness the miracle that then occurred. 'Abdur-Rahmaan ﷺ later described that miracle when he said, "By Allah, whenever we took a morsel of food (from the tray or dish), a quantity of food greater than what we took appeared beneath it. In the end, everyone was full, and yet there was more food left (on the tray) than there had been to begin with." Abu Bakr ﷺ turned in astonishment to his wife and said, "O sister of Banu Faraas, what is this!" She ﷺ said, "No (I do not know myself), but what I am seeing is indeed the delight of my eye! There is three times more food now than there was to begin with."

Abu Bakr ﷺ carried the remaining food towards the Prophet ﷺ. The food was then distributed among twelve groups of men – it appears from the narration that each group consisted of many men – and they all ate from the blessed food.[1]

In the course of the events that took place in this story, Abu Bakr ﷺ was forced – for the very first time in his life – to break his oath. 'Aaishah ﷺ said, "Verily, Abu Bakr ﷺ never broke an oath until Allah revealed the decree that there is an atonement that one can make when one breaks one's oath." Abu Bakr ﷺ later said, "If I ever took an oath (to do something or to avoid doing something) and later saw that another course of action was better, I would take that better course of action, and I would make atonement for my broken oath."[2] Regarding the case in question, Abu Bakr ﷺ took an oath not to eat the food that had been offered to his guests. After he took this oath, he realized that it would be better to honor his guests by eating with them. He proceeded to eat with them, and he later made atonement for his broken oath.

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[1] *Muslim*, the Book of Drinks (2057).

[2] *Sunan Al-Baihaqee* (10/34), and Mausoo'ah Fiqh Abu Bakr (pg. 240).

This story illustrates Abu Bakr's generosity; we should remember, after all, that Abu Bakr ﷺ was also a *Muhaajir* and that he too had left the bulk of his wealth back in Makkah. Therefore, he ﷺ was not really in a position to feed others; and yet no sooner did the Prophet ﷺ make an appeal on behalf of the people of *As-Suffah* than Abu Bakr ﷺ invited three of them to his home. It should not come as a surprise, then, that such a wonderful miracle occurred in his house — a miracle that confirms Abu Bakr's lofty status, for such miracles (known as *Karaamaat*) are bestowed, by the permission of Allah, upon the obedient and pious slaves of Allah.[1]

"This is Not the First Blessing that has Occurred at Your Hands, O Family of Abu Bakr"

On a journey during which she accompanied the Messenger of Allah ﷺ, 'Aaishah ﷺ became the center of everyone's attention when, at a place called Al-Baidaa (or Dhaatal-Jaish), her necklace broke off. Not being able to find it, she informed the Messenger of Allah ﷺ about it, and he ﷺ started to look for it. And everyone else joined in the search. Meanwhile, another problem arose: interrupted in their journey, the travel party had no water with them, and were stuck in a place that was void of any water source. As a result, no one was able to perform ablution. Some of them, who were deeply upset about the situation, went to Abu Bakr ﷺ and said, "Do you not see what 'Aaishah has done? She has forced the Messenger of Allah ﷺ, and everyone else along with him, to stop (here and search for her necklace); meanwhile, there is no water source here, and we do not have any water with us." Abu Bakr ﷺ betook himself in the direction of his daughter; when he reached her, he saw that the Messenger of Allah ﷺ was sleeping, with his head resting on the thigh of 'Aaishah ﷺ. Abu Bakr ﷺ said to 'Aaishah ﷺ, "You have held back the Messenger of Allah ﷺ and everyone else at a place that is bereft of any water source; to make matters worse, we do not have any water with us." Abu

[1] *Al-Fataawah* (11/152).

Bakr ﵁ continued to reproach her, and he ﵁ even began to poke her on her waist. 'Aaishah ﵂ later recounted, "The only thing that prevented me from moving (at all while he was poking me) was the fact that the Messenger of Allah ﷺ was sleeping with his head on my thigh (i.e., I did not want to wake him up)." The Messenger of Allah ﷺ continued to sleep until the morning, at which time he needed to perform ablution for the morning prayer — but there was no water with which he could perform ablution. That is when Allah ﷻ revealed the Verse of *'At-Tayammum,' At-Tayammum* being an alternate form of purification that one may resort to — using dirt — in the absence of water. Allah ﷻ said:

﴿فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا﴾

"Perform Tayammum with clean earth." (Qur'an 4: 43)

The revelation of this Verse was a great blessing from Allah ﷻ, for it guided Muslims to an easy alternative to the standard ablution in situations wherein water is not available. Recognizing this great blessing, Usaid ibn Hudair ﵁ said to Abu Bakr ﵁, "This is not the first blessing that has occurred at your hands, O family of Abu Bakr." 'Aaishah ﵂ later said, "We then sent forth the camel upon which I was seated, and when it got up, we found the necklace underneath it."

The Prophet ﷺ Defends Abu Bakr ﵁

It is established through authentic *Ahaadeeth* that the Messenger of Allah ﷺ would forbid his Companions ﵃ from arguing with Abu Bakr ﵁ and from harming him in any way whatsoever. According to one such *Hadeeth*, Abu Ad-Dardaa ﵁ described how, one day, he ﵁ was sitting with the Messenger of Allah ﷺ when he ﵁ saw Abu Bakr ﵁ approaching in the distance. Clearly upset about some matter, Abu Bakr ﵁ was holding up the sides of his garment, so that he could walk faster as he approached the Prophet ﷺ. Knowing his close friend and companion so well and for such a long time, the Prophet ﷺ was certain that something was wrong. As Abu Bakr ﵁ drew nearer,

the Prophet ﷺ said to those that were with him, "As for your companion (i.e., Abu Bakr ﷺ), he has just returned from a heated argument."

Abu Bakr ﷺ extended greetings of peace, after which he ﷺ said, "O Messenger of Allah, ('Umar) ibn Al-Khattaab and I disagreed about something, and I was quick to say something to him that I then immediately regretted. I asked him to forgive me, but he refused. And so that is why I have come to you." The Prophet ﷺ then said to him three times, "May Allah forgive you, O Abu Bakr."

'Umar ﷺ soon regretted his role in the argument, and so he ﷺ went to Abu Bakr's house, hoping to make peace with him. Having been told that Abu Bakr ﷺ was not home, 'Umar ﷺ knew where he could find him. 'Umar ﷺ, certain that Abu Bakr ﷺ was with the Prophet ﷺ, was probably afraid that Abu Bakr ﷺ had informed the Prophet ﷺ about what had happened. And he ﷺ certainly had every reason to be afraid, for he had just offended the most eminent of all of the Prophet's ﷺ Companions and the most beloved of them to the Messenger of Allah ﷺ. As he ﷺ approached the Prophet's gathering, 'Umar ﷺ could not have been unaware of the fact that the Messenger of Allah's face was dark with anger.

Looking back and forth between the Prophet ﷺ and 'Umar ﷺ, Abu Bakr ﷺ felt sorry for 'Umar ﷺ. His pity towards 'Umar ﷺ, as well as his regret for having been the first to speak harsh words prompted him to bend down on his knees and say, "O Messenger of Allah, by Allah, I was more in the wrong than he was," after which he ﷺ repeated this phrase for a second time. The Prophet ﷺ then said the following not to 'Umar ﷺ in particular but to all of his Companions ﷺ: "Verily, when Allah sent me to you, you said (to me), 'You are lying; meanwhile, Abu Bakr ﷺ said (about me), 'He has spoken the truth. In addition to that, he comforted me (and helped me) with his self and his wealth. So, for my sake, will you not leave my companion alone?" To add emphasis to his point, the Prophet ﷺ then repeated these words for a second time. Thereafter, the narrator of this story affirmed, Abu Bakr ﷺ was

never again harmed by any of the Prophet's Companions.[1]

This story highlights a key difference between our generation and that of the Prophet's Companions ﷺ: Whereas most of us will carry on a dispute for days, months, or even years, the Prophet's Companions ﷺ, even though they did get into arguments with one another, were quick to resolve their differences. It was only a matter of seconds before Abu Bakr ﷺ regretted the harsh words he used when arguing with 'Umar ﷺ — which is why he immediately asked for forgiveness. And it was only a matter of minutes before 'Umar ﷺ regretted his role in the dispute — which is why he went to make peace with Abu Bakr ﷺ.

Say: "May Allah Forgive You, O Abu Bakr"

One day, the Messenger of Allah ﷺ gave Rabee'ah Al-Aslamee ﷺ a plot of land, and he ﷺ gave an adjacent plot of land to Abu Bakr ﷺ. After some time passed, Rabee'ah ﷺ and Abu Bakr ﷺ disagreed about a date-palm tree that was on the boundary of their two respective properties. Rabee'ah ﷺ said, "It is on my side of the property line," and Abu Bakr ﷺ said, "It is on my side of the property line." In the heat of the argument that ensued, Abu Bakr ﷺ said something negative that he quickly regretted. He ﷺ then said, "O Rabee'ah, say the same to me, and that way we will be even." Rabee'ah ﷺ said, "I will not do so," to which Abu Bakr ﷺ responded, "Either you will say (what I ask you to say) or I will ask the Messenger of Allah ﷺ to help me against you." Not wanting to say anything negative about Abu Bakr ﷺ, Rabee'ah ﷺ refused, saying, "No, I will not do so."

Abu Bakr ﷺ declared that he was giving up his right to the disputed piece of land, after which he ﷺ headed in the direction of the Prophet ﷺ; and Rabee'ah followed close behind.

Rabee'ah's fellow clansmen from the Aslam tribe soon got wind of what had happened, and so they went to Rabee'ah ﷺ and said, "May Allah have mercy on Abu Bakr! He was the one who said something inappropriate to you, so why is he asking the

[1] *Bukhaaree* (3661).

Messenger of Allah ﷺ for help against you?" Rabee'ah ﷺ replied, "Do you know who he is? He is Abu Bakr As-Siddeeq, the second of two (in the cave of Thaur) and the most eminent of all Muslims. So beware: Do not let Abu Bakr ﷺ see you taking my side against him, for he might become angry as a result. Then he will go to the Messenger of Allah ﷺ, who will become angry because of Abu Bakr's anger; and then Allah — the Possessor of Might and Majesty — will become angry because of their anger. And as a result of that, Rabee'ah will become destroyed." His fellow clansmen asked, "So what do you command us to do?" Rabee'ah ﷺ replied, "Go back."

Rabee'ah ﷺ then followed Abu Bakr ﷺ all by himself. When the two of them reached the Prophet ﷺ, Abu Bakr ﷺ gave an account of what had happened. When Abu Bakr ﷺ stopped talking, the Prophet ﷺ raised his head towards Rabee'ah ﷺ and said, "O Rabee'ah, what has happened between you and As-Siddeeq?" Rabee'ah ﷺ gave a similar account, after which he ﷺ said, "Abu Bakr said something to me that he quickly regretted, and he then said to me, 'Say to me what I said to you, so that we will then be even.' But I refused to fulfill that request." The Messenger of Allah ﷺ said, "Yes, indeed. And do not say similar words to him, but instead say: 'May Allah forgive you, O Abu Bakr.'" Rabee'ah ﷺ then said, "May Allah forgive you, O Abu Bakr." The narrator of this story said that Abu Bakr ﷺ then turned around and left, and he ﷺ was crying as he walked away.[1]

What did Abu Bakr ﷺ say that made him feel so much regret? To be sure, he did not curse or utter any vile words; after all, his manners were too lofty for him to have resorted to foul language. In fact, even during the pre-Islamic days of ignorance, he never spoke in a profane manner. We can be certain, therefore, that, when he was arguing with Rabee'ah ﷺ, he said something that, at the very worst, was borderline harsh. Yet even that bothered him, for he ﷺ feared Allah ﷻ a great deal; it bothered him so much that he asked Rabee'ah ﷺ to say the same to him. When Rabee'ah ﷺ

[1] *Musnad Ahmad* (4/58, 59).

refused, he ؓ went to the Prophet ﷺ. And when Rabee'ah ؓ asked Allah ﷻ to forgive Abu Bakr ؓ, and when the matter was thus concluded, Abu Bakr ؓ was still not satisfied and continued to feel remorse for what he did, to the point that he cried as he walked away from the Prophet ﷺ and Rabee'ah ؓ. Most people quickly forget their major sins; Abu Bakr ؓ could not forgive himself for his minor ones. So preoccupied was Abu Bakr ؓ with his mistake that he ؓ forgot about his disputed property and cared only about being forgiven by Rabee'ah ؓ. Abu Bakr ؓ understood all too well that the only way in which one can undo the wrong one does to another person is to seek out his forgiveness.

This story attests to the superior faith not just of Abu Bakr ؓ, but of Rabee'ah ؓ as well. Rabee'ah ؓ refused Abu Bakr's request only because he honored him, respected him, and abhorred the idea of speaking harsh words to him. Furthermore, he ؓ forbade his people from taking his side, knowing fully well that Abu Bakr ؓ was the better person and that he deserved nothing but respect and love.

Yes, the Companions ؓ got into arguments at times, but they didn't use profane language against one another; they didn't harbor ill feelings towards one another; and they quickly and politely resolved their personal differences. May Allah be pleased with Abu Bakr, Rabee'ah, and all of the Prophet's Companions.

Racing to Perform Good Deeds

This life is truly short, and one's greatest asset is one's time. The things one can do today, one might not be able to accomplish tomorrow. These might seem like self-evident truths, but most people take time for granted, saying that they will perform better deeds tomorrow, next week, or when they grow older. But what guarantee do they have that they will be able to perform better deeds later on in their lives. Abu Bakr ؓ lived in the moment, using every second of his time to better himself as a Muslim. That he ؓ used his time well in this life, without letting a minute go by

without performing a good deed, is clearly established in the following *Hadeeth*. Abu Hurairah ؓ reported that, one day, the Messenger of Allah ﷺ said to his Companions, "Who among you has woken up this morning with the intention of fasting?" Abu Bakr ؓ said, "Me." The Prophet ﷺ then asked, "And who among you has accompanied a funeral procession?" Abu Bakr ؓ said, "Me." The Prophet ﷺ asked, "Then who among you has fed a poor person (today)?" Abu Bakr ؓ said, "Me." The Prophet ﷺ said, "And who among you has visited a sick person today?" Abu Bakr ؓ said, "Me." The Messenger of Allah ﷺ finally said, "Whenever these (the performance of these deeds) are combined in a person, then it means that that person will enter Paradise."[1]

How He ؓ Would Hold Back His Anger

Abu Hurairah ؓ related that a man cursed Abu Bakr ؓ in a gathering in which the Messenger of Allah ﷺ was present. As the man continued to curse, the Prophet ﷺ began to smile and to show an expression of happy surprise on his face. When the man had gone too far, Abu Bakr ؓ responded by repeating to the man some of what he had said to him. At that point, the Prophet ﷺ became angry, stood up, and walked away. Abu Bakr ؓ caught up to him and said, "O Messenger of Allah, when he was cursing me, you remained seated. But when he went too far, and when I said to him some of the things that he was saying to me, you became angry, and you stood up." The Prophet ﷺ said:

«إِنَّهُ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَنْكَ، فَلَمَّا رَدَدْتَ عَلَيْهِ بَعْضَ قَوْلِهِ وَقَعَ الشَّيْطَانُ، فَلَمْ أَكُنْ لِأَقْعُدَ مَعَ الشَّيْطَانِ، ثُمَّ قَالَ: يَا أَبَا بَكْرٍ! ثَلَاثٌ كُلُّهُنَّ حَقٌّ: مَا مِنْ عَبْدٍ ظُلِمَ بِمَظْلَمَةٍ، فَيُغْضِي عَنْهَا لِلّٰهِ عَزَّ وَجَلَّ إِلَّا أَعَزَّ اللهُ بِهَا نَصْرَهُ، وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ، يُرِيدُ بِهَا صِلَةً إِلَّا زَادَهُ اللهُ بِهَا كَثْرَةً، وَمَا فَتَحَ رَجُلٌ بَابَ مَسْأَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَهُ اللهُ بِهَا قِلَّةً»

[1] *Muslim* (1028).

"Verily, there was an angel with you who was answering (him) on your behalf. But when you repeated some of the things that he said, the Shaitaan (the Devil) came down, and it was not befitting for me to sit down with the Shaitaan." The Prophet ﷺ continued, "O Abu Bakr, I will tell you about three matters, all of which are true: If any slave (of Allah) is wronged, and if he then overlooks (and forgives) the wrong that was done to him, Allah will honor him and help him because of that. If someone opens the doors of giving (gifts and charity), seeking thereby the joining of family ties, Allah will increase for him his sustenance. And if someone opens the doors of asking (and begging for help from other people), seeking thereby an increase (in sustenance), Allah will increase him (in his suffering) by giving him less."[1]

Abu Bakr ﷺ was both patient and forbearing, qualities he displayed when he refrained from answering the insults of the man who was cursing him. It was only when the man had gone way beyond the bounds of common decency that Abu Bakr ﷺ responded, and he did so only because he hoped to silence the man. The Prophet ﷺ then explained to him that it would have been better for him to have continued to remain patient, since patience and restraining one's anger are qualities that raise one's status with Allah ﷻ.

Throughout his life, Abu Bakr ﷺ was known for his gentleness, patience, and affability. This does not mean, however, that Abu Bakr ﷺ did not become angry at times. But when he did become angry, he did so not on account of himself, but for the sake of Allah ﷻ. So, for instance, if he saw someone blatantly violating the commands of Allah ﷻ, he ﷺ would become very angry as a result. In regard to anger and his overall character, Abu Bakr ﷺ understood and applied the teachings and commands of the following Verses of the Noble Qur'an:

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[1] *Ad-Dur Al-Manthoor,* by As-Suyootee (2/74) and *Majma' Az-Zawsaid* (8/190). This *Hadeeth,* however is *Mursal.*

﴿وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ
وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious). Those who spend (in Allah's Cause – deeds of charity, alms, etc.) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)." (Qur'an 3: 133, 134)

"Indeed, by Allah, I Do Love that Allah Should Forgive Me"

Abu Bakr ﷺ was generous towards everyone, but particularly so towards his relatives. One of his relatives, Mistah ibn Uthaathah ﷺ, had no means of earning a living, and so Abu Bakr ﷺ would routinely provide him with spending money. Their relationship changed, briefly, when the chief of Al-Madeenah's hypocrites, 'Abdullah ibn Ubai, accused 'Aaishah ﷺ of wrongdoing. The other hypocrites of Al-Madeenah sided with 'Abdullah ibn Ubai; sadly, even some sincere Muslims gave credence to his accusation – one such Muslim being Mistah. Soon thereafter, Allah ﷻ exonerated 'Aaishah ﷺ, declaring her innocence in the Noble Qur'an. Although 'Aaishah's ordeal had come to an end, Abu Bakr ﷺ had ill-feelings towards Mistah ﷺ – for obvious reasons, of course – and he consequently swore by Allah ﷻ that he would never again provide Mistah ﷺ with financial assistance. It was then that Allah ﷻ revealed this Verse:

﴿وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ
وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ﴾

> *"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful."* (Qur'an 24: 22)

Upon hearing this Verse for the first time, Abu Bakr ؓ said, "Indeed, by Allah, I do love that Allah should forgive me." He ؓ not only forgave Mistah ؓ, but continued to spend on him as he had done before. He ؓ even said, "By Allah, I will never stop spending on him."[1] The implications of the Verse were clear to Abu Bakr ؓ: If he forgave others for their misdeeds in this life, Allah ﷻ would forgive him in the Hereafter.

Doing Business in Ash-Sham (Syria and Surrounding Areas)

During the lifetime of the Prophet ﷺ, Abu Bakr ؓ went on a business trip to Basrah, which is from the lands of Ash-Sham (Syria and surrounding areas). He ؓ loved the Prophet ﷺ a great deal, desiring nothing more than to spend time in his company, and yet his profound love did not stop him from going out on a business trip to Ash-Sham. The Prophet ﷺ also loved Abu Bakr ؓ a great deal, loving his company more so than the company of any other companion, and yet he did not prevent Abu Bakr ؓ from leaving.[2] That they were both resigned to the necessity Abu Bakr's journey establishes the importance of earning a living, of not having to depend on charity or help from others, and of having enough money to be able to provide help and assistance to poor and needy people.

Abu Bakr's Sense of Decency and Modesty

Even before the legislations of *Hijaab* and of segregation between the sexes were revealed, Abu Bakr ؓ had a profound

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[1] *Bukhaaree* (4750).

[2] *Fathul-Baaree* (3/357) and *Al-Khilaafah Ar-Raashidah Wad-Daulatul-Amawiyyah* (pg. 163).

sense of decency and modesty, not just for himself, but for his wives as well. 'Abdullah ibn 'Amr ibn Al-'Aas ﷺ said, "A number of people from the Banu Haashim clan visited Asmaa bint 'Umais, who was, at the time, married to Abu Bakr As-Siddeeq. When Abu Bakr ﷺ entered and saw them, he hated the fact that they were there (with Asmaa)." A short while later Abu Bakr ﷺ informed the Prophet ﷺ about what had happened, and the Prophet ﷺ declared Asmaa's innocence in the matter. The Prophet ﷺ then went to his pulpit and delivered a sermon, during the course of which he ﷺ said:

«لَا يَدْخُلُ رَجُلٌ بَعْدَ يَوْمِي هَذَا عَلَى مُغَيَّبَةٍ إِلَّا وَمَعَهُ رَجُلٌ أَوِ اثْنَانِ»

"After this day let no man enter upon a woman whose husband is absent, unless he has with him another man or two other men."[1]

His Fear of Allah ﷻ

When one truly and sincerely fears Allah ﷻ, one will carefully avoid perpetrating sins, and one will act based on his knowledge that Allah ﷻ sees him both when he is out in public and when he is alone in private. Allah ﷻ ordered believers to fear Him when He ﷻ said:

﴿يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ﴾

"O Children of Israel! Remember My Favor which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear not but Me." (Qur'an 2: 40)

In another Verse, Allah ﷻ said:

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[1] *Ar-Riyaadh An-Nadhrah Fee Manaaqib Al-'Asharah*, by Abu Ja'far Ahmad At-Tabaree (pg. 237).

﴿فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

"So stand (ask Allah to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's Legal Limits). Verily, He is All-Seer of what you do." (Qur'an 11:112)

And Allah ﷻ promised a tremendous reward for those who fear Him:

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ﴾

"But for him who (the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad ﷺ, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and) fears the standing before his Lord, there will be two Gardens (i.e., in Paradise.)" (Qur'an 55: 46)

Without a doubt, Abu Bakr رضي الله عنه feared Allah ﷻ a great deal. Muhammad ibn Seereen said, "With the exception of the Prophet ﷺ, no individual was more fearful (of Allah)...than Abu Bakr رضي الله عنه." Qais said, "I once saw Abu Bakr رضي الله عنه holding on to the edge of his tongue, and all the while he was saying, 'This is what has placed me in so many difficult situations.'"[1] Abu Bakr رضي الله عنه once summarized the importance of fearing Allah ﷻ when he رضي الله عنه said, "Cry, and if you are not able to cry, then at least feign to cry."[2]

Second: Abu Bakr's Most Distinguishing Qualities

During the pre-Islamic days of ignorance, Abu Bakr رضي الله عنه shined as a person, displaying all of the qualities of a modest, decent,

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[1] *Sifatus-Safwah* (2/253).

[2] *Az-Zuhd*, by Imam Ahmad, chapter, "The *Zuhd* of Abu Bakr" (pg. 108).

people in attendance exclaimed, "How perfect Allah is indeed, is there a cow that speaks?" The Prophet ﷺ said, "Verily, I believe in this (i.e., in the story I have related to you), as do Abu Bakr and 'Umar, even though both of them were not present when the incident occurred." He ﷺ then told them about a man who was among his sheep when a wolf attacked the flock and then took away with it a single sheep. The shepherd pursued the wolf, and just as he was rescuing his sheep, the wolf said, "You have saved this one from me, but who will protect it on the day of As-Saba' (i.e., the day on which shepherds will abandon their flocks of sheep), the day on which there will be no shepherd for it other than me?" The Prophet's Companions ﷺ asked in astonishment, "How perfect Allah is, and is there a wolf that speaks?" The Prophet ﷺ said, "Verily, I believe in this (story), as do Abu Bakr and 'Umar, even though both of them were not present when it occurred."[1]

It was because of Abu Bakr's strong and unwavering Faith that the Messenger of Allah ﷺ loved him so much — loved him, in fact, more than any other companion. 'Amr ibn Al-'Aas ﷺ reported that he once asked the Messenger of Allah ﷺ, "Who among people is most beloved to you?" He ﷺ said, "Aishah." 'Amr ﷺ asked, "And among men?" The Prophet ﷺ responded, "Her father." "And who is next?" 'Amr ﷺ asked. The Prophet ﷺ said, "'Umar ibn Al-Khattaab," after which he ﷺ went on to enumerate a number of other companions.[2]

And it was because of Abu Bakr's strong faith that he deserved Paradise and the honor of being invited to enter it from all of its gates — as opposed to others, most of whom will be invited from specific gates only. Abu Moosa Al-'Asharee ﷺ related that, one day, he performed ablution in his house, after which he went out and said to himself, "This day, I will remain with and adhere closely to the company of the Messenger of Allah." When he went to the *Masjid* and saw that the Prophet ﷺ was not there, he was

[1] *Muslim* (2388).

[2] *Bukhaaree* (3662).

told that the Prophet ﷺ had left a short while ago. Having been informed about which direction the Prophet ﷺ was heading towards, Abu Moosa ؓ went out to look for him, and caught up with him just as he was about to enter an enclosed area, inside of which the Arees well was situated.

Abu Moosa ؓ sat at the gate and waited until the Prophet ﷺ had finished both relieving himself and performing ablution. He ؓ then went inside and extended greetings of peace to the Prophet ﷺ, who was seated along the edge of the structure, with his legs hanging down inside of the well. Returning to the gate, Abu Moosa ؓ said, "Today I will be the gatekeeper of the Messenger of Allah." When, after a short while later, Abu Bakr ؓ came and pushed open the gate, Abu Moosa ؓ asked, "Who is it?" After Abu Bakr ؓ identified himself, Abu Moosa ؓ said, "Hold on (a minute)," after which he went inside and said, "O Messenger of Allah, here is Abu Bakr, asking permission to enter." The Prophet ﷺ replied, "Grant him permission, and give him glad tidings of Paradise." Abu Moosa ؓ returned to the gate and said, "Enter, and the Messenger of Allah gives you glad tidings of Paradise." Having entered inside of the enclosed area, Abu Bakr ؓ sat down to the right of the Messenger of Allah ﷺ, and he too extended his legs, so that they were hanging down inside of the well. The narration then goes on to mention how 'Umar ibn Al-Khattaab ؓ and 'Uthmān ibn 'Affaan ؓ also visited the Prophet ﷺ a short while thereafter.[1]

In another *Hadeeth*, Abu Hurairah ؓ reported that the Messenger of Allah ﷺ said, "Whoever spends two of the same thing in the path of Allah will be invited from the gates of Paradise as follows: 'O slave of Allah, this is good.' Whoever is from the people of prayer will be invited from the gate of prayer. Whoever is from the people of *Jihaad* will be invited from the gate of *Jihaad*. Whoever is from the people of fasting will be invited from the gate of Ar-Rayyaan. And whoever is from the people of

[1] *Bukhaaree* (3674).

charity will be invited from the gate of charity." Abu Bakr ﷺ asked, "And is there anyone who will be invited from all of those gates?" The Prophet ﷺ said, "Yes, and I hope that you will be one of them, O Abu Bakr."[1]

His Knowledge

That Abu Bakr ﷺ was the most superior of the Prophet's Companions ﷺ is a fact that is well known to every Muslim — to the scholar and layman alike, as well as to the old and young alike. But the average Muslim might be surprised to learn that he ﷺ was also the most knowledgeable of them as well, a distinction that, although relatively unknown among the common masses of Muslims, is a point of agreement among the scholars of *Ahlus-Sunnah Wal-Jamaa'ah*.[2]

That he excelled so much in knowledge is clearly attributable to the fact that he spent more time with the Prophet ﷺ than did anyone else from among the Prophet's Companions ﷺ. Whether it was day or night, in Al-Madeenah or away on a journey, Abu Bakr ﷺ was likely — other than when he had personal business to take care of — in the company of the Messenger of Allah ﷺ. Even after *'Eesha* prayer, it was often Abu Bakr ﷺ alone who remained in the company of the Prophet ﷺ and discussed important affairs that pertained to the welfare of the Muslim masses. The Prophet ﷺ was the source of divine knowledge on earth, and Abu Bakr ﷺ was almost always there to learn directly from him.

As a result of his profound knowledge, Abu Bakr ﷺ was the most trusted of the Prophet's advisors. When the Prophet ﷺ would consult his Companions ﷺ about a matter, very often it was Abu Bakr ﷺ who spoke first, and it was not uncommon for him to be the sole companion to offer a suggestion. Whenever Abu Bakr ﷺ suggested a course of action, the Prophet ﷺ agreed and followed his wise counsel. And if someone offered a suggestion that was contrary to the one offered by Abu Bakr ﷺ,

[1] *Bukhaaree* (3666).

[2] *Al-Fataawah* (13/127).

and the Prophet ﷺ was left with a difficult choice to make, he ﷺ invariably followed Abu Bakr's advice.

When the Prophet ﷺ had to appoint a leader of the pilgrims who performed *Hajj* in the year 9 H — which was the first *Hajj* that was ever performed from Al-Madeenah — he ﷺ chose Abu Bakr ﷺ for the job, a job that was especially difficult since *Hajj* is composed of a detailed set of rites. The Prophet ﷺ was confident that Abu Bakr ﷺ was an expert scholar in regard to those rites and that he could properly lead the pilgrims to perform them. Similarly, when the Prophet ﷺ fell ill during the latter weeks of his life, he ﷺ appointed Abu Bakr ﷺ to lead his Companions ﷺ in prayer. As for the declaration of charity, which contains in it detailed rulings about *Zakaat* (obligatory charity), Anas's narration from Abu Bakr ﷺ regarding it is the most reliable of all narrations that deal with the topic.[1] Throughout the centuries, Islamic jurists have relied on that narration to learn not just about the basic rulings of *Zakaat* but also about its more detailed rulings that have to do with the important topic of abrogation.

Abu Bakr ﷺ issued a number of legal rulings, and not a single one of them ran contrary to the implications of a revealed text; what this means is that, as far as we know, it is not recorded anywhere that he made a mistake regarding a legal ruling. This was not true for other Companions ﷺ, for whom it was not out of the ordinary to issue a mistaken ruling.[2]

What was truly amazing about Abu Bakr's knowledge and about the Prophet's implicit trust in his capability as a jurist was that Abu Bakr ﷺ issued legal rulings even in the presence of the Prophet ﷺ. When he ﷺ would issue such rulings, the Prophet ﷺ would confirm the correctness of them — which, as we have already seen, is what occurred regarding Abu Qataadah's share of the booty on the Day of Hunain.

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[1] *Bukhaaree* (1448).

[2] Abu Bakr As-Siddeeq: *Afdalus-Sahaabah Wa-Ahaqqihim Bil-Khilaafah* (pg. 60).

It was after the death of the Prophet ﷺ, more so than at anytime else, that Abu Bakr ﷺ established himself as the pre-eminent scholar of the Muslim nation. For every crucial issue that arose, Abu Bakr ﷺ was the only one who had a clear and correct answer. When the Prophet ﷺ died, for example, only Abu Bakr ﷺ was cognizant of the reality of what was happening, and it was him alone who guided the rest of the Prophet's Companions ﷺ to the same level of awareness. He achieved this end by quoting for them Verses which clearly indicated the inevitability of the Prophet's death. Then, during the early days of his caliphate, he ﷺ was faced with at least two crucial decisions: Whether or not to fight the apostates, and whether or not to send out Usaamah's army, an army that had been mobilized a short while earlier by none other than the Prophet ﷺ. Others, 'Umar ﷺ included, faltered, offering reasons for why the Muslims should not fight the apostates and for why Usaamah's army should not be dispatched for the mission for which the Prophet ﷺ mobilized it in the first place. But Abu Bakr ﷺ knew better, and he neither faltered nor wavered, but instead followed a clear course of action. Furthermore, it was Abu Bakr ﷺ who told the Companions ﷺ where the Prophet ﷺ should be buried, and he clarified for them important rulings that pertained to the caliphate and to the estate of the Prophet ﷺ.

The Messenger of Allah ﷺ once saw a dream that attested to the profound knowledge of Abu Bakr ﷺ. 'Abdullah ibn 'Umar ﷺ reported that the Messenger of Allah ﷺ said, "It was as if I was being given a large, filled glass of milk. I drank from it until I became full. I then saw that milk flowing through my veins, between my skin and my flesh. Some milk was still left (in the container), and I gave it to Abu Bakr." The Companions ﷺ said, "O Messenger of Allah, this is knowledge that Allah has given to you, and when you were filled with it, and some amount was still left over, you gave it to Abu Bakr." The Prophet ﷺ said, "You are correct (i.e., you have correctly interpreted my dream)."[1]

[1] *Al-Aihsaan Fee Taqreeb Saheeh ibn Hibbaan*(15/269).

One area of particular interest to Abu Bakr ﷺ was the interpretation of dreams. In the mornings, he ﷺ would say to his companions, "If someone among you has seen a good dream, then let him relate it to us." The dreams of righteous people, Abu Bakr ﷺ believed, frequently imparted good and true meanings. It is related that he ﷺ once said, "For a Muslim, particularly one who performs ablution well, to see a good dream is more beloved to me than such and such."[1]

Ibn 'Abbaas ﷺ reported that a man went to the Messenger of Allah ﷺ and said, "Verily, last night I saw a dream. In it, a cloud was raining down (cooking) fat and honey, and I watched as people gathered what was raining down with their hands. Some took a lot, while others took only a little. Then a rope appeared — one that reached from the ground all the way up until the sky. I saw you take hold of it and climb up. Next, another man took hold of it, and it then broke, but it was then rejoined again." Abu Bakr ﷺ said, "O Messenger of Allah, may my father be sacrificed for you. By Allah, you will grant me permission, and I will interpret it." The Prophet ﷺ said, "Go ahead and interpret." Abu Bakr ﷺ said, "As for the cloud, it is Islam; and that which was raining, in terms of (cooking) fat and honey, represented the Qur'an and its sweetness pouring down. Some were taking a lot from the Qur'an, whereas others were taking only a little. As for the rope that was connected from the sky to the earth, it is the truth that you are upon. You take hold of it, and Allah raises you (in ranking). Then, after you (i.e., after your death), another man will take it and climb it. Then yet another man will take it and climb it. O Messenger of Allah, may my father be sacrificed for you, inform me: Am I correct, or am I mistaken (in my interpretation of this dream)?" The Prophet ﷺ said, "You are correct regarding part of it, and you are mistaken regarding part of it." Abu Bakr ﷺ said, "Then by Allah, you will inform me about the part regarding which I was mistaken." The Prophet ﷺ said, "Do not swear (i.e., do not swear that I will inform you, for I will

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[1] Khutab Abu Bakr As-Siddeeq (pg. 155).

not do so)."[1]

According to another narration, 'Aaishah ﷺ saw a dream in which it was as if three moons had fallen into her home. She gave an account of her dream to Abu Bakr ﷺ, who said, "If your dream will come true, three of the best inhabitants of earth will be buried in your home." Later on, when the Prophet ﷺ died, Abu Bakr ﷺ reminded 'Aaishah ﷺ of her dream by saying, "O 'Aaishah, here (i.e., the Prophet ﷺ) is the best of your moons."[2] Her dream became completely fulfilled when Abu Bakr ﷺ and then 'Umar ﷺ were buried in her house. After the Prophet ﷺ, Abu Bakr ﷺ was the best interpreter of dreams from the entire Muslim *Ummah* (nation).

Despite his profound knowledge, or perhaps more correctly because of his profound knowledge, Abu Bakr ﷺ carefully avoided speaking when he did not know the answer to a question. Ibraheem An-Nakha'ee reported that, on one particular occasion, Abu Bakr ﷺ recited the following Verse:

﴿وَفَٰكِهَةً وَأَبًّا﴾

"And fruits and Abba (herbage, etc.)" (Qur'an 80: 31)

Someone asked, "What does *Abba* mean?" Others attempted to interpret the word, but not so Abu Bakr ﷺ, who instead said, "Verily, this (i.e., speaking without knowledge) is posturing. What earth will carry me and what sky will give me shade if I say about the Book of Allah that which I do not know?"[3]

His Supplications

Supplication is a door that leads to much goodness. If a believer enters the door of supplication, he will be showered

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[1] *Bukhaaree* (7046).

[2] *Taareekh Al-Khulafaa,* by As-Suyootee (pg. 139).

[3] *Fathul-Baaree* (13/285). It should be noted, however, that, between Ibraaheem An-Nakha'ee and Abu Bakr, the chain of the narration is disconnected.

with a great many blessings both in this life and in the Hereafter. It is for this reason that Abu Bakr ؓ strove to invoke Allah ﷻ often and to thus establish a firm connection with Him. Allah ﷻ said:

﴿وَقَالَ رَبُّكُمُ ٱدۡعُونِيٓ أَسۡتَجِبۡ لَكُمۡۚ إِنَّ ٱلَّذِينَ يَسۡتَكۡبِرُونَ عَنۡ عِبَادَتِي
سَيَدۡخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

"Your Lord said: "invoke Me, (i.e., believe in My Oneness (Islamic Monotheism)) (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship (i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)) they will surely enter Hell in humiliation!" (Qur'an 40: 60)

And in another Verse, Allah ﷻ said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌۖ أُجِيبُ دَعۡوَةَ ٱلدَّاعِ إِذَا دَعَانِۖ
فَلۡيَسۡتَجِيبُواْ لِي وَلۡيُؤۡمِنُواْ بِي لَعَلَّهُمۡ يَرۡشُدُونَ﴾

"And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright." (Qur'an 2: 186)

The Prophet ﷺ invoked Allah both day and night, even though he had been forgiven for his past and future mistakes. This impressed upon Abu Bakr ؓ, who was frequently in the company of the Prophet ﷺ, the importance of supplication. Abu Bakr ؓ strove not just to invoke Allah ﷻ frequently, but also to invoke Allah ﷻ with the same beautiful invocations that he heard from the Prophet ﷺ. It is true that one may supplicate to Allah ﷻ extemporaneously and with one's own wording, so long as the meaning of what one says is correct. And yet it is equally true that the best wordings of invocations were those that were uttered by

the Prophet ﷺ; no one can invent wordings that are better than those used by the Prophet ﷺ, who knew best what to ask from Allah ﷻ and how to ask for it. Especially during prayer one should try to limit oneself, as much as possible, to the Prophet's invocations, which is why Abu Bakr ﷺ once asked the Prophet ﷺ, "O Messenger of Allah, teach me a supplication with which I can invoke Allah during my prayer." The Prophet ﷺ responded:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الغَفُورُ الرَّحِيمُ»

"Say: 'O Allah, verily, I have wronged myself very frequently, and no one can forgive sins except for You; so forgive me with a forgiveness from Yourself, and have mercy on me. Verily, You are Oft-Forgiving, Most Merciful.'"[1]

On another occasion, Abu Bakr ﷺ said, "O Messenger of Allah, teach me a supplication that I can use to invoke Allah in the morning and the evening." The Prophet ﷺ said:

«قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالأَرْضِ عَالِمَ الغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ. قُلْهَا إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ»

"Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and

[1] *Muslim* (2705) and *Bukhaaree* (843).

Shirk (To associate others with Allah in those things which are specific to Him) of the devil, and from committing wrong against my soul or bringing such upon another Muslim.' Say this in the morning, in the evening, and when you lie down on your bed."[1]

Abu Bakr ﷺ learned from the Prophet ﷺ that no one is exempt from the need to constantly repent and ask for forgiveness from Allah ﷻ. Allah ﷻ said:

﴿إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾ لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ
وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ
غَفُورًا رَّحِيمًا﴾

"Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikun (polytheists, idolaters, pagans, disbelievers, in the Oneness of Allah, and His Messenger Muhammad ﷺ). And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is Ever Oft-Forgiving, Most Merciful." (Qur'an 33: 72, 73)

Man is in constant need of Allah's mercy, which is why one should frequently invoke Allah for guidance, help, mercy, and forgiveness. In a *Hadeeth* that is related both in *Bukhaaree* and *Muslim*, the Messenger of Allah ﷺ said:

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[1] *Abu Daawood* (5067) and *At-Tirmidhee* (3529).

«لَنْ يَدْخُلَ الجَنَّةَ أَحَدٌ بِعَمَلِهِ»

"No one will enter Paradise by dint of his deeds."

The Companions ﷺ asked, "Not even you, O Messenger of Allah?" The Prophet ﷺ replied:

«وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ»

"Not even me, unless Allah covers me with His mercy."[1]

This *Hadeeth* does not contradict the saying of Allah:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾

"Eat and drink at ease for that which you have sent on before you in days past!." (Qur'an 69: 24)

In this Verse, Allah ﷻ established a cause and effect link between performing good deeds and entering Paradise. And in the above-mentioned *Hadeeth,* the Prophet ﷺ made it clear that Paradise is greater than what is deserved through the performance of good deeds and that it is therefore through Allah's mercy alone that one will enter Paradise and enjoy its blissful existence.

Incidentally, the statement "If Allah loves a slave, sins will do him no harm" simply means that, if Allah loves one of His slaves, He will inspire him to repent and to ask for forgiveness for his sins. Regarding such a person, he will not persist in perpetrating sins. Therefore, one is truly misguided if one thinks that a person who persists in perpetrating sins will not be harmed as a result of them. In short, we should all be clear on the following: Whoever performs an atom's weight of good will see it (on the Day of Resurrection). And whoever performs an atom's weight of evil will see it (on the Day of Resurrection).

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[1] *Bukhaaree* (6463).

Abu Bakr ﷺ placed his complete trust on Allah, supplicating to Him and asking for His help and guidance throughout his entire life. Following are a few of the invocations that have been ascribed to Abu Bakr ﷺ:

1) "(O Allah) I ask You for complete blessings in all things, as I ask You to make me thankful for those blessings until You are pleased with me, and even after You become pleased with me..."[1]
2) "O Allah, I ask You for that which is best for me in the end....O Allah, make the last thing You give me from goodness be Your Pleasure and the highest of stations in the gardens of bliss."[2]
3) "O Allah, make the best of my life be the end of my life; the best of my deeds the last of them; and the best of my days the day upon which I will meet You."[3]
4) If he ﷺ heard anyone praise him, he ﷺ would say, "O Allah, You are more knowledgeable regarding me than I am myself, and I am more knowledgeable regarding myself than other people are. O Allah, make me better than what they think (about me), forgive me for that which they do not know (about me), and do not hold me accountable for that which they say (about me)."[4]

These, in brief, are some of Abu Bakr's noble qualities. It was these qualities, along with his other honorable characteristics, that enabled him, after the death of the Prophet ﷺ, to steer the ship of Islam through violent winds, turbulent waves, and dark trials to the shores of safety.

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[1] *Ash-Shukr*, by Ibn Abee Ad-Dunyaa (109) and to Khutab Abu Bakr (pg. 39).

[2] Khutab Abu Bakr As-Siddeeq (pg. 139).

[3] *Kanzul-'Amaal* (5030) and Khutab Abu Bakr (pg. 39).

[4] *Asadul-Ghaabah* (3/324).

2

The Death of the Prophet ﷺ the Courtyard of Banu Saa'idah, and the Army of Usaamah

Chapter 1

The Death of the Prophet ﷺ the Courtyard of Banu Saa'idah

First: The Death of the Prophet ﷺ

Through the grace and permission of Allah, people who have pure souls are sometimes able to see glimpses of things on the other side of the curtain that separates the seen world from the unseen world. People with pure hearts sometimes have the prescience to make educated guesses about the future. And people who have minds that radiate with the light of faith sometimes are so tuned in to what happens around them and to the universal laws by which Allah ﷻ governs this uniVerse that every day events of life reveal to them things that others are blind to. These were all qualities that the Prophet ﷺ possessed in ample degree.[1]

[1] *As-Seerah An-Nabawiyyah,* by Abu Shohbah (2/587).

Certain Verses of the Qur'an confirm the humanness of the Prophet ﷺ, making clear that, like all other human beings, previous Prophets ﷺ included, he would taste death and experience its painful pangs. The Prophet ﷺ sensed from certain Verses of the Qur'an that were revealed late in his life that the time of his death was approaching. And in certain authentically related *Ahaadeeth,* the Prophet ﷺ referred to his death, sometimes explicitly and other times only implicitly. When he ﷺ implicitly referred to his death, only a few Companions ﷺ, such as Abu Bakr ﷺ, Al-'Abbaas ﷺ, and Mu'aadh ﷺ, understood that he ﷺ was alluding to his death.

The Final Illness of the Messenger of Allah ﷺ

Upon returning from his *Hajj* in the month of Dhil-Hijjah, the Messenger of Allah ﷺ remained in Al-Madeenah for the rest of the month and for the months of Al-Muharram and Safar of the year 10 H. He ﷺ quickly began to mobilize a huge army, and he ﷺ appointed Usaamah ibn Zaid ibn Haarithah ﷺ to be its leader, ordering him to lead his army to the lands of Al-Balqaa and Palestine.

Many prominent Companions ﷺ from both the *Muhaajiroon* and the *Ansaar* were a part of Usaamah's army. Some people in the army took issue with the Prophet's appointment of Usaamah ﷺ as their leader; at the time, Usaamah ﷺ was only eighteen years old. They were not content that such a young and inexperienced person — not to mention the fact that he was the son of a freed slave, which was still an issue for some who had only recently embraced Islam — was leading them, when more prominent members of the *Muhaajiroon* and *Ansaar* would be common troops under his command. In regard to their complaining, it should be noted that the likes of Abu Bakr ﷺ and 'Umar ﷺ were also members of the army.

The Prophet ﷺ did not accept their arguments, explaining to them that their complaints were unfounded. He ﷺ said, "If they call into question his leadership, then they had previously called into question the leadership of his father: And by Allah, he was

most worthy and deserving of assuming his role as leader; and he was among the most beloved of people to me. And verily, with him gone (for Zaid ﷺ died in the Battle of Mo'tah), his son is now among the most beloved of people to me."[1] As the members of Usaamah's army were preparing for the upcoming expedition, the Prophet ﷺ became sick with an ailment that was to be his last in this world.

From the time the Prophet ﷺ fell ill until the time he died, a number of events occurred. For instance, the Prophet ﷺ visited the graves of Uhud's martyrs and prayed over them; he ﷺ decreed that all polytheists should be expelled from the Arabian Peninsula, at the same time making it clear that their delegations could still come for a visit; and he ﷺ forbade Muslims from turning graves into *Masjids*. When his condition worsened, he ﷺ asked to be taken care of in 'Aaishah's house. In the speeches he ﷺ gave during his final days, he ﷺ advised people to have good thoughts about Allah; to perform prayer properly, consistently, and on time; and to treat the people of the *Ansaar* with the respect they deserved; furthermore, he ﷺ informed them that the only thing that remained from the glad tidings of prophethood was the true dream. The Prophet ﷺ was referring to how there are various aspects of Prophethood — revelation being the most prominent one; and to how, of all of those aspects, all that remained was the true dream. What this meant was that, with his death, revelation would cease to descend; nonetheless, righteous people could still see true dreams — i.e., dreams in which one sees something that later on occurs in real life.

Abu Sa'eed Al-Khudree ﷺ gave an account of a sermon that the Prophet ﷺ delivered during the illness that ended with his death. In that sermon, the Prophet ﷺ said, "Verily, Allah gave a servant of His a choice between this world and what He has with him (in terms of rewards), and that servant chose what is with

[1] *Bukhaaree*, the Book of the Virtues of the Prophet's Companions, chapter, "The Virtues of Zaid ibn Haarithah," *Hadeeth* number: 3730; and *Muslim*, the Virtues of the Companions, chapter, "The Virtues of Zaid ibn Haarithah ﷺ and Usaamah ibn Zaid ﷺ.

Allah." Almost nobody in the audience recognized the fact that the Prophet ﷺ was referring to himself: he ﷺ was the servant in the story. I say almost nobody because there was one person who did understand the implications of the story, and that was Abu Bakr ﷺ. When the Prophet ﷺ said that the servant chose what is with Allah, Abu Bakr ﷺ began to cry. And everyone around him couldn't understand why he ﷺ had suddenly become so melancholy. Abu Sa'eed ﷺ later mused, "The Messenger of Allah ﷺ was the one who was being given the choice, and Abu Bakr ﷺ was the most knowledgeable person among us."[1]

On one of the days of his final illness, the Prophet ﷺ became so sick that, when it was time for prayer, and when Bilaal ﷺ made the call to prayer, the Prophet ﷺ said, "Order Abu Bakr to lead the prayer." It was said, "Verily, Abu Bakr is a soft-hearted person who is prone to extreme sadness. So if he stands in your place, he will not be able to lead the people in prayer." The Prophet ﷺ repeated the command, and they repeated the same answer; and then for a third time, the Prophet ﷺ repeated the command, and they still gave him the same response. The people who gave him the above-mentioned response were all women; he ﷺ said to them, "Verily, you are like the female companions of Yusuf! Order Abu Bakr to lead the people in prayer."

After Abu Bakr ﷺ went out to lead the prayer, the Prophet ﷺ regained a feeling of liveliness, and so he ﷺ went out to attend the congregational prayer; and he walked to the prayer with the help of two men, one to his right and the other to his left. The narrator of this story said, "It was as if I saw his legs dragging along on the ground as a result of the extreme weakness he was feeling." Abu Bakr ﷺ wanted to step back, so that the Prophet ﷺ could lead the people in prayer; but the Prophet ﷺ signaled to him that he should remain where he was. The Prophet ﷺ was still being helped along until he ﷺ sat down beside Abu Bakr ﷺ. Al-'Amash, one of the narrators of this story, was asked, "So the Prophet ﷺ was praying,

[1] *Bukhaaree*, the Book of the Companions' Virtues, *Hadeeth* number: 3654; and *Muslim*, the Book of the Companions' Virtues, *Hadeeth* number: 2382.

Abu Bakr ﷺ was following his prayer, and the people were following the prayer of Abu Bakr?" Al-'Amash nodded his head, indicating that, yes: that is exactly how it happened.

Abu Bakr ﷺ continued to lead the people in prayer until Monday, when the Prophet ﷺ removed the screen of his apartment just as the Muslims were busy lining up for prayer. While they were praying, he ﷺ lay there, watching them and appreciating how far they had come in recent years. Just as a carpenter gives his work a final look of appraisal, the Prophet ﷺ was looking at the finished products of his many years of toil and sacrifice. And what he ﷺ saw pleased him a great deal, for he ﷺ was looking at people who devotedly performed congregational prayer, regardless of whether he was there to supervise them or not. The Prophet's heart was content, for he ﷺ achieved with his people that which no other Prophet had achieved before him.

Thus the Prophet ﷺ became reassured that, once he ﷺ died, his Companions ﷺ would continue where he ﷺ left off. Such thoughts filled the Prophet ﷺ with joy, made his face radiate with happiness, and gave him the strength he needed to stand up. Meanwhile, the Companions ﷺ said, "The Prophet ﷺ has removed the screen of 'Aaishah's apartment and is looking at us while he is standing up." Furthermore, they saw that the Prophet ﷺ was smiling and laughing. Out of love for the Prophet ﷺ, some people mistook that as a sign of his recovery. They thought that he ﷺ was coming out to lead them in prayer, but he ﷺ signaled to them that they should complete their prayer. He ﷺ then entered the apartment and lowered the screen.[1]

After the prayer was completed, some Companions ﷺ returned to their daily work and responsibilities. As for Abu Bakr ﷺ, he entered upon his daughter 'Aaishah ﷺ and said, "I feel for certain that the Messenger of Allah's sickness has now gone."[2] Inspired by love for the Prophet ﷺ, Abu Bakr ﷺ spoke these words, but he ﷺ was of course mistaken. The Prophet ﷺ

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[1] *Bukhaaree*, the Book of *Al-Maghaazee*, *Hadeeth* number: 4448.

[2] Refer to *As-Seerah An-Nabawiyyah*, by Abu Shohbah (2/593).

was fatally ill and would soon begin to experience the pangs of death, after which he ﷺ would embark upon his journey to his Lord, the Sublime.

The intensity with which the Prophet ﷺ felt the pangs of death was great indeed. As the Prophet ﷺ was experiencing some of that pain, Usaamah ibn Zaid ﷺ entered upon him. Not able to talk, the Prophet ﷺ began to raise his hands towards the sky and then placed them on Usaamah ﷺ, who understood that the Prophet ﷺ was supplicating for him.

'Aaishah ﷺ took hold of the Prophet ﷺ and made him rest his head below her neck. 'Abdur-Rahmaan ibn Abu Bakr ﷺ then entered with a *Siwaak* stick in his hand. Noticing that the Prophet ﷺ was looking at the *Siwaak* stick, 'Aaishah ﷺ asked, "Shall I take it for you," and the Prophet ﷺ nodded, indicating that, yes, he wanted it. 'Aaishah ﷺ took it from her brother and began to chew on it in order to soften it, and she ﷺ then gave it to the Prophet ﷺ, who began to clean his teeth with it in a very complete and beautiful manner. And he ﷺ continued to repeat the words, "The most exalted companionship on high."[1]

While he ﷺ lay there, with his head resting on 'Aaishah ﷺ, he ﷺ would insert his hand in a container of water and then wipe his wet hand over his face, all the while saying, "None has the right to be worshipped but Allah. Verily, death has its agonies." Then, raising and extending his hands to supplicate, he ﷺ would say, "The most exalted companionship on high," until his soul was taken.[2] According to one account, the Prophet ﷺ would say, "O Allah, help me (patiently) endure the agonies of death."[3]

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[1] *Bukhaaree* (4437) and *Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aaishah ﷺ."

[2] *Bukhaaree* (4437) and *Muslim*, the Book of the Companions' Virtues, chapter, "Some of the Virtues of 'Aaishah ﷺ."

[3] *At-Tirmidhee*, the Book of Funerals, *Hadeeth* number: 978; to *Ibn Maajah*, chapter, "What Has Been Mentioned about the Sickness of the Messenger of Allah ﷺ; to the *Musnad* of *Ahmad*; and to *Mo'jam Al-Kabeer*, by At-Tabaraanee.

And according to another account, 'Aaishah ﷺ listened carefully, trying to catch the final words of the Prophet ﷺ as he died; and she ﷺ heard him say, "O Allah, forgive me, have mercy on me, and admit me into the company of the most exalted companionship on high."[1]

It is also related that Faatimah ﷺ said, "Oh! The distress of my father!" And he ﷺ said to her, "Your father will experience no distress after this day." And when the Prophet ﷺ was being buried, Faatimah ﷺ said to Anas ﷺ, "How can you all be content to pour dirt over the Messenger of Allah!"[2]

When the Messenger of Allah ﷺ parted from this world, he ruled over the entire Arabian Peninsula, and the kings and rulers of foreign lands feared him. His Companions ﷺ, who numbered in the high thousands, were willing to sacrifice themselves, their children, and their wealth for his cause — the cause of Islam. One might suppose then that he ﷺ left behind many assets that had to be distributed among his inheritors, but nothing could be further from the truth. The Prophet ﷺ parted from this world, without leaving behind even a single *Deenar* or *Dirham*, or a male or female servant. In fact, the complete list of his assets was short indeed: his white mule, his weapons, and a piece of land that he had given away as charity.[3] And his armor was left as collateral with a Jewish man from whom he was forced to borrow thirty *Sa'as* (a single *Sa'a* is equal to eight handfuls of something) of barley in order to feed his family.[4] That was how the Prophet ﷺ died, even though he could have, had he wanted, ordered for castles to be built for him and for huge quantities of wealth to be given to him from the Muslim treasury. Had he ﷺ asked for any of those things, his Companions ﷺ would have

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[1] *Bukhaaree* (4440) and *Muslim*, the Book of the Companions' Virtues, chapter, "The Virtues of 'Aaishah ﷺ."

[2] *Bukhaaree*, the Book of *Al-Maghaazee* (4462).

[3] *Bukhaaree*, the Book of *Al-Maghaazee* (4461).

[4] *As-Seerah An-Nabawiyyah*, by An-Nadawee (pg. 403).

been more than happy to give them to him. But the Prophet ﷺ was not seeking this world or its trifling things; no, he ﷺ longed only for the Hereafter.

The Prophet ﷺ died after midday on Monday, the twelfth of Rabee'ul Awwal, in the year 11 H.[1] He ﷺ died at the age of sixty-three.[2] The day of his death was the darkest and saddest day that the Muslims had ever witnessed, just as the day of his birth was the happiest day since the first time the sun had shined on earth.[3]

Anas said, "On the day the Messenger of Allah ﷺ arrived in Al-Madeenah, all things in it became illuminated. And on the day he died, all things in it became dark." After the Prophet ﷺ died, Umm Aiman cried and was asked why she was crying. She said, "Verily, I knew that the Messenger of Allah ﷺ was going to die (one day); the only reason why I am now crying is that revelation (which would descend upon the Prophet ﷺ) has been lifted from us."[4]

Second: The Unexpected Shock and the Stance of Abu Bakr

Ibn Rajab (may Allah have mercy on him) said, "When the Messenger of Allah ﷺ died, the Muslims became shocked, bewildered, and confused. Some of them were stunned and became perplexed; others sat down and were not even able to stand; others lost their ability to speak; and yet others were in complete denial, refusing to believe that the Prophet ﷺ had really died (and among this last group was 'Umar ibn Al-Khattaab)."[5]

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[1] *Al-Bidaayah Wan-Nihaayah* (4/223).

[2] *Bukhaaree*, the Book of Virtues, chapter, "The Death of the Prophet ﷺ"; and *Muslim*, the Book of Virtues, chapter, "How Old the Prophet ﷺ was on the Day He ﷺ Died," *Hadeeth* numbers: 2348 and 2349.

[3] *As-Seerah An-Nabawiyyah*, by An-Nadawee (pg. 404).

[4] *Muslim*, the Book of the Companions' Virtues, chapter, "From the Virtues of Umm Aiman, *Hadeeth* number: 2454.

[5] *Lataaif Al-Ma'aarif* (pg. 114).

Imam Al-Qurtubee (may Allah have mercy on him) said, "One of the greatest afflictions a person can suffer is an affliction in matters that pertain to religion. The Messenger of Allah ﷺ said, 'When one of you is afflicted by a calamity, then let him remember how he was afflicted with my death, for indeed, that is the greatest of all calamities.' Indeed the Prophet ﷺ spoke the truth. Until the Day of Resurrection, no Muslim can be afflicted with a calamity that is greater than that of the Prophet's death: revelation ceased to descend to earth, and Prophethood became a thing of the past (i.e., no other Prophet would be sent to mankind). After the Prophet's death, the first appearance of evil was the apostasy of many Arabs – an event that signified...the first decline (of the Muslim nation (a decline that 'Umar ﷺ referred to when he ﷺ said, 'Whenever something reaches completion, it has nowhere to go but down.'))."[1]

Perhaps no one was in more denial than was 'Umar ibn Al-Khattaab ﷺ. He ﷺ began to threaten anyone who claimed that the Prophet ﷺ had died. He ﷺ said, "He has not died, but rather he has gone to his Lord, just as Moosa ibn 'Umraan ﷺ went, remaining absent from his people for forty nights, after which he ﷺ returned to them. By Allah, the Messenger of Allah ﷺ will indeed return (to us), just as Moosa ﷺ returned (to his people), and he ﷺ will cut off the hands and legs of those men who claimed that he ﷺ had died."[2]

When Abu Bakr ﷺ heard about the news of the Prophet's death, he mounted his horse and rode from his house until the *Masjid*. And without saying a single word to anyone, Abu Bakr ﷺ entered the *Masjid*, and then entered upon 'Aaishah ﷺ in her apartment. He ﷺ then headed straight for the Messenger of Allah ﷺ, who was covered in a garment. Removing the part of the garment that covered the Prophet's face, Abu Bakr ﷺ leaned down, kissed the Prophet ﷺ, and began to cry. He ﷺ then said,

[1] *Tafseer Al-Qurtubee* (2/176).

[2] *As-Seerah An-Nabawiyyah*, by Abu Shohbah (2/594).

"May my father and mother be sacrificed for you. By Allah, Allah will not combine two deaths upon you. As for the death that was decreed for you, you have just died it."[1] When Abu Bakr said, "Allah will not combine two deaths upon you," he was refuting 'Umar , who was claiming that the Prophet ﷺ would come back to life. Abu Bakr knew that, even if that was the case, the Prophet ﷺ would still have to die again, which meant that he ﷺ would have to die a total of two deaths; and Abu Bakr understood that the Prophet ﷺ enjoyed too high of a ranking with Allah ﷻ for that to happen to him.

As Abu Bakr came out of the *Masjid*, 'Umar was speaking to the people, and was still in a fit of rage. Abu Bakr said, "O 'Umar, sit down," after which he stood up to deliver a sermon to the people. He praised Allah, glorified Him, and then said, "To proceed: Whosoever used to worship Muhammad, then indeed Muhammad has died. And whosoever worships Allah, then Allah is alive and does not die." He then recited this Verse of the Noble Qur'an:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ﴾

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

'Umar later said, "By Allah, no sooner did I hear Abu Bakr recite that Verse, than I fell down to the ground, for my two legs could no longer carry me. And I came to know that the Messenger

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[1] *Bukhaaree*, the Book of *Al-Maghaazee* (4452).

of Allah ﷺ had indeed died."[1]

Imam Al-Qurtubee (may Allah have mercy on him) said, "This Verse (as well as this incident) is the strongest proof of Abu Bakr's bravery, if bravery is defined as having a firm and steadfast heart during times of hardships and calamities. And there was no calamity that was greater than the death of the Prophet ﷺ.... The people said, 'The Messenger of Allah ﷺ has not died,' and among them was 'Umar ﷺ. 'Uthmān ﷺ lost the ability to speak, and 'Ali ﷺ went into seclusion. Utter chaos was on the verge of breaking out, but Abu Bakr ﷺ brought calm to the situation with this Verse."[2] 'Aaishah ﷺ said, "By Allah, it was as if people didn't know that Allah revealed this Verse until Abu Bakr ﷺ recited it."[3]

May Allah have mercy on Abu Bakr As-Siddeeq ﷺ, who helped save this nation from many hardships, who solved many of the problems that afflicted Muslims, and who understood the truth on occasions when no one else did — not even 'Umar ﷺ. As Muslims, we should know the status that Abu Bakr ﷺ deserves, and we should love him dearly, for loving him is a characteristic of faith, and hating him is a characteristic of hypocrisy.[4]

Third: the Courtyard of Banu Saa'idah

When the Companions ﷺ knew for certain that the Messenger of Allah ﷺ had indeed died, the *Ansaar* gathered in the courtyard of Banu Saa'idah on the very same day, which was Monday, the 12th of Rabbee'ul Awwal, the year 11 H. The purpose of their meeting was to choose someone among them to be the first caliph of the Muslim nation.[5]

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[1] *Bukhaaree*, the Book of *Al-Maghaazee* (4454).

[2] *Tafseer Al-Qurtubee* (4/222).

[3] *Bukhaaree* (1241, 1242).

[4] *Maradun-Nabee* ﷺ *Wa-Wafaatihi* (Pg. 24).

[5] *At-Taareekh Al-Islaamee* (9/21).

The people of the *Ansaar* gathered around the leader of the Khazraj tribe, Sa'ad ibn 'Ubaadah ﷺ. Meanwhile, the people of the *Muhaajiroon* were gathered elsewhere with Abu Bakr ﷺ, and the purpose of their meeting was the same: they wanted to appoint a caliph from among themselves. But before they arrived at a decision, they remembered their brothers from the *Ansaar*, and they said to one another, "Let us go to our brothers from the *Ansaar*, for they have the right to help us arrive at a decision regarding this matter."[1]

'Umar ﷺ said, "So we left, intending to go and meet with them. As we drew near to their place of meeting, we were met by two of their righteous men, who informed us about what their people had agreed upon doing. The two men said to us, 'O people of the *Muhaajiroon*, where are you going?' We said, 'We are heading towards our brothers from the *Ansaar*.' They said, 'You will not be doing wrong if you do not approach them (now that you know what they have agreed to do). Decide then what you will do.' I said, 'By Allah, we will indeed go to them.' When we reached them in the courtyard of Banu Saa'idah, I saw in their midst a man who was wrapped up in clothing, and I asked, 'Who is that?' They said, 'That is Sa'ad ibn 'Ubaadah.' I said, 'What is the matter with him (i.e., why is he wrapped up thus)?' They said, 'He has a fever and is experiencing a great deal of pain.' A short while after we had sat down (in their midst), their speaker (stood up and) proclaimed the Testimony of Faith and praised Allah as He deserves to be praised. He then said, 'To proceed: We are the helpers of Allah and the army of Islam; meanwhile you — O men of the *Muhaajiroon* — are a small group of people. A party among your people has come here, wanting to deprive us of the right to take over the reins of leadership.' When he fell silent, I wanted to speak, for I had thought up beautiful words to say... but when I was about to speak, Abu Bakr ﷺ said, 'Take it easy,' and so I remained silent, not wanting to arouse his anger. Abu Bakr ﷺ then spoke. He was more forbearing than I was, and he had a

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[1] *'Asrul-Khilaafah Ar-Raashidah,* by Al-'Umaree (pg. 40).

more dignified comportment. By Allah, as for all of the wonderful things that I had thought of saying, he said them in a similar or better manner, until he was finished speaking and fell silent. He said, 'You (O people of the *Ansaar*) are worthy of all of the good things you have said about yourselves. Nonetheless, only the people of the Quraish have a right to the caliphate: they are the best among all Arabs in terms of both their lineage and their homeland. (As a leader) for you all I am pleased with either of these two men, so pledge allegiance to whichever of them you want.' He then took the hand of Abu 'Ubaidah ibn Al-Jarraah, who was also seated among us.... Abu 'Ubaidah said, 'By Allah, for me to have my neck struck (with a sword), so long as that does not make me sinful, is more beloved to me than for me to become leader over a people who have in their midst Abu Bakr ﷺ — unless my soul, at the moment of death, whispers evil thoughts to me (thoughts of my life being spared, so that I can remain alive and become the first caliph of the Muslim nation), thoughts that I do not have right now.' Someone from the *Ansaar* said, 'I am a person who is recognized for my sound views, and I am well respected among my people (so listen to what I have to say): let us choose a leader from among us, and a leader from among you, O people of the Quraish.' People began to argue and voices were raised. In order to quell their disagreement, I said, 'Extend your hand, O Abu Bakr.' He extended his hand, and I pledged allegiance to him. The *Muhaajiroon* also pledged to follow him, after which the *Ansaar* did the same."[1]

According to the narration of Ahmad, Abu Bakr ﷺ said, "And you indeed know that the Messenger of Allah ﷺ said, 'Were the people to travel through one valley, and were the *Ansaar* to travel through another valley, I would travel through the valley of the *Ansaar*.' And you indeed know, O Sa'ad, that the Messenger of Allah ﷺ said while you were sitting down (and listening to him), 'The people of the Quraish are in charge of this matter (i.e., of the caliphate): all righteous people are followers of their righteous

[1] *Bukhaaree* (6830).

people, and all evildoers are followers of their evildoers.'" Sa'ad ﷺ said, "You have spoken the truth. We are your ministers, and you are our leaders."[1]

The Lessons and Morals of this Story

1) Abu Bakr's People Skills

When the representative of the *Ansaar* made the position of his people clear – that they wanted the first caliph of Islam to be one of them – 'Umar ﷺ wanted to speak. He ﷺ had thought out very clearly what he wanted to say, and he later admitted that he was somewhat impressed with the speech he wanted to give. But before he could utter even a single word, Abu Bakr ﷺ asked him to remain silent, making it clear that he himself wanted to speak on behalf of the *Muhaajiroon*. Why was this so significant? Abu Bakr ﷺ knew 'Umar ﷺ very well and perhaps felt that 'Umar ﷺ lacked the gentleness and leniency that was called for considering the tense situation. Yes, the *Muhaajiroon* were in the right – for the Prophet ﷺ had made it very clear that the leaders of the Muslim nation should be from the Quraish – but at the same time the *Ansaar*, despite the fact that they were wrong to want a leader from among themselves, were sincere Muslims. Their feelings and emotions had to be taken into consideration, and so it was only right that they should not only be informed that the caliph had to be a man from the *Muhaajiroon*, but also that they should be praised and appeased and reminded about their good qualities, so as to win over their hearts and make them feel good about themselves.

Certainly the best man to achieve those goals was not 'Umar ﷺ, but Abu Bakr ﷺ. In fact, 'Umar ﷺ later acknowledged that point, saying, "Abu Bakr ﷺ then spoke. He was more forbearing than I was, and he had a more dignified comportment. By Allah, as for all of the wonderful things that I had thought of saying, he said them in a similar or better manner, until he was finished speaking and fell silent."

[1] *Musnad Ahmad* (1/5), and *Al-Khilaafah Wal-Khulafaa* (pg. 50).

members of other tribes in Arabia would object to his appointment. Similarly, if a member of any other tribe were to be nominated to the position of the caliphate, members of other tribes would vehemently object to his nomination. Everyone felt that their tribe was superior to other tribes in the region, but the one thing they could all agree upon was that Allah ﷻ blessed the Quraish in ways that no other tribe in Arabia was blessed: They were the descendents of Ibraaheem ﷺ; they resided in the inviolable city of Makkah; and Allah ﷻ chose one of their own to be the seal of all Prophets.

After Abu Bakr ﷺ presented these cogent arguments to them, the people of the *Ansaar* yielded to Abu Bakr's better judgment in the matter. One of their chiefs, Sa'ad ﷺ, magnanimously proclaimed that the *Muhaajiroon* should be the leaders of the Muslim nation and that, as during the lifetime of the Prophet ﷺ, the *Ansaar* would be more than happy to act as their sincere advisers, ministers, and helpers. And thus with the clarity and justness that resonated from Abu Bakr's words on the one hand, and the magnanimity and humbleness of the *Ansaar* on the other hand, unity was achieved in a matter of minutes, and shortly thereafter the caliph was both nominated and agreed upon by everyone that was present in the gathering.[1]

2) Both Abu Bakr ﷺ and 'Umar ﷺ Shy Away from Being Nominated

As a general rule, those that aspire for positions of leadership are the least deserving of candidates. Such people usually want to become a leader for personal gain, prestige, or power. The best candidates for leadership positions are those who do not want to become leaders. They are loath to becoming leaders of other Muslims because they understand that leadership is not a privilege, but a responsibility and a burden, for which one will be held accountable on the Day of Resurrection. The average

[1] *Taareekh Al-Islaamee* (9/24).

individual, for the most part, is responsible for his own well-being; true, he has duties that he must fulfill towards his family, the community, and the Muslim nation as a whole, but those duties are limited in scope. A leader, on the other hand, is completely responsible for the well-being of his people: He must rule justly over them and redress grievances, and he must make sure that they all have the necessities of life. While others rest, a leader must work and plan for their benefit. It is for these reasons that neither Abu Bakr ﷺ nor 'Umar ﷺ wanted to take over the reins of leadership after the Prophet's death — even though they were more deserving of the job than anyone else. In the courtyard of Banu Saa'idah, Abu Bakr ﷺ nominated two candidates that he felt were most deserving of the job: 'Umar ﷺ and Abu 'Ubaidah ﷺ. Expressing his disagreement with Abu Bakr's nominations, 'Umar ﷺ said, "By Allah, for me to have my neck struck (with a sword), so long as that does not make me sinful, is more beloved to me than for me to become leader over a people who have in their midst Abu Bakr ﷺ."

Knowing for certain that Abu Bakr ﷺ was the only deserving candidate, 'Umar ﷺ said to him, "Extend your hand," immediately after which 'Umar ﷺ pledged to follow him. According to one narration, 'Umar ﷺ said, "O people of the *Ansaar*, do you not know that the Messenger of Allah ﷺ ordered Abu Bakr ﷺ to lead the people (in prayer), so (with that knowledge) which one of you would be content in his soul to be placed ahead of Abu Bakr?" The people of the *Ansaar* replied, "We seek refuge with Allah from any one of us being placed ahead of Abu Bakr."[1]

Of everyone that was present in the courtyard of Banu Saa'idah, 'Umar ﷺ seemed to be the only one who initially picked up on the point that, although the Prophet ﷺ did not explicitly name the first caliph of the Muslim nation, he did imply on various occasions that Abu Bakr ﷺ was the right man for the job.

[1] *Musnad Ahmad* (1/21). Ahmad Shaakir ruled that the chain of this narration is authentic (1/213).

For example, during his final illness, the Prophet ﷺ appointed Abu Bakr ؓ to lead the people in prayer. And when certain people suggested that — because of his soft heart and because he could not hold back his tears — Abu Bakr ؓ was not a good choice to lead the people in prayer, the Prophet ﷺ became angry and insisted that no one should lead in prayer in his place other than Abu Bakr ؓ.

As soon as 'Umar ؓ pointed out the reality of the situation, everyone realized that, yes, Abu Bakr ؓ was the most deserving candidate for the caliphate. Everything then happened so quickly that Abu Bakr ؓ never got a chance to turn down his nomination. Even though that was the case, he did, in subsequent speeches, make it clear that he never wanted to become a leader in the first place; in fact, on a few occasions he even tried to step down, so that someone else could take his place — but to no avail, since by then everyone became certain that, with the Prophet ﷺ dead, Abu Bakr ؓ alone deserved to take his place.

In one particular sermon, Abu Bakr ؓ said, "By Allah, on no day or evening of my life did I ever aspire to become a ruler (over a group of people). I never desired any such position, and I never invoked Allah, either out in the open or secretly, to make me a leader (over a group of people). I accepted your appointment only because I feared the onset of strife and discord (had you continued to disagree with one another over who should be appointed to the caliphate). As a leader, I know neither peace nor comfort, for I have been charged with a tremendous duty, which I will never be able to fulfill unless Allah, the Possessor of Might and Majesty, strengthens me. And I would love it if the strongest of people (i.e., 'Umar ؓ or Abu 'Ubaidah ؓ) were to take my place."[1]

It is authentically established that Abu Bakr ؓ also said, "As for the day we met in the Banu Saa'idah courtyard, I hoped to

[1] *Al-Mustadrak* (3/66). Al-Haakim said, "This *Hadeeth* is authentic," and Adh-Dhahabee concurred.

hand over the reins of leadership to either of these two men: Abu 'Ubaidah ﷺ or 'Umar ﷺ. I had hoped for one of them to become the leader of the believers and for me to become his minister."[1]

On at least one other occasion, he openly tried to resign from his position, saying, "O people, this is your matter to decide upon, so appoint anyone you want to be your leader; and then I will be like one of you." But everyone gave the same reply in chorus: "We are indeed pleased to have you (as our leader), for indeed you were the second of two with the Messenger of Allah ﷺ (while he was in the cave)."[2]

And when he pleaded with the people, asking them to step forward if they regretted their decision to appoint him as their leader, only one person stepped forward. And that person was 'Ali ibn Abee Taalib ﷺ, who stepped forward not to express his dissatisfaction with Abu Bakr's appointment, but to clarify that no one else was deserving of the job and that he was vehemently opposed to the idea of Abu Bakr ﷺ resigning from his post as leader of the Muslim nation. With his sword unsheathed, 'Ali ﷺ made his way to the foot of the pulpit, placing one foot on the first step and the other on the ground. He ﷺ then said, "By Allah, we do not ask for your resignation, nor will we accept your resignation. The Messenger of Allah ﷺ placed you ahead of everyone else, so who is it that will make you go back (or down in ranking)?" It is important to note that Abu Bakr ﷺ was not the only one who felt aversion towards the idea of assuming the role of leader; instead, it was a sentiment that pervaded the ranks of the Prophet's Companions ﷺ.

Willing to go to any length to distort history, the enemies of Islam try to insinuate that the *Muhaajiroon* and the *Ansaar* became divided on the day they met in the courtyard of Banu Saa'idah. Of course, they have no proofs to support their insinuation, but that does not stop them from spreading their lies. The fact is that

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[1] *Al-Ansaar Fil-'Asr Ar-Raashidee*, by Haamid Muhammad Al-Khaleefah (pg. 108); and *Taareekh Al-Khulafaa*, by As-Suyootee (pg. 91).

[2] *Al-Khilaafah Ar-Raashidah*, by Al-'Umaree (pg. 13).

people of the *Ansaar* cared only about the future prosperity of the Muslim nation and about what contributions they could make to ensure a bright future for all Muslims. That is why they did not hesitate to pledge allegiance to Abu Bakr ﷺ once 'Umar ﷺ announced his candidacy. If, as the enemies of Islam like to claim, the *Ansaar* were not pleased with Abu Bakr's appointment, and if a rift occurred between the *Ansaar* and the *Muhaajiroon*, why didn't the *Ansaar* prevent his appointment from taking place? They outnumbered the *Muhaajiroon*, and they had more weapons; they could have simply forced the *Muhaajiroon* to accept one of them as the overall leader of all believers. But none of these things happened because there was an air not of resentment but of mutual love and cooperation in the courtyard of Banu Saa'idah. The *Ansaar* were one-hundred percent behind Abu Bakr's nomination, and they proved their sincerity towards him by backing all of his initial policies: sending out the army of Usaamah ﷺ and waging war against the apostates. The bonds of brotherhood between the *Muhaajiroon* and the *Ansaar* remained as strong as ever. And finally, one of the most telling aspects of Abu Bakr's caliphate is that not a single member of the *Ansaar* refused to pledge allegiance to him once he was appointed the first *Khaleefah* of Islam.

3) Sa'ad ibn 'Ubaadah ﷺ

Certain fabricated and weak narrations indicate that there was a serious crisis and power struggle that occurred in the courtyard of Banu Saa'idah. Based on authentic narrations, however, we know that no crisis or power struggle took place; rather, in a very short span of time everyone came to a unanimous agreement that Abu Bakr ﷺ should become the Leader of the Believers.

So in spite of what is claimed in certain false narrations, Sa'ad ibn 'Ubaadah ﷺ was among the first to pledge allegiance to Abu Bakr ﷺ. Yes, it is true that, prior the arrival of Abu Bakr ﷺ and 'Umar ﷺ to the courtyard of Banu Saa'idah, Sa'ad ﷺ did indicate that he should be appointed ruler of the Muslim nation. But no sooner did Abu Bakr ﷺ remind him of what the Prophet ﷺ had

said about the matter than Sa'ad ؓ yielded and said, "You are the leaders, and we are your ministers." Also, I should point out that Abu Bakr ؓ, 'Umar ؓ, and Abu 'Ubaidah ؓ did not conspire among themselves to make sure that one of them would be appointed the *Khaleefah* of the Muslim nation. I mention such lies only because they are mentioned in false accounts that are related in certain history books.

Some historians paint an unfair and dark picture of Sa'ad ibn 'Ubaadah ؓ, claiming that he plotted against the *Muhaajiroon*, so as to prevent them from taking away his right to the caliphate. The claims such historians make are founded upon accounts that are not only fabricated, but that also contradict Sa'ad's past and lifelong dedication to the cause of Islam. To be sure, Sa'ad ؓ was among the best of the Prophet's Companions ؓ: he participated in the Second Pledge of Al-'Aqabah; he was perhaps the sole native inhabitant of Al-Madeenah that was tortured in Makkah because of his beliefs; he took part in the Battle of Badr; and he was a paragon of generosity and righteousness. The Prophet ﷺ depended on his counsel, as well as the counsel of Sa'ad ibn Mu'aadh ؓ, during the Battle of Al-Khandaq, and with the counsel they gave the Prophet ﷺ, they both proved their willingness to make sacrifices for the cause of Islam. It is inconceivable that a man with such a past could have had rekindled feelings of xenophobic tribalism, resenting the fact that the leader of all believers was chosen from a different tribe.

The false narrations I am referring to state that, after Abu Bakr ؓ became *Khaleefah* of the Muslim nation, Sa'ad ؓ refused to pray behind Abu Bakr ؓ, acting as if he was completely withdrawing himself from Muslim society. This is categorically false. It is clearly mentioned in authentic narrations that Sa'ad ؓ pledged allegiance to Abu Bakr ؓ and that, when Abu Bakr ؓ said to Sa'ad ؓ, "And you indeed know, O Sa'ad, that the Messenger of Allah ﷺ said while you were sitting down (and listening to him), 'The people of the Quraish are in charge of this matter (i.e., of the caliphate): all righteous people are followers of their righteous

people, and all evildoers are followers of their evildoers,''' Sa'ad ﷺ replied, "You have spoken the truth. We are your ministers, and you are our leaders."[1]

One cannot rely on a false narration that smears the reputation of Sa'ad ﷺ and ignore many authentic narrations that remind us of the many sacrifices that Sa'ad ﷺ made for the cause of Islam. As for the aforementioned false narration, we know that it is false for two main reasons: First, its narrator was one of the people of desires, and his narrations were universally rejected by the scholars of *Hadeeth*.[2] As Imam Adh-Dhahabee said about his narration, "As you can clearly see, its chain is utterly weak."[3] And second, the actual text of the narration contradicts every piece of information we know about Sa'ad ibn 'Ubaadah ﷺ regarding his upright character and his lifelong dedication to promoting the cause of Islam.

4) An Alleged Disagreement Between 'Umar ibn Al-Khattaab ﷺ and Al-Hubaab ibn Al-Mundhir ﷺ

It is related that, during the course of the meeting that took place in the courtyard of Banu Saa'idah, 'Umar ﷺ got into a heated argument with Al-Hubaab ibn Al-Mundhir As-Sullamee Al-*Ansaar*ee ﷺ; the facts, however, indicate otherwise. In fact, it is safe to say that no such argument occurred, for 'Umar ﷺ had previously made a vow to never say a disrespectful word to Al-Hubaab ﷺ. It is true that Al-Hubaab ﷺ suggested appointing two leaders: one from the *Muhaajiroon*, and the other from the *Ansaar*; it is equally true that this was a misguided proposition, but 'Umar ﷺ did not argue with or scold Al-Hubaab ﷺ. We know this because 'Umar ﷺ himself later said, "When it was Al-Hubaab ibn Al-Mundhir who answered me, I realized that I had no right to say anything in response to him. This is because we had a

[1] *Musnad Imam Ahmad* (18). This narration is authentic by dint of other narrations that strengthen it.

[2] *Meezaan Al-'Aitidaal Fee Naqd Ar-Rijaal*, by Adh-Dhahabee (3/2992).

[3] *Siyyar 'Alaam An-Nubalaa* (1/277).

disagreement with one another during the lifetime of the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ forbade me from arguing with him ﷺ. When that occurred, I swore never to speak an unkindly word to him, nor one that would cause him the least bit of grief."[1]

In regard to the alleged dispute between Al-Hubaab ﷺ and 'Umar ﷺ, some strange sayings have been falsely ascribed to Al-Hubaab ﷺ. I say 'falsely' because they are contrary to everything that we know about Al-Hubaab ﷺ, who was both wise and intelligent, and who chose his words very carefully. It was, after all, Al-Hubaab's wise counsel that the Prophet ﷺ acted upon both at Badr and Khaibar.[2]

Yes, during the course of the meeting, Al-Hubaab ﷺ did say, "There should be a leader from among us (the *Ansaar*), and a leader from among you (the *Muhaajiroon*)," but he ﷺ said this for an understandable reason: he ﷺ was concerned that the wrong kind of people would vie for positions of leadership and that those people would act unjustly towards the *Ansaar*. He ﷺ himself explained his position when he said: "By Allah, we are not competing with you (the people of the *Muhaajiroon*) over this matter (i.e., the caliphate); rather, we simply fear that the people who will assume power will be the very same people whose fathers and brothers we fought against (in previous wars that were waged between the Muslims and the people of Makkah)."[3] The *Muhaajiroon* knew that Al-Hubaab ﷺ was wrong, but they understood his point of view, and they found no fault with him as a result, for they too had fought against the polytheists of Makkah during previous wars[4] ; nonetheless, the Prophet's command was clear and had to be followed: the *Khaleefah* of the Muslim nation should always be from the Quraish.

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[1] *Al-Ansaar Fil-'Asr Ar-Raashidee* (pg. 100).

[2] Ibid.

[3] Ibid.

[4] Ibid.

5) The *Hadeeth*: "The Leaders (of the Muslim Nation) are (or should always be) from the Quraish"

The *Hadeeth* which states that the overall leader of the Muslim nation should always be from the Quraish is not only related in *Bukhaaree*, *Muslim*, and various other *Hadeeth* compilations; it is, moreover, expressed in various ways, thus leaving no room for ambiguity or false interpretations. For example, in *Saheeh Bukhaaree*, Mu'aawiyah ﷺ reported that the Messenger of Allah ﷺ said:

«إِنَّ هَذَا الأَمْرَ فِي قُرَيْشٍ لَا يُعَادِيهِمْ أَحَدٌ إِلَّا أَكَبَّهُ اللهُ فِي النَّارِ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ»

"Verily, this affair (i.e., the caliphate) is restricted to the Quraish. As for any person who shows enmity towards them, Allah will cast him onto his face in the Hellfire – that is, so long as they (i.e., the leaders of the Quraish) establish and apply the (laws of the) religion."[1]

And according to a narration that is related in *Saheeh Muslim*:

«لَا يَزَالُ الإِسْلَامُ عَزِيزًا بِخُلَفَاءَ كُلُّهُمْ مِنْ قُرَيْشٍ»

"Islam will continue to remain honored (and stable and powerful) through Khaleefahs, and all of them are from the Quraish."[2]

'Abdullah ibn 'Umar ﷺ related that the Messenger of Allah ﷺ said:

«لَا يَزَالُ هَذَا الأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمُ اثْنَانِ»

"This affair (i.e., the caliphate) will stay with the Quraish as long as at least two of them remain alive."[3]

[1] *Bukhaaree,* the Book of Rulings (7139).

[2] *Muslim,* the Book of Leadership (1821).

[3] *Bukhaaree,* the Book of Rulings (7140).

The Messenger of Allah ﷺ also said:

«النَّاسُ تَبَعٌ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ مُسْلِمُهُمْ لِمُسْلِمِهِمْ وَكَافِرُهُمْ لِكَافِرِهِمْ»

"People are followers of the Quraish in this regard: The Muslim from the former category is a follower of the Muslim from the latter category, and the disbeliever of the former category is a follower of the disbeliever from the latter category."[1]

Bukair ibn Wahb Al-Juzaree reported that Anas ibn Maalik Al-Ansaaree ﷺ once said to him, "I will relate to you a *Hadeeth* that I do not relate to just anybody. We were in one of the homes of the *Ansaar*, when the Prophet ﷺ came, stood (in front of the house), and took hold of the two rings of the door. He ﷺ then said:

«الأَئِمَّةُ مِنْ قُرَيْشٍ إِنَّ لَهُمْ عَلَيْكُمْ حَقًّا، وَلَكُمْ عَلَيْهِمْ حَقًّا مِثْلَ ذَلِكَ، مَا إِنِ اسْتُرْحِمُوا فَرَحِمُوا وَإِنْ عَاهَدُوا أَوْفُوا وَإِنْ حَكَمُوا عَدَلُوا»

"The Imams (rulers of the Muslim nation) are from the Quraish. They have a right over you, and you similarly have a right over them: If they are asked to show mercy, they should show it; if they make a covenant, they should fulfill it; and if they render judgment (regarding any given matter), they should be just."[2]

In *Fathul-Baaree*, Ibn Hajar related many*Ahaadeeth* under the chapter title, "The Rulers (of this nation) are from the Quraish"; he took those narrations from various kinds of *Hadeeth* compilations — what are known as *"As-Sunan," "Al-Masaaneed,"* and, *"Al-Musannafaat."*[3] Rare, in fact, is the *Hadeeth* compilation that contains no mention of a narration that refers to Quraish's right to

[1] *Muslim*, the Book of Leadership (7140).

[2] *Al-Musannaf*, by Abu Shaibah (5/544).

[3] *Al-Ansaare Fil-'Asr Ar-Raashidee* (pg. 111).

the caliphate. The wordings of such narrations might differ, but they all convey the same clear and emphatic message: In any given era, the *Khaleefah* of the Muslim nation should be a man from the Quraish. This ruling applies to the caliphate only, and not to other lesser positions of leadership — positions that may be held by any qualified candidate.

Even though many *Ahaadeeth* make it clear that the leaders of this nation are from the Quraish, the same *Ahaadeeth* clearly forbid Muslims from blindly following Quraish's leaders. The people of the Quraish have the right to lead this nation only if they establish Allah's divinely revealed laws, a ruling that we have come across in the *Hadeeth* of Mu'aadh ﷺ, and that is corroborated by Anas's narration as well:

«إِنِ اسْتُرْحِمُوا فَرَحِمُوا، وَإِنْ عَاهَدُوا أَوْفُوا، وَإِنْ حَكَمُوا عَدَلُوا، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ»

"If they are asked to show mercy, they should show it; if they make a covenant, they should fulfill it; and if they render judgment (regarding any given matter), they should rule justly. Whoever among them does not do all of that, then upon him is the curse of Allah, of the angels, and of all of mankind."[1]

So the same *Ahaadeeth* that instruct us to follow Quraish's leaders warn us against obeying them when they do not rule by that which Allah ﷻ has revealed to the Prophet ﷺ. When a man from the Quraish becomes leader of this nation, and when he rules in a merciful and just manner, he becomes a blessing for his people. But when he does otherwise, when he rules in an unjust manner, he becomes a clear and present danger to the nation — he becomes a man that must be avoided like the plague. The Prophet ﷺ said:

«إِنَّ هَلَاكَ أُمَّتِي أَوْ فَسَادَ أُمَّتِي رُؤُوسُ أُغَيْلِمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ»

[1] *Musannaf ibn Abee Shaibah* (5/544).

"Verily, the root of destruction, or the corruption, of this nation will be the leaders of foolish youths from the Quraish."[1]

When he ﷺ was then asked, "Then what do you command us to do (when they appear)?" he ﷺ replied:

«لَوْ أَنَّ النَّاسَ اعْتَزَلُوهُمْ»

"Only if the people would them stay away from them (by not participating alongside them in their evil activities, and by not fighting their wars)."[2]

Based on the above-mentioned narrations, the people of the *Ansaar* submitted to their counterparts from the Quraish. At first, they thought that they were justified in choosing a leader from among themselves. But then no sooner were they reminded of Quraish's right to the caliphate than they forgot their claim and pledged allegiance to Abu Bakr ﷺ.

Thus the process of choosing a *Khaleefah* was not one that was characterized by haphazardness or an arbitrary set of rules; instead, it was based on divinely revealed texts and mutual consultation. Because such a process was followed, everyone was satisfied in the end, and not a single person from the *Ansaar* was left with any doubt in his mind about Quraish's — and in this case, Abu Bakr's — right to the caliphate.

The clear facts of the situation notwithstanding, some of Islam's enemies try to paint an altogether different picture of what happened, claiming that the *Hadeeth* about the *Imams* — about their being from the Quraish — was a saying not of the Prophet ﷺ, but of Abu Bakr ﷺ. They claim that he ﷺ used the saying as a slogan to ensure that the caliphate would remain in the hands of the Quraish. But, of course, nothing could be further from the truth. For, as we have seen, a number of authentic *Ahaadeeth*

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[1] *Bukhaaree,* The Book of Trials (7058).

[2] *Dalaail An-Nubuwwah,* by Al-Baihaqee (6/464), and *Al-Aihsaan Fee Taqreeb Saheeh ibn Hibbaan* (6713).

establish the right of the Quraish to the caliphate. Both the people of the *Muhaajiroon* and the *Ansaar* were pleased with that ruling, and they left the courtyard of Banu Saa'idah with contented and united hearts.

6) Qur'anic Verses that Alluded to Abu Bakr's Caliphate

There is not a single Verse in the Qur'an which explicitly states that Abu Bakr ﷺ was to be the first *Khaleefah* of the Muslim nation; nonetheless, there are a number of Verses that implicitly point to his caliphate – and to the fact that, of all of the Prophet's Companions ﷺ, he ﷺ was the most deserving candidate to rule the Muslim nation after the Prophet's death. Those Verses are as follows:

a) Allah ﷻ said:

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (Qur'an 1: 6, 7)

These are Verses that every Muslim reads at least 17 times a day, and in them Allah ﷻ orders Muslims to ask for the following: To be guided to the path of "those on whom You have bestowed Your Grace." Who are "those on whom You have bestowed Your Grace"? Allah ﷻ answered this question in Chapter *"An-Nisaa"* when He ﷻ said:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا﴾

"And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has

bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضي الله عنه*), the martyrs, and the righteous. And how excellent these companions are!"* (Qur'an 4: 69)

One of the categories of those "on whom You have bestowed Your Grace" consists of *Siddiqun*, or the truthful ones; and the Prophet ﷺ informed us that Abu Bakr رضي الله عنه is one of the *Siddiqun*; in fact, he رضي الله عنه is the best of them.

Since all Muslims — from the time of the Prophet ﷺ onwards — ask Allah ﷻ to guide them to the way of Abu Bakr رضي الله عنه and others like him, it should come as no surprise that, with the death of the Prophet ﷺ, Abu Bakr رضي الله عنه was more deserving than anyone else to assume the reins of leadership over the Muslim nation.

As Muhammad Al-Ameen Ash-Shinqeetee aptly put it, "We should take away from this Verse a clear understanding that Abu Bakr رضي الله عنه was deserving of the caliphate, for he is alluded to in Chapter *'Al-Faatihah.'* In *'Al-Faatihah,'* we ask Allah to guide us to the way of a certain group of people, and so it is established that that group of people is upon the Straight Path. Allah ﷻ said:

﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)."

Elsewhere, Allah ﷻ made clear the identities of 'those on whom You have bestowed Your Grace,' informing us that among them are the 'Truthful Ones.' And the Prophet ﷺ informed us that Abu Bakr رضي الله عنه is one of the 'Truthful Ones.' It is clear, therefore, that Abu Bakr رضي الله عنه was one of those 'on whom You have bestowed Your Grace,' one of those whose example we must follow if we are to be saved in the Hereafter. So yes, Abu Bakr رضي الله عنه was on the Straight

Path; and yes, he was deserving of the caliphate."[1]

b) Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (Qur'an 5: 54)

This Verse was, of course, revealed during the lifetime of the Prophet ﷺ, and yet it alluded to something that was to occur after the Prophet's death. Immediately after the Prophet ﷺ died, many people apostatized, rejecting faith after having believed. Allah ﷻ had previously warned them that, if they were ever to turn away from their religion, He ﷻ would "bring a people whom He will love and they will love him — humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers." Those people, it turned out, consisted of Abu Bakr ؓ and the members of his army who fought against the apostates. That Allah ﷻ lavished such praise upon Abu Bakr ؓ and those under his command confirms Abu Bakr ؓ as the rightful *Khaleefah* after the Prophet's death. Allah's promise in the above-mentioned Verse came true: Abu Bakr ؓ and those under his command fought against the apostates, doing so for the sake of Allah ﷻ, and fearing no human being that stood in their way. Abu Bakr's army defeated the apostates, an event that, when juxtaposed with the aforementioned Verse, leaves us

[1] *Adwaa Al-Bayaan* (1/36).

with a clear message: No one deserved to be the first *Khaleefah* of the Muslim nation more so than Abu Bakr As-Siddeeq did — may Allah be pleased with him and with all of the Prophet's Companions.

c) Allah ﷻ said:

﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ
إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ
عَزِيزٌ حَكِيمٌ﴾

"If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr) were in the cave, and he ﷺ said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise." (Qur'an 9: 40)

The logical connection between this Verse and Abu Bakr's rightful place as the first *Khaleefah* of the Muslim nation is more subtle than it was in the aforementioned Verses. Here, Abu Bakr is referred to as being "the second of two." Imam Al-Qurtubee (may Allah have mercy on him) wrote that certain scholars said that Abu Bakr was not only "the second of two" in the cave, but also "the second of two" in the ranking of this nation's members. Abu Bakr was the "second of two" in another sense as well: The Prophet ﷺ was the first to invite people to embrace Islam and to fight those who attempted to hinder the progress of Islam's propagation, and — in the capacity of the new overall leader of

the Muslim nation after the Prophet's death — Abu Bakr ﵁ was the second to do those very same things.

d) Allah ﷻ said:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا
ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن
كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted its to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah)." (Qur'an 24: 55)

Based on the events that occurred during the thirty or so years after the Prophet's death, this Verse from Chapter *"An-Noor"* clearly applies to the caliphates of Abu Bakr ﵁, 'Umar ﵁, 'Uthmān ﵁, and 'Ali ﵁. Al-Haafidh ibn Katheer (may Allah have mercy on him) related that one of the eminent scholars from the early generations of Islam said that the caliphates of Abu Bakr ﵁ and 'Umar ﵁ are referred to in the Book of Allah ﷻ, after which he proceeded to recite the above-mentioned Verse.

e) Allah ﷻ said:

﴿لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ
ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him. And helping Allah (i.e., helping His Religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say)." (Qur'an 59: 8)

In this Verse, Allah ﷻ said that those who migrated from Makkah to A-Madeenah — and at their forefront was Abu Bakr ؓ, who had the sole honor among them of making that journey in the blessed company of the Prophet ﷺ — were "indeed the truthful (ones)." As such, Allah ﷻ bore witness to the truthfulness of Abu Bakr ؓ; therefore, neither Abu Bakr ؓ nor the other 'poor emigrants' who pledged allegiance to him could have been false or untrue to themselves or to others when they appointed Abu Bakr ؓ to lead them, and when Abu Bakr ؓ accepted their nomination and pledges of allegiance.

Ahaadeeth that either Directly or Indirectly Point to Abu Bakr's Caliphate

The *Ahaadeeth* that allude to Abu Bakr's caliphate are so numerous and are related by so many narrators that it is impossible — even for the people of innovations — to give any plausible reason to reject them. Those that do reject such *Ahaadeeth* do so only out of intransigence and because of a perVerse, deep-rooted hatred towards the Prophet's Companions ؓ.[1] Some of those *Ahaadeeth* refer directly to Abu Bakr's caliphate, while others do so only in an implicit manner. Here, then, are some examples of those *Ahaadeeth*.

a) Jaabir ibn Mut'im ؓ said, "Once, when a woman went to the Prophet ﷺ, he ﷺ ordered her to come back to him at a later time. She ؓ said, 'Suppose that I come and do not find you.' It was as if she was hinting to the Prophet's death. He ﷺ replied:

[1] *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah* (2/538), by Naasir Hasan Ash-Shaikh.

«إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ»

"If you do not find me, then go to Abu Bakr."[1]

Commenting on this *Hadeeth*, ibn Hajar (may Allah have mercy on him) said, "This *Hadeeth* refutes the Shi'ites, who claim that the Prophet ﷺ appointed 'Ali ﷺ and ibn 'Abbaas ﷺ to rule over the Muslim nation after his death."[2]

b) Hudhaifah ﷺ said, "We were sitting down in the company of the Prophet ﷺ when he said:

«إِنِّي لَا أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ فَاقْتَدُوا بِاللَّذِينَ مِنْ بَعْدِي»

"Verily, I do not know how much longer I will be among you, so follow those who come after me,"

and he ﷺ then pointed in the direction of Abu Bakr ﷺ and 'Umar ﷺ."[3] Or in other words: follow those who will come after me: Abu Bakr ﷺ and 'Umar ﷺ, who will rule over you when I am gone.

c) Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said:

«بَيْنَمَا أَنَا نَائِمٌ أُرِيتُ أَنِّي أَنْزِعُ عَلَى حَوْضِي أَسْقِي النَّاسَ فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرَوِّحَنِي فَنَزَعَ الدَّلْوَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الخَطَّابِ فَأَخَذَ مِنْهُ فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَى مِنْهُ حَتَّى تَوَلَّى النَّاسُ وَالحَوْضُ مَلْآنُ يَتَفَجَّرُ»

"While I was sleeping, I saw myself removing water from my Basin (on the Day of Resurrection) and providing people with

[1] *Muslim* (4/1856, 1857) and *Bukhaaree* (3659).

[2] *Fathul-Baaree* (7/24).

[3] *Silsilatul-Ahaadeeth As-Saheehah*, by Al-Albaanee (3/233, 236).

drink. Abu Bakr ﷺ then came to me, took the bucket from my hand – in order to allow me to rest – and took out two bucketfuls (of water). The way in which he drew out water was characterized by a degree of weakness, and may Allah forgive him. Then ibn Al-Khattaab came and took the bucket from him. I never saw anyone who drew out (water) with greater strength than 'Umar. This continued until the people turned around and left, and yet (i.e., even though many people drank from the basin) the basin was still full, and was still gushing forth with water."[1]

Commenting on this *Hadeeth,* Ash-Shaafi'ee (may Allah have mercy on him) said, "The dreams of Prophets are (a form of) revelation." When the Prophet ﷺ said: "The way in which he drew out water was characterized by a degree of weakness," he ﷺ was referring to the short duration of Abu Bakr's caliphate, to his imminent death, and to the war he would fight in against the apostates – a war that would divert him from conquering new lands and expanding the borders of the Muslim nation. These were feats that 'Umar ﷺ was able to accomplish due to the long duration of his caliphate.[2]

d) 'Aaishah ﷺ said, "During his (final) sickness, the Messenger of Allah ﷺ said to me:

«ادْعِي لِي أَبَا بَكْرٍ، وَأَخَاكِ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولُ قَائِلٌ: أَنَا أَوْلَى وَيَأْبَى اللهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ»

"Call Abu Bakr and your brother for me, so that I can write a letter (confirming Abu Bakr's caliphate). For I fear that one (i.e., an undeserving person) will become hopeful (of becoming leader), and someone will say, 'I will assume power.' But Allah and the believers will refuse to have anyone other than Abu Bakr (as the leader of the Muslims)."[3]

[1] *Muslim* (4/1861, 1862).
[2] Al-'Aitiqaad, by Al-Baihaqee (pg. 171).
[3] *Muslim* (4/1857).

The Prophet ﷺ alluded here to how he expected some disagreement over the caliphate after his death, but at the same time made it clear that that disagreement would not last for long since the believers would, to be sure, refuse to have anyone other than Abu Bakr ﷺ as their leader and *Khaleefah*. In the end, what transpired in the courtyard of Banu Saa'idah corresponded exactly to what the Prophet ﷺ said in the aforementioned *Hadeeth*: People disagreed with one another for short while, but then that disagreement was quickly followed by a unanimous decision to appoint Abu Bakr ﷺ as their *Khaleefah*.[1]

e) 'Ubaidullah ibn 'Abdullah said, "I entered upon 'Aaishah ﷺ and said, 'Will you not speak to me about the (final) illness of the Messenger of Allah ﷺ?'" 'Aaishah ﷺ responded, "Yes. When the Prophet's limbs became stiff (because of his illness), he ﷺ asked: 'Have the people been led in Prayer?' We said, 'No, but they are waiting for you, O Messenger of Allah.' He ﷺ said:

«ضَعُوا لِي مَاءً فِي الْمِخْضَبِ»

"Pour some water for me into the container (so that I can perform ablution)."

We did as he asked, and he washed himself. He then stood up to leave, but was prevented from doing so when he passed out. Upon regaining consciousness, he ﷺ asked, 'Have the people performed prayer?' We said, 'No, and they are waiting for you, O Messenger of Allah.' He ﷺ said, 'Pour some water for me into the container.' After we did as he asked, and after he washed himself, he got up to leave, but again he passed out. When he regained consciousness, he ﷺ asked, 'Have the people performed prayer?' We said, 'No, and they are waiting for you, O Messenger of Allah.' The people were gathered in the *Masjid*, and they were all waiting for the Messenger of Allah ﷺ to come out and lead them in the late-nigh *'Eesha* prayer. (Realizing that he was not able to go

[1] *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah Fis-Sahaabah* (2/542).

out,) the Messenger of Allah ﷺ sent word to Abu Bakr ﷺ, ordering him to lead the people in prayer. When the messenger came to us and said (to my father), 'Verily, the Messenger of Allah orders you to lead the people in prayer,' Abu Bakr ﷺ, who was a gentle-hearted man, said, 'O 'Umar, lead the people in prayer.' 'Umar ﷺ responded, 'You are more deserving of that (honor).' During the days that followed, Abu Bakr ﷺ led the people in prayer. When the Messenger of Allah ﷺ then found in himself a renewed feeling of energy and vigor, he went out, but (not being able to walk on his own) he had to be helped by two men, and one of them was Al-'Abbaas ﷺ. This happened during the *Dhuhr* prayer. By the time the Prophet ﷺ went out, Abu Bakr ﷺ had already commenced the prayer. Upon seeing the Prophet ﷺ, Abu Bakr ﷺ made it clear that he was moving back (to the first row of the congregation, so that the Prophet ﷺ could lead the prayer), but the Prophet ﷺ signaled to him that he should not move back. The Prophet ﷺ then said to his two helpers, 'Seat me by his side.' They helped him sit down beside Abu Bakr ﷺ, who then proceeded, while remaining in a standing position, to follow the prayer of the Prophet ﷺ, who was sitting down; meanwhile, the people were following the prayer of Abu Bakr."

'Ubaidullah, the narrator of this *Hadeeth*, said, "I then visited 'Abdullah ibn 'Abbaas ﷺ and said to him, 'Shall I not present to you what 'Aaishah ﷺ related to me in regard to the (final) illness of the Messenger of Allah ﷺ.' He ﷺ said, 'Yes, do so.' I presented the *Hadeeth* to him, and he did not reject (or correct) anything that I said; however, he did say, 'Did she name the other man who was with Al-'Abbaas (i.e., the other man who was helping the Prophet ﷺ to go from his home to the *Masjid*)?' I said, 'No.' He ﷺ said, 'He was 'Ali.'"[1]

This *Hadeeth* proves that, of all of the Prophet's Companions ﷺ, none was better than Abu Bakr ﷺ; given that he ﷺ was better than any other Companion, it follows that he was most deserving

[1] *Muslim* (418) and *Bukhaaree* (687).

of the caliphate. Incidentally, we learn from this *Hadeeth* that, if for whatever reason the *Imam* of a *Masjid* is not able to attend a specific prayer, he should appoint someone to take his place. And finally, this *Hadeeth* establishes the superiority not just of Abu Bakr ؓ, but of 'Umar ؓ as well — since 'Umar ؓ was the only person Abu Bakr ؓ turned towards when he wanted someone to lead the people in his stead.[1]

f) 'Abdullah ibn Mas'ood ؓ reported that, when the Messenger of Allah ﷺ died, the people of the *Ansaar* said, "Let there be two rulers: one that will be chosen from among us (the *Ansaar*), and one that will be chosen from among you (i.e., from among the *Muhaajiroon*)." 'Umar ؓ went to them and said, "O people of the *Ansaar*, don't you know that the Messenger of Allah ﷺ ordered Abu Bakr ؓ to lead the people in prayer. So which one of you would be pleased with himself if he were to be placed ahead of Abu Bakr (in ranking or status)?" The people of the *Ansaar* responded, "We seek refuge from being placed ahead of Abu Bakr."[2]

g) ibn Sa'ad reported that 'Ali ؓ said, "When the Prophet ﷺ died, we reflected on our situation, realizing that the Prophet ﷺ had put Abu Bakr ؓ forward for prayer. And so we were pleased to choose for our worldly affairs the same man that the Messenger of Allah ﷺ was pleased to choose for our religious affairs. Thus it was that we put Abu Bakr forward for the caliphate."[3]

To be sure, Abu Bakr ؓ was the right and only candidate for the caliphate. As Abul-Hasan Al-'Asharee put it, "That the Prophet ﷺ placed Abu Bakr ahead of all of his Companions is something that every Muslim is required to know. It proves beyond a doubt that, of all of the Prophet's Companions, he was

[1] *Sharh An-Nawawee* (4/137).

[2] *Al-Mustadrak* (3/67).

[3] *At-Tabaqaat*, by ibn Sa'ad (3/183).

the most knowledgeable, and he knew the most Qur'an. In a narration that is not only authentic, but is also agreed upon by all scholars, the Messenger of Allah ﷺ said, 'The one who leads the people should be he who knows the most from the Book of Allah. If more than one of them are equal in recitation, then it should be the most knowledgeable regarding the *Sunnah*. If they are equal regarding their knowledge of the *Sunnah*, then it should be the eldest among them. And if they are equal in age, it should be the first of them to have accepted Islam." ibn Katheer (may Allah have mercy on him) said, "This saying of Al-'Asharee, may Allah have mercy on him, is something that should be written down with gold ink. We should remember that the qualities that are mentioned in the *Hadeeth* he quoted are all qualities that were possessed by Abu Bakr ﷺ."[1]

The people of the *Sunnah* have two opinions regarding the caliphate of Abu Bakr ﷺ. One group of scholars say that the Prophet ﷺ only alluded to Abu Bakr's caliphate; or in other words, he ﷺ did not order his Companions to appoint Abu Bakr ﷺ as their *Khaleefah*, but instead merely indicated that they should do so. Another group of scholars maintain that the Prophet ﷺ not only alluded to Abu Bakr's rightful place as the first *Khaleefah* of the Muslim nation, but also made that point clear with the use of clear and unequivocal language. The former opinion has been ascribed to the likes of Al-Hasan Al-Basree (may Allah have mercy on him), Imam Ahmad (may Allah have mercy on him), and a number of other scholars from the People of *Hadeeth*.[2] To prove the correctness of their view, such scholars cite the *Hadeeth* in which the Prophet ﷺ ordered Abu Bakr ﷺ to lead the people in prayer, as well as the *Hadeeth* in which the Prophet ﷺ ordered for all of the *Masjid's* doors to be blocked except for the door of Abu Bakr ﷺ.

The proponents of the second view consist of another group of

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[1] *Al-Bidaayah Wan-Nihaayah* (5/265).

[2] *Minhaaj As-Sunnah*, by ibn Taymiyyah (1/134, 135).

scholars from the People of *Hadeeth*[1] as well as the likes of Muhammad ibn Hazm Adh-Dhaahiree.[2] They cite as evidence various narrations, such as the *Hadeeth* in which the Prophet ﷺ said to the woman who visited him, "If you do not find me, then go to Abu Bakr." They also cite the *Hadeeth* in which the Prophet ﷺ said to 'Aaishah ﵂:

«ادْعِي لِي أَبَا بَكْرٍ، وَأَخَاكِ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنٍّ وَيَقُولَ قَائِلٌ: أَنَا أَوْلَى وَيَأْبَى اللهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ»

"*Call Abu Bakr and your brother for me, so that I can write a letter (confirming my appointment of Abu Bakr as my Khaleefah*). For indeed, I fear that one will be hopeful (i.e., some undeserving person will aspire to become *Khaleefah*) and that someone will say, 'I will assume power.' And yet Allah and the believers will refuse to have anyone other than Abu Bakr."

Finally, they cite the *Hadeeth* in which the Prophet ﷺ related a dream to his Companions ﵃; in it, he is standing over his Basin and providing drink to the people; then Abu Bakr ﵁ comes and takes the bucket from his hand in order to allow him to rest.

Based on all of the aforementioned proofs, I am convinced that the Prophet ﷺ clearly ordered Muslims to appoint Abu Bakr ﵁ as their *Khaleefah*; that order, however, was given in an indirect manner. The reason why the Prophet ﷺ did not give a direct command was that he knew, based on what Allah informed him of through revelation, that the Muslims would choose Abu Bakr ﵁, knowing fully well that no one among them was more deserving of the position than he was.[3]

Ibn Taymiyyah (may Allah have mercy on him) said, "In conclusion, it is clear that, through his sayings and deeds, the

[1] *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah Fis-Sahaabah* (2/547).

[2] *Al-Fasl Fil-Milal Wal-Ahwaa Wan-Nihal* (4/107).

[3] *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah* (2/548).

Prophet ﷺ indicated on many occasions that his Companions should choose Abu Bakr as the first *Khaleefah* of the Muslim nation.... The Prophet ﷺ intended to write a letter confirming his decision, but then he came to know that the Muslims would choose Abu Bakr anyway, and so, based on that knowledge, he decided not to write the letter. Had there been any doubt in his mind regarding whether or not his Companions would choose the right candidate, he ﷺ would have made the matter crystal-clear for them; instead, he knew that they would make the right decision, and so he deemed it sufficient to indicate to them on numerous occasions and in many ways that Abu Bakr was his choice to be the *Khaleefah* after his death."

Ibn Taymiyyah (may Allah have mercy on him) went on to mention a good reason why the Prophet ﷺ did not give a clear and direct command to his Companions concerning Abu Bakr's appointment to the caliphate. Had the Prophet ﷺ given such a command, ibn Taymiyyah explained, Abu Bakr's caliphate would have been confirmed through revelation only — that is, through Verses of the Qur'an and sayings of the Prophet ﷺ. But as matters stood, or in other words, since the Prophet ﷺ did not give a direct command, Abu Bakr's caliphate was confirmed not only through revelation — Verses of the Qur'an and sayings of the Prophet that alluded to Abu Bakr's caliphate — but also through *Ijmaa'*, or the consensus of the Muslim nation. Therefore, it was not only Allah Who chose Abu Bakr — which He in fact did through His Divine Preordainment, and through Verses of the Qur'an that alluded to Abu Bakr's caliphate; nor was it the Prophet ﷺ alone who chose Abu Bakr — which he in fact did through indirect means; but it was also the believers who chose him. This amounted to a triple honor for Abu Bakr: He was chosen by Allah, His Messenger ﷺ, and the believers. Therefore, the Prophet ﷺ came to the correct conclusion that no specific appointment letter was required.[1]

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[1] *Minhaaj As-Sunnah* (1/139-141) and *Majmoo' Al-Fataawah* 935/47-49).

8) *Ijmaa'*, or a Universal consensus, is Arrived at Regarding the Caliphate of Abu Bakr ؓ

The scholars of Ahlus-*Sunnah Wal-Jamaa'ah*, both from the past and present, all agree that, after the death of the Prophet ﷺ, Abu Bakr ؓ was more deserving than anyone else to become the overall ruler and *Khaleefah* of the Muslim nation. Not a single Companion abstained from making a pledge to recognize Abu Bakr ؓ as his leader and *Khaleefah*. This is significant in that it establishes the clear validity of Abu Bakr's caliphate, since Allah would not unite the Companions upon misguidance. It is further clear that not a single Companion objected to Abu Bakr's appointment.[1] When Sa'eed ibn Zaid was asked, "When was Abu Bakr confirmed by the people?" he said, "The day on which the Messenger of Allah ﷺ died; they disliked for even a part of a day to pass by without them being united as a group (with a leader to rule over them)."[2] Following are some examples of what the scholars of *Ahlus-Sunnah* have said regarding the caliphate of Abu Bakr ؓ.

a) Al-Khateeb Al-Baghdaadee (may Allah have mercy on him) said, "The *Muhaajiroon* and the *Ansaar* unanimously agreed to appoint Abu Bakr as their *Khaleefah*. They said to him, 'O *Khaleefah* of the Messenger of Allah.' It is interesting to note that they did not call anyone after him by the name *Khaleefah*. It has been said that the Prophet ﷺ left behind 30,000 Muslims, and each one of them said to Abu Bakr, 'O *Khaleefah* of the Messenger of Allah.'"[3]

b) Abul-Hasan Al-Ash'aree (may Allah have mercy on him) said, "Allah — the Possessor of Might and Majesty — praised the *Muhaajiroon* and the *Ansaar* in many Verses of the Noble

[1] *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah Fis-Sahaabah* (2/550).

[2] *Abaateel Yajibu An-Tamuhhu Minat-Taareekh*, by Ibraaheem Shu'oot (pg. 101).

[3] *Taareekh Baghdad* (10/130, 131).

Qur'an. In the following Verse, He ﷻ particularly praised those among them who made the Pledge of *Ar-Ridwaan*:

﴿لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ﴾

"Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree" (Qur'an 48: 18)

The very same people that Allah ﷻ praised in this and other similar Verses were unanimous in their decision to appoint Abu Bakr As-Siddeeq ﷺ as their leader: They all pledged allegiance to him, and each and every one of them called him by the title, "The *Khaleefah* of the Messenger of Allah." Furthermore, they all lived up to their pledge, recognizing his superior qualities and remaining obedient to him throughout the duration of his caliphate."[1]

c) 'Abdul-Malik Al-Juwainee said, "The caliphate of Abu Bakr ﷺ was ratified through the consensus of the Prophet's Companions ﷺ, all of whom submitted to his authority and obeyed his commands.... As for the *Raafidah's* (the Shiites') claim that 'Ali ﷺ was aVerse to the idea of pledging allegiance to Abu Bakr ﷺ, what they say is a blatant lie. Yes, 'Ali ﷺ did not attend the meeting that took place in the courtyard of Banu Saa'idah, but that was because he had gone into seclusion, having become overwhelmed with grief and sadness upon learning of the Prophet's death. What is important here is the fact that he later came out and, in the presence of a great many witnesses, pledged allegiance to Abu Bakr ﷺ."[2]

d) Abu Bakr Al-Baaqaalaanee said, "When Abu Bakr ﷺ said, 'Make me resign, for I am not the best among you,' the Leader

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[1] *Al-Ibaanah 'An Usool Ad-Diyaanah* (Pg. 66).

[2] *Kitaab Al-Irshaad* (361).

of the Believers 'Ali ﷺ said, 'We will neither depose you nor ask you to resign. The Messenger of Allah ﷺ put you forward (ahead of all of us) for our religious affairs; should we not then be pleased with you for our worldly affairs?' Here, 'Ali ﷺ was referring to when the Prophet ﷺ ordered Abu Bakr ﷺ to lead the pilgrims during the *Hajj* of 9 H, and to when the Prophet ﷺ (during his final illness) ordered Abu Bakr ﷺ to lead the people in prayer. Indeed, Abu Bakr ﷺ was the best of this nation, being blessed with the strongest faith, the most knowledge, and the deepest understanding of the religion."[1]

9) What is the Caliphate? And What Does the Term "*Khaleefah*" Signify?

There has always been a universal consensus among Muslims that the caliphate-based system of rule is the only correct and legal system of governance in the Muslim nation. It is through the office of the caliphate that the affairs of the nation are managed. The role of the *Khaleefah* is, simply put, to apply the *Shariah*, to manage the affairs of the Muslim nation, and to take care of the needs of his people.

When the Prophet ﷺ died, the Companions ﷺ were faced with a difficult situation. They had to take immediate and decisive action, or suffer the consequences of inaction: division, weakness, and chaos. Sensing what was at stake, the Companions of the Prophet ﷺ understood the need for a leader under whose rule they could unite; they knew that they had to choose a *Khaleefah*, which is why they did not delay the process of choosing one once the Prophet ﷺ died.

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[1] Refer to *Al-Insaaf Feema Yajibu 'Aitiqaaduhu Wala Yajoozul-Jahl Bihi* (pg. 65). I should point out that what I mentioned in terms of the Verses of the Qur'an, sayings of the Prophet ﷺ, and other narrations that prove the validity of Abu Bakr's caliphate, are all texts that I have summarized from the invaluable work *'Aqeedah Ahlus-Sunnah Wal-Jamaa'ah Fis-Sahaabah Al-Kiraam*, by Dr. Naasir ibn 'Aaidh Hasan Ash-Shaikh.

The caliphate-based system of rule is based on the teachings of the Qur'an and *Sunnah,* and both of these sources teach us that there are two basic pillars of applying that system: mutual consultation and *Bai'ah* (pledging allegiance to the *Khaleefah;* or in other words, pledging to obey him).

Through the caliphate-based system of rule, the person that is chosen to lead the Muslim nation is known as the *Khaleefah.* Other words that are sometimes used interchangeably for *Khaleefah* are *"Imam"* and *"Ameer."* Muslim scholars unanimously agree that it is the obligatory duty of Muslims of any given era to appoint someone to be their *Khaleefah.* It then becomes that *Khaleefah*'s duty to oVersee the affairs of his nation, to apply the teachings of Islam among his people, to establish justice throughout his realm, to provide for the needs of his people, to establish the geographical boundaries of his nation, to defend those boundaries against foreign empires and countries, and to spread the message of Islam to foreign peoples.

The Qur'an, the *Sunnah,* and *Ijmaa'* (consensus of the scholars of any given generation) — these Islamic legislative sources all confirm the collective obligation of Muslims to appoint a *Khaleefah* to rule over them, and to then obey him. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ﴾

"O you who believe! Obey Allah and obey that Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority." (Qur'an 4: 59)

And Allah ﷻ said:

﴿يَٰدَاوُۥدُ إِنَّا جَعَلۡنَٰكَ خَلِيفَةٗ فِي ٱلۡأَرۡضِ فَٱحۡكُم بَيۡنَ ٱلنَّاسِ بِٱلۡحَقِّ وَلَا تَتَّبِعِ
ٱلۡهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمۡ عَذَابٞ
شَدِيدُۢ بِمَا نَسُواْ يَوۡمَ ٱلۡحِسَابِ﴾

"O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and

learning from the Prophet ﷺ and gaining knowledge with the passing of every minute.

- Abu Bakr ؓ was more concerned about the well-being of Islam than other men are about their honor, their wives, their mothers, and even their children. When Islam and Muslims were in danger, Abu Bakr ؓ was a steadfast defender of his religion, allowing nothing — neither threats nor fear nor the hurt feelings of his closest relatives — to stand in the way of his mission to uphold justice on earth.

- It was clear that Abu Bakr ؓ was not going to invent a new way of ruling the Muslim nation; rather, he ؓ was going to adhere closely to the blueprint that was left behind by the Prophet ﷺ — his sayings, deeds, and legal rulings. This might be obvious, but the point is that Abu Bakr ؓ did not deviate from the Prophet's methodology by more than even the span of the hand or, for that matter, the width of a strand of hair. This is why we find that, during the early days of his rule, Abu Bakr ؓ made key decisions that were exactly in keeping with the methodology and known wishes of the Prophet ﷺ — such as Abu Bakr's decision to send out Usaamah's army, and his decision to go to war against the apostates.

- Perhaps one of Abu Bakr's best qualifications was his unmitigated unworldliness — which, in degree, was second only to that of the Prophet ﷺ. Abu Bakr ؓ was not prompted by a desire for worldly pleasure or gain; nor was he ambitious for power; nor yet was he desirous of establishing a kingdom for himself. He ؓ merely wanted to live up to his purpose in life: To worship Allah ﷻ through each breath he took, every word he spoke, and every movement he made. The custom at the time was for a king or ruler to develop his kingdom or dominion in such a way that both he and his family would continue to prosper and gain more power. This was true in the Arabian Peninsula, in Rome, in Persia, and elsewhere. But Abu Bakr ؓ — who appointed not his son but instead 'Umar ؓ to replace him after his death — wanted to extend only the

dominion of Islam; and he looked not to his own prosperity or to that of his family, but to the prosperity of Islam and all Muslims. Like the Prophet ﷺ, Abu Bakr ﷺ was a selfless leader who was truly merciful towards those over whom he ruled.

Because Abu Bakr ﷺ possessed all of these qualifications, those that were present at the courtyard of Banu Saa'idah did not require much convincing when it came time to pledging allegiance to him. And when they later on nominated Abu Bakr ﷺ before the general public, everyone supported his nomination and pledged allegiance to him.[1]

Just as the choosing of Abu Bakr ﷺ made clear some of the necessary qualifications of an aspiring leader, so too did the meeting in the courtyard of Banu Saa'idah provide a basic blueprint for how Muslims should go about choosing a leader. Some of the principles we can derive from that meeting are as follows:

- There must be some process of choosing a leader.
- That process must involve *Bai'ah,* or the pledge to obey the chosen leader.
- Those that are involved in the nomination process should choose the best candidate — the one with the strongest faith and the best ability to manage the affairs of the nation.
- Nepotism has no place in the choosing of a *Khaleefah*. The caliphate, as opposed to a kingdom, is not something that is inherited through familial ties.
- During the nomination process, people should be allowed to express their views, so long as they do not transgress the proper bounds of propriety in Islam.

[1] *Al-Khilaafah Wal-Khulafaa Ar-Raashidoon* (pgs. 66, 67).

- Even though people may discuss the merits of various candidates, they should, in the end, base their final decision on the teachings of Islam and on clear Islamic proofs. Yes, the *Ansaar* did argue their point for a while, but no sooner was proof presented to them regarding the validity of Abu Bakr's nomination than they submitted to the truth and agreed wholeheartedly to pledge allegiance to Abu Bakr ﷺ.

- A leader should be chosen through the process of mutual consultation, a process that is promoted in Verses of the Qur'an, that was exemplified through the methodology of the Prophet ﷺ, and that was then applied by the Companions ﷺ in the courtyard of Banu Saa'idah.

The process of choosing a *Khaleefah* in the courtyard of Banu Saa'idah did not end with the nomination of Abu Bakr ﷺ; it did not end when the attendees of the meeting pledged allegiance to Abu Bakr ﷺ; and it did not even end when the general public pledged allegiance to Abu Bakr ﷺ on the following day, when they all were gathered in the *Masjid* of the Messenger of Allah ﷺ. Instead, the process ended only when Abu Bakr ﷺ accepted his nomination and the people's pledges. And even then, he ﷺ did so only after he stipulated certain conditions, conditions that he mentioned during his acceptance speech and that we will discuss in more detail in the following pages of this work, *In Sha Allah* (Allah Willing).

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Chapter 2

The General Pledge of Allegiance, and Managing Domestic Affairs

First: The General Pledge of Allegiance

The nomination of Abu Bakr ﷺ in the courtyard of Banu Saa'idah — as well as the pledges that were made to him on that day — was a private affair. In order to confirm Abu Bakr's appointment, the general public's participation was required. And so on the following day, the general masses of Muslims gathered together in order to pledge their allegiance to Abu Bakr ﷺ.[1]

Anas ibn Maalik ﷺ reported that, on the day after the meeting took place in the courtyard of Banu Saa'idah, Abu Bakr ﷺ sat down on the pulpit. As he ﷺ was seated thus, 'Umar ﷺ stood up

[1] *'Asr Al-Khulafaa Ar-Raashideen*, by Dr. Fathiyyah An-Nibraawee (pg. 30).

and addressed the people. He ﷺ began his speech by praising and glorifying Allah ﷻ, after which he went on to say, "O people, indeed I said something to you yesterday which is not from that which is found in the Book of Allah; nor was what I said something that the Messenger of Allah ﷺ promised to us (here, 'Umar ﷺ was perhaps referring to how, on the previous day, he publicly denied the possibility that the Prophet ﷺ had died). It was just that I felt that the Messenger of Allah ﷺ would outlive us all. Nonetheless, Allah has left among you His Book, through which He guided His Messenger ﷺ. If you adhere to the same Book, Allah will guide you upon the same path that He guided His Messenger ﷺ. Now indeed Allah ﷻ has brought you together and united you under (your new leader); he is the best among you; he is the companion of the Messenger of Allah ﷺ; and he was the second of two when they were in the cave. So stand up and pledge your obedience to him." The general population of Muslims then pledged allegiance to him, just as, on the previous day, a select group of Muslims did the same.

Abu Bakr ﷺ then addressed the people in what was to become one of the most memorable and moving speeches in the history of the Muslim nation. As 'Umar ﷺ did before him, Abu Bakr ﷺ began by praising and glorifying Allah ﷻ. He ﷺ then said, "To proceed: O people, I have indeed been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me. Truthfulness is synonymous with fulfilling the trust, and lying is tantamount to treachery. The weak among you is deemed strong by me, until I return to them that which is rightfully theirs, *In Sha Allah* (Allah Willing). And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else's), *In Sha Allah.* No group of people abandons *Jihaad* in the path of Allah, except that Allah makes them suffer humiliation. And wickedness does not become widespread among a people, except that Allah inflicts them with widespread calamity. Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience. Stand up now to pray, may Allah have

mercy on you."[1] It is related that 'Umar ﷺ said to Abu Bakr ﷺ at the beginning of that day, "Climb the pulpit." 'Umar ﷺ continued to plead with him until he finally gave in and climbed the pulpit. Then, the narration goes on to mention, the general population of Muslims pledged their allegiance to Abu Bakr ﷺ.[2]

Brief as it was, Abu Bakr's speech is considered to be one of the most important speeches that have ever been given in the annals of Islamic history. In a speech that amounts to no more than one paragraph on paper, Abu Bakr ﷺ outlined his methodology of governance. He ﷺ highlighted the importance of justice and mercy in dealings that take place between a ruler and his citizens, and he stressed the point that a leader's right to his people's obedience hinges upon his obedience to Allah and His Messenger ﷺ. Furthermore, Abu Bakr ﷺ focused on two important matters, one related to external affairs, and the other to domestic, societal affairs. As for the former, he ﷺ made it clear that his people would have to be prepared to bear arms and to fight if they were going to succeed in protecting their nation against external threats, and if they wanted their nation to gain a degree, if not of supremacy, then at least of stability on the world stage. On a domestic note, Abu Bakr ﷺ warned his people against allowing the spread of wickedness and lewdness. The results of widespread wickedness, he warned them, are tribulations and calamities that destroy a nation at its roots.

Abu Bakr's speech and the events that followed the Prophet's death give us the following insights into the early days of Abu Bakr's caliphate and into Abu Bakr's methodology of governance.

1) The Meaning of a Pledge of Allegiance (i.e., The *Bai'ah*)

The term *Bai'ah* is difficult to translate into English for the very reason that scholars give various definitions of the word in Arabic. They do not disagree over the meaning of the term in as

[1] *Al-Bidaayah Wan-Nihaayah* (6/305, 306), and the chain of this *Hadeeth* is authentic.

[2] *Bukhaaree* (7219).

much as they use different terminology to define it. Often throughout this work the term 'pledge of allegiance' is used to translate *Bai'ah,* a translation that is based on this definition of the word 'allegiance': The tie or obligation of a subject to his or her government. The choice of the word 'allegiance' is more a matter of necessity than one of finding the exact right word, since no single word in English carries all of the connotations of the term *'Bai'ah'* — which is not surprising since *'Bai'ah'* is a term that is nuanced in meaning and that is exclusive to the religion of Islam. We would do well, therefore, to at least briefly examine its meaning as defined by Muslim scholars. ibn Khuldoon gave this definition for *'Bai'ah'*: "The covenant one takes to obey the one who has authority (over the people)."[1] Others have said, "*Bai'ah* is to make a pledge to apply the teachings of Islam."[2] When the Muslims would pledge allegiance to their leader, they would place their hands over his hand, in order to confirm their covenant with him and add emphasis to their promise to obey him. This action of shaking hands resembled what a buyer and seller would do to finalize their transaction; this gave the air of a contractual agreement to the *Bai'ah.* Incidentally, this is the reason why the act of pledging obedience was called *'Bai'ah,'* a word that is derived from the Arabic word for a business transaction: *'Bai'.'*[3]

Abu Bakr's nomination process teaches us that, if the people of knowledge and wisdom choose a candidate and pledge obedience to him, and if that candidate possesses the necessary qualifications for the job, the general masses of Muslims must unite around that candidate and oppose all who rebel against him. They must do this in order to preserve the unity of the Muslim nation, and to stand firmly together against both internal and external enemies.

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[1] *Al-Muqaddimah* (pg. 209).

[2] *Jaamai' Al-Usool Fee Ahaadeeth Ar-Rasool* (1/252).

[3] *Nidhaam Al-Hukm Fil-Islam,* by 'Aarif Abu 'Eed (pg. 284).

The Prophet ﷺ said:

«مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً»

"Whoever dies without having a Bai'ah over his neck dies the death of (pre-Islamic) ignorance."[1]

This *Hadeeth* contains a clear warning to those who abstain from making a pledge of allegiance to the overall leader of the Muslim nation. If a person does not make such a pledge to the *Khaleefah*, he lives a life of misguidance; and if he dies without having made it, he dies a death of misguidance.[2]

Uniting upon a leader is so important that, in Islam, one is commanded to kill anyone who attempts to stage a rebellion or coup against the *Khaleefah* or *Imam* of the Muslims. Such attempts at rebellion threaten the stability of a nation and almost always lead to trials, tribulations, and a great deal of bloodshed. The Prophet ﷺ said:

«وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعْهُ مَا اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الآخَرِ»

"Whoever pledges allegiance to an Imam, having given him the transaction of his hand (i.e., a shake of the hand to confirm his pledge) and the fruit of his heart (i.e., his sincere loyalty), then let him obey that Imam as much as he is able to do so. And if another person comes to challenge him (and his right to lead), then strike the neck of that other person."[3]

People who live in the capital city should pledge allegiance directly to the *Khaleefah*. As for those who live in the various provinces and cities of the Muslim nation, they may pledge allegiance directly to the *Imam* if he is among them or to his

[1] *Muslim* (1851).

[2] *Nidhaam Al-Hukm Fil-Islam* (pg. 250).

[3] *Muslim* (1852).

representative if he is somewhere else. These rulings are based on the caliphate of Abu Bakr ﷺ. The inhabitants of Al-Madeenah pledged allegiance to him and placed their hands on his hand; meanwhile, the inhabitants of Makkah and At-Taaif made their pledges to Abu Bakr's governors.

Making a direct pledge to the *Khaleefah* is only obligatory upon leaders in society and the people of knowledge and wisdom; as for all other people, it is sufficient for them to enter into the pledges of their governors, leaders, tribal chieftains, or representatives. Nonetheless, even if leaders and the people of knowledge pledge allegiance to a leader, others from the general population of Muslims should not be prevented from doing the same.[1] There are, however, some scholars who say that it is compulsory for all Muslims to make a pledge to the *Khaleefah,* and not just a pledge to enter into the pledge of someone else. They base this view on the fact that Abu Bakr ﷺ did not begin to take on his duties as the *Khaleefah* until the general masses of Muslims pledged allegiance to him in the Prophet's *Masjid.*[2]

A *Bai'ah,* in this specific sense of the word (in the sense of the *Bai'ah* that was given to Abu Bakr ﷺ), should be given only to the overall ruler of the Muslim nation. It should not be given to anyone else, regardless of whether a Muslim country exists on earth or not; such pledges should not be made because of the difficult implications and obligations that result from a pledge of allegiance.

In short, therefore, a *Bai'ah* means pledging loyalty and obedience to a *Khaleefah,* who in turn must then rule based on that which Allah ﷻ has revealed. In essence, a *Bai'ah* is a contractual agreement between two parties: the *Khaleefah* and the citizens of the Muslim nation. When they make their agreement, the *Khaleefah* pledges to base his rule on the Qur'an and *Sunnah*

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[1] *Nidhaam Al-Hukm Fil-Islam* (pg. 253).

[2] *Fiqhus-Shoorah,* by Dr. Ash-Shaawee (pg. 439) and *'Asr Al-Khulafaa Ar-Raashideen* (pg. 30).

and to submit completely to Islamic law — in terms of beliefs, legislations, and an overall way of life. For their part, the citizens of the Muslim nation pledge to submit to and obey their *Khaleefah* as long as their obedience remains within the bounds of the teachings of Islam.

The term *Bai'ah*, as well as its application in life, is something that is specific to the Islamic system of government; and it is foreign to all other forms of government. The main implication of the *Bai'ah* is that the *Khaleefah* and his people pledge to follow the laws of Islam in their entirety. Neither of the two parties of that pledge has the right to act contrary to Islamic law. By being guilty of acting contrary to Islamic law, one declares war against the Islamic system of governance; what is worse, one is stripped of the quality of having faith in Islam, a consequence that is made amply clear in this Verse of the Noble Qur'an:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (Qur'an 4: 65)

2) Sources of Legislation During Abu Bakr's Caliphate

During his acceptance speech, Abu Bakr ﷺ said, "Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience." As Abu Bakr ﷺ clearly mentioned in his speech, and as is clear from the methodology of governance he then followed, the sources of legislation during his caliphate are as follows:

a) The Noble Qur'an

Allah ﷻ said:

﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا﴾

"Surely, We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e., has taught you through Divine Inspiration), so be not a pleader for the treacherous." (Qur'an 4: 105)

This primary source for all Islamic legislation contains rulings for issues that relate to all spheres of life.

b) The *Sunnah* of the Prophet ﷺ

The *Sunnah* is the second source of Islamic legislation, and it is in the *Sunnah* that one is able to see the practical application of the Qur'an's laws and legislations.

In the caliphate of Abu Bakr ﷺ, if a ruling could be found in the Qur'an and *Sunnah,* all other opinions and theories were completely disregarded. Thus we see, from Abu Bakr's mode of governance, that the nation of Islam is not a nation that can accommodate secular or man-made laws, but is instead a nation that is already blessed with religious laws and a divinely revealed constitution. Any person who becomes leader of the Muslim nation is restricted in the way he can govern. He is not endowed with the right to invent new legislations; rather, his role is simply to apply the laws of Islam to the letter.[1] In Abu Bakr's world, and in the world of the Companions ﷺ, Islamic law reigned supreme, and no one was above that law — not the citizens of the Muslim nation, and not their ruler. It is for this reason that Abu Bakr ﷺ stated very clearly that he deserved the obedience of the people only if he remained obedient to Allah ﷻ and His Messenger ﷺ. After all, the Messenger of Allah ﷺ said:

«لَا طَاعَةَ فِي الْمَعْصِيَةِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

[1] *Nidhaam Al-Hukm Fil-Islam* (pg. 228).

"There is no obedience when it comes to sinning; obedience is restricted to Al-Ma'roof (Al-Ma'roof is a comprehensive term that covers anything that is considered good and noble and acceptable in Islam)."[1]

3) The Right of Citizens to Scrutinize their Leader and to Hold Him Accountable for His Deeds

Abu Bakr ﷺ said, "If I do well, then obey me. And if I act wrongly, then correct me."[2] Here, Abu Bakr ﷺ affirmed the right of individual citizens to hold their leaders accountable for their actions. They should forbid him from perpetrating evil and force him to do what is right, and what is in accordance with the teachings of Islam.[3] At the beginning of his speech, Abu Bakr ﷺ pointed out the fallibility of all rulers. From his time onwards, he made it clear, every leader was susceptible to making mistakes, since the era of Prophethic infallibility and divine revelation had just come to an end. The Prophet ﷺ was given authority over his people because he received direction and guidance through divine revelation. Any leader who was to come after him, Abu Bakr ﷺ included, would be fallible in his judgments, which is why he was required to follow the teachings of the Qur'an and *Sunnah* to the letter.

In Abu Bakr's mind, the individual citizens had a vital and active role to play in the affairs of the Nation, a role that involved supporting their leader, advising him, scrutinizing his actions, and correcting his mistakes. And they had to choose from these various actions based on the situation: If their leader was ordering them to bear arms and to defend their lands, they were required to support him. Also, so long as he applied the teachings of Islam, it remained their duty to honor him — for, in honoring him, they would be honoring the religion that he was defending. The

[1] *Bukhaaree* (7140).

[2] *Al-Bidaayah Wan-Nihaayah* (6/305).

[3] *Fiqhus-Shoorah Wal-Istishaarah* (pg. 441).

Messenger of Allah ﷺ said:

«إِنَّ مِنْ إِجْلَالِ اللهِ تَعَالَى: إِكْرَامَ ذِي الشَّيْبَةِ المُسْلِمِ، وَحَامِلِ القُرْآنِ غَيرِ الغَالِي فِيهِ وَالجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ المُقْسِطِ»

"Verily, from the glorification of Allah ﷻ is honoring the elderly Muslim; the bearer of the Qur'an, the bearer who does not exceed its proper bounds and who is not negligent regarding its teachings; and (another means of glorifying Allah ﷻ is) honoring the just leader."[1]

In another *Hadeeth*, the Messenger of Allah ﷺ said:

«الدِّينُ النَّصِيحَةُ»

"Religion is sincerity,"

and he ﷺ repeated this phrase three times. His Companions ﷺ asked, "Sincerity towards whom, O Messenger of Allah?" He ﷺ said:

«للهِ -عَزَّ وَجَلَّ- وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ المُسْلِمِينَ وَعَامَّتِهِمْ»

"To Allah (the Possessor of Might and Majesty), to His Book, to His Messenger, to the Imams of Muslims, and to the common masses of Muslims."[2]

In this *Hadeeth*, sincerity carries a different meaning for all who were mentioned by the Prophet ﷺ; sincerity towards the *Imams* of Muslims — which is what concerns us in this section — means the following: helping them fulfill their duties, uniting under their rule, pointing out their errors, and correcting their mistakes in an honorable manner. In so many words, therefore, Abu Bakr ﷺ was saying during his acceptance speech that the uprightness of the nation depended greatly on the uprightness of its leaders, which

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[1] *Saheeh Sunan Abu Daawood* (3504).

[2] *Muslim*, the Book of *Eemaan*, chapter, "Religion is Sincerity." (55).

is why citizens have so many obligations vis-à-vis their rulers. Abu Bakr's point was heeded by the Companions ﷺ, who proceeded to advise him, provide him with important information that he needed to make right decisions, help him manage the day-to-day affairs of his government, and so on.

It is truly sad that, in the times we live in, the idea of holding leaders accountable for their actions is virtually dead in many Muslim countries. There remains no real link between individual citizens and their rulers; instead, we are left with brutal dictatorships and tyrannical policies. The individual, rather than being an active advisor and helper of his leader, sits at home, fearful of doing anything that might even remotely be deemed as being political. Whether it is the fault of our leaders only or the fault of both leaders and citizens, there needs to be a mutual contract and understanding between them. Success will come only when such a mutual contract exists, and only when a leader rules by the Book of Allah and the *Sunnah* of the Prophet ﷺ while his people stand by his side, actively supporting him when he deserves support, and correcting him when he needs to be corrected. A nation that applies these principles is one that can, by the permission of Allah, achieve stability and success on earth.

4) Establishing the Principle of Justice and Equality Among All Citizens

Abu Bakr ﷺ said, "The weak among you is deemed strong by me, until I return to them that which is rightfully theirs, *In Sha Allah* (Allah Willing). And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else's), *In Sha Allah*."[1] Some of the key foundations — or perhaps even the most important foundations — of a truly Muslim country are justice and equality for all. In fact, a country that is bereft of justice and equality, though it may be inhabited by Muslims, is not really a Muslim country at all.

[1] *Al-Bidaayah Wan-Nihaayah* (6/305).

Applying justice throughout society is not a voluntary endeavor on the part of the leader, whereby he applies justice based on his mood or whims; rather, applying justice is one of the most sacred of duties in Islam. For as Al-Fakhr Ar-Raazee (may Allah have mercy on him) said, the scholars of this nation unanimously agree that it is obligatory for a ruler to establish justice in his realm.[1]

Verses of the Qur'an and sayings of the Prophet ﷺ confirm the fact that one of the primary goals of establishing a country for Muslims is establishing justice and equality on earth. A truly Muslim country must fight against and eradicate injustice in all of its forms and guises. The goal of such a nation is to spread justice to the point that every person — be he rich or poor, male or female, black or white or brown, young or old — can express his grievances to the appropriate authority without having to spend money or expend an unreasonable amount of energy to get what is rightfully his.

In Islam, a leader must establish justice among the people, without taking into consideration the status of those who come forth or are brought forth for litigation. Disregarding the status, language, nationality, and financial standing of the litigants that come before him, a Muslim leader or judge must judge between them based on the truth. It makes no difference to a Muslim judge whether he renders judgment against a friend or foe, against a rich man or poor man, or against a landowner or a mere laborer; what matters to him is that he renders a just and fair judgment. Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ
شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ
ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ﴾

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[1] *Tafseer Ar-Raazee* (10/141).

"O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do." (Qur'an 5: 8)

A paragon of virtue and fairness, Abu Bakr ﷺ captured the hearts of his people. He ﷺ viewed justice not just as a duty, but also as a means of spreading the message of Islam through his practical example. If wealth found its way into the Muslim treasury, he would divide it among the people in a completely fair manner. He ﷺ even put himself on an equal level with the common masses of Muslims. 'Abdullah ibn Al-'Aas ﷺ reported that Abu Bakr As-Siddeeq ﷺ stood up one Friday and said, "Tomorrow morning bring with you camels that are meant for charity, and we will then distribute them (among the deserving). But let no one enter with us (into the barn or stable that contains the camels) without first gaining (our) permission." Upon hearing Abu Bakr's speech, a woman said to her husband, "Take this bridle (the gear by which a camel is controlled and guided), for perhaps Allah will provide us with a camel (tomorrow morning)."

On the following morning, the man went out to see whether he would be given a camel, but he found that Abu Bakr ﷺ and 'Umar ﷺ had entered the enclosed area that contained the camels. In spite of Abu Bakr's instructions of the previous day, the man entered without obtaining anyone's permission. Turning around and seeing the man, Abu Bakr ﷺ asked, "Why have you entered here with us." He ﷺ then took the man's bridle and hit him with it." After he finished distributing the camels, Abu Bakr ﷺ summoned the man, gave him his bridle back, and said, "Exact retribution (for what I did to you)." As the leader of the nation and the man who was responsible for the camels, Abu Bakr ﷺ had to make sure that the camels would be distributed in a fair and organized manner. That is why he forbade people from entering with him; therefore, he had every right to punish the man for disobeying him. Nonetheless, he feared Allah ﷻ so much that he later regretted the punishment he meted out to the man and wanted the man to hit him back.

'Umar ﷺ, who was shocked to hear Abu Bakr's unusual request, said, "By Allah, he will not exact retribution. Do not make it a *Sunnah* (i.e., do not make hitting a ruler a precedent for those who come after you)." Abu Bakr ﷺ responded, "Then who will protect me from Allah on the Day of Resurrection?" 'Umar ﷺ said, "Then instead make him happy (i.e., instead of allowing him to hit you back, give him something to make him happy)." Abu Bakr ﷺ, giving in to 'Umar's suggestion, called his servant and ordered him to give the man a riding camel, its saddle, some velvet, and five *Deenars*," and with those gifts the man of course was well pleased and satisfied.[1]

Also in his acceptance speech, Abu Bakr ﷺ affirmed the principle of equality for all, a principle that is made clear in the Noble Qur'an:

﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa (i.e., one of the Muttaqun (pious). Verily, Allah is All-Knowing, All-Aware." (Qur'an 49: 13)

In Islam, all people — the ruler and common citizens, men and women, Arabs and foreigners, the white and black — are equal. As did the Prophet ﷺ before him, Abu Bakr ﷺ applied the teaching of equality in practice, and he ﷺ announced that he would do that when he said, "O people, I have indeed been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me. Truthfulness is synonymous with fulfilling the trust, and lying is tantamount to treachery. The weak among you is deemed strong

[1] *Taareekh Ad-Da'wah Ilal-Islam Fee 'Ahd Al-Khulafaa* (pg. 410).

by me, until I return to them that which is rightfully theirs, *In Sha Allah* (Allah Willing). And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else's), *In Sha Allah*."

During Abu Bakr's caliphate, the principle of equality extended even to the distribution of the nation's wealth — which was a policy that bothered some Companions ﷺ who felt that those who had made a greater sacrifice for the cause of Islam deserved a greater share of wealth. At first, the Muslim treasury was situated in the district of As-Sunh, which is where Abu Bakr ﷺ lived. No one guarded the treasury, which prompted some people to ask Abu Bakr ﷺ why he didn't appoint a guard to protect the nation's wealth. Abu Bakr ﷺ told the questioner he had nothing to be afraid of and that the wealth was safe. He ﷺ said this because the treasury always remained empty. And it remained empty not because the Muslims were going through tough economical times, but because wealth would no sooner find its way into the treasury than Abu Bakr ﷺ distributed it among the poor and needy. He ﷺ disliked for wealth to be stored for extended periods of time, when it could instead be used to take care of the needs of his people. When Abu Bakr ﷺ moved to the center of Al-Madeenah, the treasury moved along with him; in fact, the treasury became part of the home in which he ﷺ lived.

Free men and slaves, men and women, the young and the old — everyone received an equal share of the nation's wealth. 'Aaishah ﷺ said, "During the first year (of his caliphate), he gave ten (*deenars* or *dirhams*) to a free man, and ten to a slave; also, he gave ten to a woman, and ten to her female servant. Then during the second year (of his caliphate), he gave each person twenty (thus increasing each person's share of wealth)."

As I mentioned earlier, this policy of equal distribution bothered some Muslims, who complained, "O *Khaleefah* of the Messenger of Allah, in your distribution of this wealth you have indeed given everyone equally. And yet there are those who are superior (because of their long years of service to the religion of

Islam), those who were the first (to do good deeds), and those who embraced Islam before others did. Would that you had given them more than you gave to others!" Abu Bakr ﷺ responded, "As for the groups of people you mentioned — those who are superior, those who were the first (to do good deeds), and those who embraced Islam before others did — I am very well aware of what they did (and of what they sacrificed for the cause of Islam). But the reward for what they did can be found only with Allah — countless are His praises; what we are dealing with here is livelihood [in this worldly realm (i.e., so it is not for me to hand out rewards for the performance of good deeds)]. In this regard, setting an example (by earning one's livelihood and by making sacrifices for others) is better than selfishness."[1]

'Umar ﷺ was among those who disagreed with Abu Bakr's policy of equal distribution. He ﷺ voiced his disagreement when he said, "Are you giving equally among those who performed both migrations (to Abyssinia and then to Al-Madeenah), those who performed prayer to both *Qiblahs* (to Jerusalem and to Makkah), and those who embraced Islam (as late as) the year of the Makkah Conquest?"

"They (i.e., the people of the first two categories) worked for the sake of Allah," Abu Bakr ﷺ responded. "Therefore, their reward can be found only with Allah. And the world is nothing more than a means of conveyance for a rider (who is traveling to the eternal abode of the Hereafter)."

'Umar ﷺ was not convinced, which is why, when he became *Khaleefah*, he shifted policy, giving a greater share of wealth to those who embraced Islam early and those who were among the first to fight alongside the Prophet ﷺ in battle. Nonetheless, 'Umar ﷺ later regretted his earlier policy and came to the conclusion that Abu Bakr ﷺ had been right all along. Towards the end of his caliphate, 'Umar ﷺ acknowledged, "If I had the chance to do it all over again, I would have applied the system of Abu

[1] Abu Bakr As-Siddeeq, by At-Tantaawee (pgs. 187, 188) and Ibn Sa'ad (3/193).

Bakr by giving everyone an equal share of (the nation's) wealth."[1] This admission spoke volumes at once about the humility of 'Umar and the wisdom and superior judgment of Abu Bakr.

Abu Bakr used a portion of the treasury's wealth to purchase camels, horses, and weapons for war. And one particular year, during the harsh cold of the winter, he bought large quantities of velvet and distributed it among the widows of Al-Madeenah. It is estimated that, during the entirety of Abu Bakr's two-year caliphate, approximately two-hundred thousand (*Deenars* or *Dirhams*) was collected in the Muslim treasury; and Abu Bakr spent all of that money on good causes.[2]

It was clear to Abu Bakr that honor and dignity for both the leader and the led could only be achieved through the application of universal justice and equality. This Verse, therefore, was of particular significance to Abu Bakr's understanding of sound governance:

﴿إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ﴾

"Verily, Allah enjoins Al-'Adl (i.e., justice and worshiping none but Allah alone – Islamic Monotheism) and Al-Ihsan (i.e., to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner), and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha (i.e., all evil deeds, e.g., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e., all that is prohibited by Islamic law: polytheism of every kind,

[1] *Al-Ahkaam As-Sultaaniyyah,* by Al-Maawardee (pg. 201).

[2] *Taareekh Ad-Da'wah Ilal-Islam*(pg. 258).

disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e., all kinds of oppression), He admonishes you, that you may take heed." (Qur'an 16: 90)

Abu Bakr ﷺ understood that, in order to become a truly just and fair leader, he had to rise above his personal desires. He ﷺ denied himself even the most basic of necessities and devoted himself wholly to the cause of Islam. As such, he became sensitive to the needs and feelings of others — to the harsh circumstances of the poor, to the sense of helplessness of the weak, and to the hunger of the starving. In short, Abu Bakr ﷺ brought himself down to the level of the poorest of the poor — even though he was the leader of an entire nation — so that he could feel their pain, provide for their needs, and impartially apply justice among all of his people. Not caring about a comfortable life for himself, his children, and his family, Abu Bakr ﷺ vigilantly oversaw the governance of his people, paying attention to both large and seemingly small matters.[1]

To be sure, the banner of justice and equality was raised during the caliphate of Abu Bakr ﷺ. The poor, weak, and needy were secure in the knowledge that their rights would not be trampled upon; in a very significant sense, therefore, the weak became strong through the rights they enjoyed; and the strong became weak when what they wrongfully took from the poor was seized from them.

There was no exception to the rule of the law, for neither status nor power nor wealth could fend off the application of justice during the rule of Abu Bakr ﷺ. Beautiful indeed were these words of the noble scholar ibn Taymiyyah (may Allah have mercy on him): "Verily, Allah helps a just country even if it is a disbelieving one, and He does not help a wrong-doing country even if it is a Muslim one. It is through justice that men are made noble and wealth is made abundant."[2]

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[1] As-Siddeeq, by Haikal Baashah (pg. 224).

[2] *Al-Bidaayah Wan-Nihaayah* (6/305).

5) Truthfulness Should be the Basis of All Dealings Between a Leader and His People

During his acceptance speech, Abu Bakr ﷺ said, "Truthfulness is synonymous with fulfilling the trust, and lying is tantamount to treachery." He ﷺ thus announced that truthfulness has to be the basis of all dealings between a leader and his people. This needs to be the case if the people are to develop a sense of trust in their leader. When Abu Bakr ﷺ said the above-mentioned words, it is not unlikely that he recalled the saying of the Prophet ﷺ:

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ»

"As for three specific (categories of) people, Allah will not speak to them on the Day of Resurrection; nor will He purify them; nor will He (even) look at them. And they will have a painful torment. They are the old man who fornicates, the king who is a liar, and the poor person who is arrogant."[1]

Incidentally, in each of these cases, the person specified has little reason to perpetrate the evil for which he is guilty. So yes, a young person is sinful if he fornicates, but an old person who fornicates is more sinful, since, with a decreased sexual drive, he has less reason to seek out illicit means of satisfying his sexual desires. Similarly, a rich person is sinful if he is arrogant, but a poor arrogant person is more sinful, since, with neither money nor property to boast about, he has less of a reason to be arrogant. And finally, the common man is sinful if he is a liar, but usually such a person lies in order to gain more wealth or a higher ranking in society — though, of course, these reasons do not justify his lies. A king, on the other hand, is more powerful and wealthy than anyone else in his kingdom; therefore, he has no need to lie, which is why a king who is a liar is more sinful than a common man who is guilty of the same sin.

[1] *Muslim*, the Book of *Eemaan* (172).

In his speech, Abu Bakr ﷺ equated lying with treachery. These words, coming from a leader of a country, conjured up meanings of high treason. In short, therefore, Abu Bakr ﷺ was pointing out to his people that a liar was the greatest enemy to the nation.

The aforementioned words of Abu Bakr ﷺ had a further benefit as well. They helped bridge any gap that might exist between Abu Bakr ﷺ and the common masses of Muslims, and they imbued the latter with a feeling that they could have confidence in their leader and place their complete trust in him. Such feelings are a stark contrast to the feelings of distrust and disillusion that are common among the masses of today's Muslims, who witness their leaders lying with almost every word they speak.

6) An Announcement that *Jihaad* Did Not End with the Death of the Prophet ﷺ

Abu Bakr ﷺ said in his acceptance speech: "A people do not abandon *Jihaad* in the way of Allah except that Allah abandons them, leaving them to be humiliated."[1] While it is true that, by the time the Prophet ﷺ died, the Muslims had gained control over the entire Arabian Peninsula, the need for an armed struggle did not end with the Prophet's death. Rather, both external and internal enemies threatened the stability of the Muslim nation. As for the former, the Romans and the Persians had their sights set on destroying what they perceived to be an upstart nation. And as for the latter, the apostates abandoned their religion, refused to pay *Zakaat,* and followed — at least some of them — false prophets and liars, the most dangerous of them being Musailamah "the Liar."

The importance of military ability, if not supremacy, was not lost on Abu Bakr ﷺ, who had participated in many important battles alongside the Prophet ﷺ. Without a doubt, Abu Bakr's warning must have been inspired by the saying of the Prophet ﷺ:

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[1] *Al-Bidaayah Wan-Nihaayah* (6/305).

«إِذَا تَبَايَعْتُمْ بِالعِينَةِ، وَأَخَذْتُمْ أَذْنَابَ البَقَرِ، وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الجِهَادَ، سَلَّطَ اللهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ، حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»

"When you buy and sell with Al-'Eenah (a specific form of trading that is prohibited in Islam), when you take to the tails of cows (i.e., occupy yourselves completely with taking care of your fields), when you are pleased with farming, and when you abandon Jihaad, Allah will place over you (a cover of) humiliation, and he will not remove it until you return to your religion."[1]

Because of the grave consequences mentioned in this *Hadeeth*, Abu Bakr ﷺ, in order to preserve the strength of his nation, made armed struggle against the enemy one of the key themes of his caliphate. The people responded well to his appeals, with many volunteering to fight in order to defend the weak, grant freedom to the oppressed, and provide the necessary means for spreading Islam to foreign lands and other peoples.

7) Declaring a War Against Wickedness and Shameful Acts

Abu Bakr ﷺ also said during his acceptance speech, "And wickedness does not become widespread among a people, except that Allah inflicts them with widespread calamity." As with all of the other pithily expressed statements of his speech, this one had a basis in the *Sunnah* of the Prophet ﷺ. It was as if Abu Bakr ﷺ, as he was standing on the pulpit and addressing the people, recalled these words of the Prophet ﷺ:

«لَمْ تَظْهَرِ الفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوا بِهَا، إِلَّا فَشَا فِيهِمُ الطَّاعُونُ وَالأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمِ الَّذِينَ مَضَوْا...»

[1] *Sunan Abu Daawood* (3426). Al-Albaanee declared this *Hadeeth* to be authentic.

"Wickedness does not appear among a people, to the point that they perform wicked deeds openly, except that plagues and diseases become rampant among them – plagues and diseases that did not exist during the lifetimes of their forebears..."[1]

The spread of lewd acts and wicked deeds represents perhaps the most malignant disease that can afflict a society. It is a disease that has a weakening and debilitating, and ultimately destructive, impact on society. What is worse, it leads to plagues and illnesses – perhaps AIDS being the most recent example – that were non-existent in previous generations.

Abu Bakr ﷺ understood that the material well-being of his nation depended upon its spiritual well-being. He ﷺ then implemented policies – policies which, of course, had been implemented during the lifetime of the Prophet ﷺ – that ensured the preservation of the moral fabric of society. A strong nation, Abu Bakr ﷺ pronounced, was one that was not preoccupied with desires and lusts; a strong nation, rather, was one that was productive, and one that was a benefactor to all of mankind.

The link between good morals and the establishment of strong and powerful civilizations is at once strong and undeniable. If the people of a nation become ill-mannered, and if they perpetrate vile and lewd acts out in the open, they are headed down the certain path of destruction. Conversely, nations prosper when they espouse good morals, a pattern that was clearly discernable to Abu Bakr ﷺ given his knowledge of past nations; hence the prosperous civilizations that existed during the era of Daawood ﷺ (David), Dhil-Qarnain, and many other leaders and peoples who adhered to noble values and sound morals. Such civilizations remained strong as long as they did not turn away from those values and morals. But when they then changed their ways, submitting to the whispers of the Devil and replacing thankfulness to Allah with disbelief, their prosperity was in turn replaced

[1] *Ibn Maajah* (4019) and *Saheeh Al-Albaanee* (2/370).

with diseases, trials, tribulations, plagues — and, in some of the more severe cases, complete destruction.

The Messenger of Allah ﷺ taught his Companions رضي الله عنهم about some of the immutable laws by which Allah ﷻ governs the universe. One of those laws we have already come across in the saying of Ibn Taymiyyah (may Allah have mercy on him): "Allah helps a just nation even if it is a disbelieving one, and Allah does not help a wicked nation even if it is a Muslim one." What we are discussing in this section — that good morals lead to a prosperous society, and that widespread wickedness leads to diseases, trials, plagues, and destruction — is another of those laws; it is a law that the Prophet ﷺ taught his Companions رضي الله عنهم, and it is a law that Abu Bakr رضي الله عنه took to heart. Allah ﷻ said:

﴿وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا۟ فِيهَا فَحَقَّ عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْنَٰهَا تَدْمِيرًا﴾

"And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them (or We (first) increase in number those of its population) who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction." (Qur'an 17: 16)

The above-mentioned translation is based on the most famous recitation of this Verse. According to another recitation, the wording of the Verse is *'Ammarrnaahum,'*[1] and not *'Amarnaa-hum.'* The latter means to 'send a definite order'; the former means 'to make as their leaders.' Therefore, according to the former, part of this Verse means: 'And when We decide to destroy a town (population), We make the leaders of that town those who are given the good things of this life.' Incidentally, even though the word *'Taraf* (which is used in one of its forms in the above-

[1] *Tafseer ibn Katheer* (5/58).

mentioned Verse)' literally means 'having a great deal of wealth,' it carries the extra connotation of not being upright upon the truth. Therefore, in Arabic, not all forms of *'Tharaa* (richness)' are synonymous with *'Taraf.'*[1]

Any wise ruler would do well to follow the example of Abu Bakr ﵁ by establishing a morally upright society. It is truly a foolish leader who decides not only to allow widespread wickedness, but to actually defend and promote it — thus allowing his nation to become like the one that is described in this Verse of the Noble Qur'an:

﴿وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ﴾

"And Allah puts for the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favors of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e., denying Prophet Muhammad ﷺ) which they (its people) used to do." (Qur'an 16: 112)

The foregoing discussion amounts to a brief analysis of Abu Bakr's acceptance speech, a speech that outlined the policies Abu Bakr ﵁ planned to follow, and actually did follow, throughout the duration of his caliphate. It was a speech that defined the roles of the leader and of the led and that clearly delineated their duties and mutual responsibilities towards one another. Furthermore, Abu Bakr ﵁ presented to his people a recipe for being successful as a society and as a leader of the world's nations. In short, he ﵁ told his people that the system of law that was applied during the lifetime of the Prophet ﷺ had to continue to be implemented

[1] *Manhaj Kitabaatut-Taareekh Al-Islaamee*, by Muhammad Haamil (pg. 65).

during his rule. Yes, the Prophet ﷺ had died, Abu Bakr ﷺ informed his audience; but he left behind a religion and a Book for them to follow. As long as they followed the teachings of the Qur'an and *Sunnah*, Abu Bakr ﷺ intimated to them, they would remain successful and upon true guidance. This was the message that Abu Bakr ﷺ presented to the people. That they unanimously agreed to his appointment as their leader points to the fact that they too ardently wanted to continue to follow the system of law that was taught to them by the Prophet ﷺ.[1] Appreciating the historical significance of Abu Bakr's carefully chosen words on the day the people pledged allegiance to him, Imam Maalik (may Allah have mercy on him) said that no person can truly be the *Imam* (leader) of this nation unless he applies the teachings that Abu Bakr ﷺ presented during his acceptance speech.[2]

Second: Taking Control of Affairs on the Domestic Front

Knowing fully well that he could not implement his policies all on his own, Abu Bakr ﷺ sought the help of the Prophet's Companions ﷺ. Thus he placed Abu 'Ubaidah ibn Al-Jarraah ﷺ — who was known as "The Trustworthy One of this nation" — in charge of the Muslim Treasury. Also, he appointed 'Umar ibn Al-Khattaab ﷺ as a judge; nonetheless, he also presided over certain cases. And he ﷺ put Zaid ibn Thaabit ﷺ in charge of writing down official letters; on occasion, however, other Companions ﷺ — such as 'Ali ibn Abee Taalib ﷺ and 'Uthmān ibn 'Affaan ﷺ — would also write for him.

As stated earlier, the Muslims gave Abu Bakr ﷺ the title, "The *Khaleefah* of the Messenger of Allah ﷺ." The people not only trusted Abu Bakr ﷺ implicitly, but needed him as well, requiring

[1] *Diraasaat Fil-Hadaarah Al-Islaamiyyah*, by Ahmad Ibraaheem Ash-Shareef (pgs. 210, 219).

[2] *Taareekh Al-Khulafaa*, by As-Suyootee (pg. 92).

his services all the time. The only problem, however, was that he was not available to them all of the time – at least not during the early days of his caliphate. After all, Abu Bakr رضي الله عنه was a businessman, and he needed to go to the marketplace on a daily basis in order to provide for the basic needs of his family.

It is related that, shortly after he was appointed *Khaleefah*, Abu Bakr رضي الله عنه could be seen heading towards the marketplace, carrying a bundle of garments which he intended to sell. 'Umar رضي الله عنه and Abu 'Ubaidah رضي الله عنه accosted him and said, "Where are you going, O *Khaleefah* of the Messenger of Allah?" Abu Bakr رضي الله عنه replied, "The marketplace." They said, "To do what? You have been put in charge over the affairs of the Muslims." Abu Bakr رضي الله عنه said, "Then how will I feed my family?" They said, "Come with us, and we will allot for you a stipend." He رضي الله عنه went with them, and they concluded that, every day, he should receive a portion of a sheep.[1]

In another narration that is recorded in *Ar-Riyaadh An-Nadirah*, it is related that the stipend they agreed to give him consisted of 250 *Deenaars* a year and certain parts of a sheep. That amount was to be taken from the Muslim Treasury. It was, however, a paltry sum, which was not enough to provide for his and his family's needs. Because of his dire circumstances, Abu Bakr رضي الله عنه went out one day to Al-Baqee' in order to do business; meanwhile, 'Umar رضي الله عنه, as he was walking outside, came across a group of women who were sitting down on the ground, and he asked them, "What is the matter with you?" They said, "We want to meet with the *Khaleefah* of the Messenger of Allah, for we want him to judge between us (regarding a dispute that has arisen among us)." 'Umar رضي الله عنه went out to look for Abu Bakr رضي الله عنه and was surprised, and somewhat frustrated, to find him in the marketplace. He رضي الله عنه took Abu Bakr رضي الله عنه by the hand and said, "Come here," to which Abu Bakr رضي الله عنه replied, "I have no need to be in charge of your affairs. You have given me that which is not sufficient for my needs and

[1] *Ar-Riyaad An-Nadirah Fee Manaaqib Al-'Asharah* (pg. 291).

1) Abu Bakr ﷺ: The Ideal Member of Society

Abu Bakr ﷺ was fully aware of the fact that, as the *Khaleefah* of the Messenger of Allah ﷺ, he had to carry on his shoulders more responsibilities than any other member of society. Every second that passed by, and every breath he took was of great value to him; and to be sure, the lessons he learned from the Prophet ﷺ about the importance of using one's time to the utmost were not lost on him. Rarely did a moment pass by wherein he was not educating the people, promoting good, forbidding evil, or contributing in some way to the well-being of his people. And yet, as great as his responsibilities were towards the entire Muslim nation, Abu Bakr ﷺ did not forget to do the little things that made him deserving of the caliphate in the first place. Here are some examples of how Abu Bakr ﷺ remained unchanged — in a good way, of course — even after he became leader of an entire nation.

a) Milking Goats, Helping an Old Blind Woman, and Visiting Umm Aiman ﷺ

Prior to becoming *Khaleefah*, Abu Bakr ﷺ would milk the goats of the women who lived in his district of As-Sunh. After the people pledged allegiance to him in the Prophet's *Masjid*, one of the girls of his district said, "From now on, he will never again milk our goats for us." Upon hearing her words, Abu Bakr ﷺ said, "I will indeed milk them for you. And I certainly hope that my new job will not change me..." Abu Bakr ﷺ then continued to milk their goats for the six months he remained in As-Sunh; after that, however, he moved to another district, to the center of Al-Madeenah.[1]

This narration attests to Abu Bakr's humbleness and lofty manners, for here was a man who was the most respected member of society, who was well advanced in his years, and who

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[1] *Ibn Sa'ad Fit-Tabaqaat* (3/186). By itself, this narration is not very strong. But it reaches the grade of *Hasan* (good or acceptable) by dint of other narrations that attest to and strengthen it.

was the leader of an entire nation; yet in spite of his status, he did not allow his new job to change the way in which he would deal with people in the past. He ﷺ continued to help others, even though doing so took away from him the time he needed to do other important things. That Abu Bakr ﷺ and other Companions ﷺ dedicated their valuable time to performing seemingly minor good deeds shows us the value they placed in helping others and taking care of the weaker and poorer members of society.[1] Abu Bakr ﷺ was a man who, with his good leadership skills and strong character, brought back peace and justice to the Arabian Peninsula (with the defeat of the apostates); who, as a brave and wise general, fought against the two superpowers of his era — the Roman and Persian Empires — and, to boot, actually managed to defeat them; and yet there he was milking the goats of his neighbors' goats, all the while saying, "I hope that my new job will not change me." His new job, mind you, was not a simple one; its duties entailed ruling over all Arabs, leading armies that went out to fight the Persians and Romans, and establishing the safest, most just, and most prosperous civilization on earth. Yet in spite of all of that, he hoped to remain unchanged, and he did not allow any of his manifold duties to prevent him from milking the goats of his neighbors.[2]

The most salient characteristic that Abu Bakr ﷺ continued to maintain even after he became *Khaleefah* was his humbleness. If his camel's bridle would fall to the ground, he ﷺ would descend to pick it up himself. When this happened on one occasion, someone said to him, "Had you ordered us, we would have handed it to you (so that you wouldn't have had to get off of your camel)." Abu Bakr ﷺ responded, "The Messenger of Allah ﷺ ordered us not to ask people for anything."[3] In remaining humble, Abu Bakr ﷺ remembered lessons such as the one that is taught in the following Verse:

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[1] *At-Taareekh Al-Islaamee* (8/19).

[2] Abu Bakr As-Siddeeq ﷺ, by At-Tantaawee (pg. 186).

[3] *At-Taareekh Al-Islaamee,* by Mahmood Shaakir (pg. 8).

﴿فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ﴾

"So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad ﷺ) what was the end of the Zalimun (wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allah), or rejected the advice of His Messenger Musa (Moses) ﷺ)." (Qur'an 28: 40)

Arrogance, Abu Bakr ﷺ understood very clearly, is the path to self-destruction. Also, it is certain that the following saying of the Prophet ﷺ had influenced Abu Bakr's continuing effort to remain humble:

«مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ للهِ إِلَّا رَفَعَهُ اللهُ»

"Charity does not cause one's wealth to decrease. When a slave (of Allah) forgives (others for the wrong they did to him), Allah increases him in nothing save honor and dignity. And whenever anyone becomes humble for the sake of Allah, Allah raises him (in ranking, honor, dignity, etc.)."[1]

Abu Bakr's humbleness prompted him to serve other Muslims, especially those among them who were weak or poor. Abu Saaleh Al-Ghifaaree reported that 'Umar ibn Al-Khattaab ﷺ would take care of an old, blind woman who lived on the outskirts of Al-Madeenah. He ﷺ would go to her at night, provide her with drink, and generally maintain her home for her. But when he went to her one night, he found that someone had beaten him to her: that someone had already come and taken care of her. On more than one occasion thereafter, 'Umar ﷺ would try to go earlier, so as not to be beaten by his mysterious competition; but each time he would come too late. Well, one day, he decided to go

[1] *Muslim*, the Book of *Al-Birr*, *As-Silah*, and *Al-Aadaab* (2588).

very early, to hide somewhere behind the blind woman's home, and to see who it was that was coming to take care of her. As 'Umar ﷺ waited patiently in his place of hiding, a figure appeared to be coming nearer, and, lo and behold, it was none other than Abu Bakr ﷺ, who was, at the time, the *Khaleefah* of the Muslim nation.[1]

Anas ibn Maalik ﷺ reported that, shortly after the Messenger of Allah ﷺ died, Abu Bakr ﷺ said to 'Umar ﷺ, "Come with me us so that we can visit Umm Aiman together, just as the Messenger of Allah ﷺ would visit her (when he was alive)." When they entered her home, they found that she was crying, and so they asked, "Why are you crying? (Don't you know that) what is with Allah (in terms of rewards) is better for the Messenger of Allah ﷺ (than for him to have remained among us)." She ﷺ said, "I am not crying because of my knowledge that what is with Allah is better for the Messenger of Allah ﷺ; rather, I am crying because revelation has ceased to descend from the sky." With these words, Umm Aiman ﷺ aroused the emotions of Abu Bakr ﷺ and 'Umar ﷺ, both of whom began to cry along with her.[2]

b) His Advice to the Woman Who Vowed Never to Speak

Abu Bakr ﷺ forbade people from returning to the deeds of pre-Islamic ignorance and from introducing newly-invented matters into the religion — matters that had no precedence in the *Sunnah* of the Prophet ﷺ; and he ﷺ ordered people to adhere to the *Sunnah* as closely as possible.[3] Qais ibn Haazim reported that Abu Bakr ﷺ entered upon an *Ahmassi* woman whose name was Zainab. Abu Bakr ﷺ noticed that she didn't speak at all, and so he asked what the matter was with her. Someone told him that she made an intention to speak not a single word throughout her pilgrimage to Makkah. To be sure, she did so out of desire to

[1] Abu Bakr As-Siddeeq, by Tantaawee (pg. 29).

[2] *Muslim* (2454).

[3] *Saheeh At-Tawtheeq Fee Seerah Hayaat As-Siddeeq* (pg. 140), by Majdee Fathee As-Sayyid.

please Allah ﷻ and to be more spiritual, but in reality she was simply turning away from the *Sunnah* of the Prophet ﷺ, which is why Abu Bakr ؓ reproached her, saying, "Speak, for what you are doing is not permissible, and is from the deeds of pre-Islamic ignorance."

The woman then spoke, asking Abu Bakr ؓ who he was. He ؓ responded, "I am one of the *Muhaajiroon*." She asked, "Which *Muhaajiroon*?" He ؓ said, "From the Quraish." She said, "From which Quraish do you belong?" He ؓ said, "Verily, you ask a great many questions. I am Abu Bakr." Finally realizing who it was that she was speaking to, the woman said, "O *Khaleefah* of the Messenger of Allah, for how much longer will we remain upon this goodness (i.e., upon Islam, and upon uprightness as a nation) which Allah has brought to us after we had been in a state of complete ignorance?" Abu Bakr ؓ said, "You will remain upon this affair as long as your *Imams* remain upright." The word "*Imam*," even though it was an Arabic word, was new to the woman, who then asked, "And what are the *Imams*?" Abu Bakr ؓ said, "Among your people, did you not have leaders and people of high standing in society, people who gave orders to their people, and who were obeyed by them?" She said, "Yes." Abu Bakr ؓ said, "Then the *Imams* bear the exact same relationship with the people (i.e., they lead and give commands, and the people follow them and obey their commands)."[1]

Making a vow of silence was as much an innovation as it was a return to the pre-Islamic days of ignorance. For, as Al-Khattaabee (may Allah have mercy on him) put it, "One of the acts of worship during the pre-Islamic days of ignorance was making and adhering to a vow of silence. One of the people from those days would stand in the same place during both the day and night (in order to perform worship) and would remain silent."[2] And Imam ibn Hajar (may Allah have mercy on him) said, "As for the *Ahaadeeth* that extol the virtues of silence, they do not contradict

[1] *Bukhaaree* (3834).

[2] *Fathul-Baaree* (7/150).

this narration.... For the silence that is recommended (in Islam) involves the avoidance of false speech and of any kind of lawful speech that may lead to that which is unlawful. ConVersely, it is forbidden to remain silent when one has the opportunity and the ability to speak the truth; similarly, it is not lawful to forsake innocuous lawful speech (i.e., speech which is neither obligatory nor sinful) altogether. And Allah knows best."[1]

c) Enjoining Good and Forbidding Evil

The Messenger of Allah ﷺ taught us that each one of us is a shepherd and that each one of us is responsible for his flock. So, for example, a man is responsible for the members of his household. It is his responsibility to feed them, protect them, and provide them with shelter and clothing; but most of all, it is his responsibility to look after their spiritual well-being — or, in short, to order them to do good, and to forbid them from perpetrating evil. Such are the grave responsibilities of a man who has a small number of people living under his roof; imagine, then, the responsibilities of a man who is the leader of an entire nation and whose "flock" consists of all of the individuals who live under his rule. Such was the situation of Abu Bakr ﷺ in the past, as well as of today's leaders — the difference being, however, that Abu Bakr ﷺ lived up to his responsibilities, taking advantage of every opportunity he had to teach others about their religious duties.

Some Muslims mistakenly think that they do not have the obligation to educate others about their religious duties; they feel that it is their duty to become good Muslims themselves without actively encouraging others to do the same. But they are wrong. Perhaps they base their view on an incorrect understanding of this Verse:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ﴾

[1] *Fathul-Baaree* (7/151).

"O you who believe! Take care of your ownselves (do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)). If you follow the right guidance and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief, and all that Islam has forbidden) no hurt can come to you from those who are in error." (Qur'an 5: 105)

On one occasion, Abu Bakr ﷺ read this Verse and then said:

«إِنَّ القَوْمَ إِذَا رَأَوَا المُنْكَرَ فَلَمْ يُغَيِّرُوهُ عَمَّهُمُ اللهُ بِعِقَابٍ»

"O people, I heard the Messenger of Allah ﷺ say, 'If a people see evil but do not change it, Allah will inflict them all with punishment.'"

According to another account of the same incident, Abu Bakr ﷺ said, "O people, you recite this Verse but understand it incorrectly. Verily, I heard the Prophet ﷺ say:

«إِنَّ النَّاسَ إِذَا رَأَوا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ، أَوْشَكَ أَنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ»

"O people, if they (the people) see a wrongdoer but do not take hold of him (i.e., prevent or forbid him from perpetrating evil), the time will have drawn near for Allah to inflict them all with punishment.'"[1]

Imam An-Nawawee (may Allah have mercy on him) shed further light on the meaning of the above-mentioned Verse when he said: "As for the saying of Allah, 'Take care of your ownselves,' it does not contradict the fact that it is obligatory (upon Muslims) to enjoin good and forbid evil. The correct interpretation of this Verse, the one that is held by trusted scholars who have weighed

[1] *Hadeeth Saheeh Sunan Abu Daawood* (4338).

all pertinent proofs, is as follows: If you do what you have been commanded to do, you will not be harmed (or negatively impacted) by the shortcomings of others. This is similar in meaning to another Verse of the Qur'an:

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

"And no bearer of burdens shall bear another's burden." (Qur'an 35: 18)

Among the things a Muslim is 'commanded to do' is enjoining good and forbidding evil. If he obeys that command, and if the people he tries to educate do not then respond to his appeals, he will not be held accountable for their wrongdoing, since he did his duty of conveying (the truth)."[1]

As the reader will see in the following examples, Abu Bakr ؓ availed of every opportunity that presented itself to educate others, to promote good, and to eradicate evil. Maimoon ibn Maihraan reported that a man approached a group of people who were gathered together. Saying nothing to anyone else, the man turned to one particular attendee of the gathering — Abu Bakr ؓ — and said, 'Peace be upon you, O *Khaleefah* of the Messenger of Allah.'" Reproaching the man for singling him out and for not extending greetings of peace to anyone else, Abu Bakr ؓ said, "Me only, and what about everyone else who is here!"[2]

In certain instances Abu Bakr ؓ deemed it sufficient to educate others not by way of words, but by way of his actions. And in very rare instances, Abu Bakr ؓ would educate others by way of his inaction. I am referring here to how Abu Bakr ؓ would avoid performing a *Sunnah* (i.e., non-obligatory deed) because he feared that someone would see him performing it, and would think that it was an obligatory deed. For instance, Hudhaifah ibn Usaid ؓ related that he watched on as Abu Bakr ؓ and 'Umar ؓ made it a

[1] *'Aun Al-Ma'bood Sharh Sunan Abu Daawood* (11/329).

[2] *Al-Jaamai' Li-Akhlaaq Ar-Raawee Wa-Aadaab As-Saamai'*, by Al-Khateeb (1/172) (255).

point not to sacrifice animals (during the *Hajj* season), not wanting to make the act of doing so a precedent for others, whereby they would consider it to be an obligatory act of worship.

Abu Bakr ﷺ was respectful towards his father. Once, when he approached his father, who got up to meet him, Abu Bakr ﷺ got off of his riding camel in a rushed manner and hurried to go to him as a show of respect and obedience. And as for his sons, he ﷺ would – as do all pious fathers – advise them to apply the teachings of Islam. On one occasion, Abu Bakr ﷺ came across his son 'Abdur-Rahmaan ﷺ, who had gotten into a dispute with his neighbor and was arguing with him. Abu Bakr ﷺ said to 'Abdur-Rahmaan ﷺ, "Do not say vile things to your neighbor, for such speech will remain even though the people will have departed."[1] What this means is the following: everything in this worldly life is impermanent: all things and even all people will depart from this world, but what will remain from it are your deeds, for which you will be held accountable on the Day of Resurrection.

In spite of his manifold duties, prayer remained a central part of Abu Bakr's life. I am speaking here not only about performing prayer or, for that matter, performing it on time; instead, I am also referring to how Abu Bakr ﷺ would remain focused during prayer, always trying to perform it in the best way possible. Years after his time, the people of Makkah would say, "ibn Juraij learned how to pray from 'Ataa; 'Ataa learned how to pray from ibn Az-Zubair; ibn Az-Zubair ﷺ learned how to pray from Abu Bakr ﷺ; and Abu Bakr ﷺ learned how to pray from the Prophet ﷺ. And 'Abdur-Razzaaq would say, 'I have never seen anyone perform prayer in a better manner than ibn Juraij.'"[2]

When people were faced with hardships and personal calamities, Abu Bakr ﷺ would at once console them and remind

[1] *Az-Zuhd,* by Ibn Al-Mubaarak (1/551).

[2] *Fadaail As-Sahaabah,* by Imam Ahmad (1/254).

them of the Hereafter. So, for instance, if a person's loved one died, Abu Bakr ﷺ would say to him, "Where there is consolation, there is no calamity; and when one is overcome by a feeling of restlessness, one benefits nothing as a result. Death is easier than that which comes before it (for the believer; so here Abu Bakr ﷺ is instilling hope into the heart of someone who has lost a loved one), and it is harsher than what comes after it. Remember how you lost the Messenger of Allah ﷺ (when he died), and in doing so, your calamity will become lighter (and easier to bear). And may Allah increase your rewards (for you)."[1]

Abu Bakr ﷺ would admonish individuals in person, and the general public from the pulpit. His speeches were brief — not the needlessly long sermons that are more common in today's age — and yet full of profound meanings. For example, Abu Bakr ﷺ once delivered this pithy sermon: "There are five dark matters and five lamps (to illuminate them (or in some cases, to counteract them)). Love of this world is darkness, and *At-Taqwa* (piety, righteousness, the fear of Allah ﷻ) is its lamp. Sin is darkness, and its lamp is repentance. The grave is darkness, and its lamp is (the phrase) 'None has the right to be worshipped but Allah, and Muhammad is the Messenger of Allah.' The Hereafter is darkness, and its lamp is the good deed. The *Siraat* (the bridge over the Hellfire that every person will have to cross in the Hereafter) is darkness, and its lamp is certainty of Faith."[2]

It was especially on the pulpit during his Friday sermons that Abu Bakr ﷺ would display his capability of being a sincere and moving speaker. Ausat ibn Ismaa'eel (may Allah have mercy on him) reported that, one year after the Prophet's death, he heard Abu Bakr ﷺ deliver the following sermon: "The Messenger of Allah ﷺ stood among us the previous year just as I am standing here before you today." Abu Bakr ﷺ then began to cry; according to one account, he cried so uncontrollably that he was not able to speak for a while. Finally, after a long pause, Abu Bakr ﷺ

[1] *'Uyoon Al-Akhbaar* (3/69, 70).

[2] *Faraaid Al-Kalaam Lil-Khulafaa Al-Kiraam*, by Qaasim 'Aashoor (pg. 29).

continued, "O people, ask Allah for well-being (physical, but especially spiritual, well-being; and also, well-being in the Hereafter), for with the exception of certainty of *Faith*, there is nothing better that He ﷻ gives to anyone than well-being. Always be truthful, for truthfulness is the companion of piety — and both of them are in Paradise (i.e., the truthful and pious person is in Paradise). And beware of lying, for it is indeed the companion of wickedness, and both of them are in the Hellfire. Do not break off ties of family relationships; do not plot against one another; do not despise one another; do not be jealous of one another — but instead be slaves of Allah, brothers unto one another."[1]

Abu Bakr ؓ tried to instill into others a quality that he possessed in ample degree himself: the quality of being modest and shy. Az-Zubair ibn Al-'Awwaam ؓ reported that Abu Bakr ؓ said during one of his sermons, "O group of Muslims, be shy of Allah (the Possessor of Might and Majesty), for by the One Who has my soul in His Hand, I seek cover when I go out to relieve myself in the wide-open desert by using my robe as a veil. I do so out of shyness to Allah, the Possessor of Might and Majesty."[2]

'Abdullah ibn Hakeem reported that Abu Bakr ؓ delivered the following sermon: "To proceed, I indeed advise both myself and you to fear Allah, to praise Him as He deserves to be praised, to combine hope and fear, and to unite persistency with supplication (and prayer). For indeed, Allah praised Zakariyyah and the members of his household by saying:

﴿إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ﴾

"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us." (Qur'an 21: 90)

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[1] *Saheeh At-Tawtheeq Fee Seerah Wa-Hayaat As-Siddeeq* (pg. 179).

[2] *Saheeh At-Tawtheeq Fee Seerah Wa-Hayaat As-Siddeeq* (pg. 179).

And know, O slaves of Allah...that Allah has taken covenants from you, and that He has purchased (from you) that which is little and fleeting for that which is plentiful and everlasting. Here among you is the Book of Allah, whose wonders never run out, and whose light never extinguishes. Believe in Allah's speech, be sincere to His Book, and seek light from it for the Day of Darkness. Indeed, you have been created only to worship (Allah). And Allah has entrusted to you noble scribes (the blessed angels who record our deeds) who know what you do. Also know, O slaves of Allah, you come and go (on this earth) for an appointed time, and when it is that your time will come you do not know. If you are able to coincide your appointed time with a deed that you are performing for the sake of Allah, then do so. But you will not be able to do so except with Allah's help.... There are people who spent their lives for others, all the while forgetting themselves (i.e., their duties towards their Lord); I forbid you from becoming like them. So hasten, hasten (to perform good deeds), and then there will be salvation, salvation! Verily, you are being pursued from behind by that which travels with great speed (i.e., the time of your life)." According to another account, Abu Bakr ﷺ also said, "Where are the brothers you once knew? Where are the companions you once knew? They have reached where they were meant to go, having been met by the deeds they performed in their days gone by. They reside there (in the Hereafter) either in misery or in happiness. Where are the arrogant tyrants who built the townships and encircled them with walls? They are now underneath stones and wells. Where are those whose faces were beautiful and full of light, those who were impressed by their youth? Where are the kings? Where are those who were granted victory on the fields of war? Time has caused them to decay, and they are now in the darkness of their graves. There is no goodness in saying that which is not spoken for the countenance of Allah. There is no goodness in wealth that is not spent in the path of Allah. There is no goodness in a person whose ignorance has overcome his forbearance. And there is no goodness in a person who, when it comes to doing something for the sake of Allah,

fears the blame of a blamer. Between Allah and any person there is no familial relation, and so none can hope to receive anything from Him through such a relationship (i.e., since no one is related to Allah, none can hope for the kind of help they receive from relatives on this earth based on family loyalty and love), nor can one hope that Allah will save him from evil (based on the same reason). He gives goodness and saves from evil only through obedience to Him and the following of His commands. There is no such thing as something that is good if it leads to the Hellfire, and there is no such thing as something that is evil if it leads to Paradise.... Because you are needy and poor (to Allah), I advise you to fear Allah, to praise Him as He deserves to be praised — and to ask for His forgiveness; for indeed, He is oft-forgiving. I have said what I needed to say, and I ask Allah for forgiveness, for both myself and you."[1]

2) The Judiciary During the Caliphate of Abu Bakr ﷺ

The judicial system during the caliphate of Abu Bakr ﷺ — as well as of the caliphates of all of the rightly-guided *Khaleefah*s — was nothing more than an extension of the judicial system that was applied during the lifetime of the Prophet ﷺ. Each and every part of that system remained completely intact and unchanged. In fact, the two most salient aspects of the judicial branch of government during the era of the rightly-guided *Khaleefah*s are as follows:

a) In the issuing of judgments, complete adherence to revealed texts from the time of the Prophet ﷺ — Verses of the Qur'an, sayings of the Prophet ﷺ, judgments that had already been issued by the Prophet ﷺ.

b) The creation of an organizational scheme that could help Abu Bakr ﷺ to apply the Islamic judicial system in an ever-

[1] The chain of this narration receives a *Hasan* (good, acceptable) grading not because of its inherent strength, but because of other narrations that attest to and strengthen it. It is related in *Musannaf ibn Abee Shaibah* (7/144). Refer to *Saheeh At-Tautheeq Fee Seerah Wa-Hayaat As-Siddeeq* (pg. 181).

expanding country and to deal with diVerse and new issues and circumstances.[1]

If a case was presented before him — or, if two litigants appeared before him — Abu Bakr ﷺ would often render judgments himself. But that was not always the case, for even in Al-Madeenah he needed help, since many more disputes existed after the Prophet's death than they did when the Prophet ﷺ was alive. It is perhaps mainly for this reason that Abu Bakr ﷺ appointed 'Umar ﷺ as a second judge — him being the first — in Al-Madeenah. As for governors and judges working outside of Al-Madeenah, Abu Bakr ﷺ reappointed almost all of those who had been appointed to those positions by the Messenger of Allah ﷺ.

As for the sources of judicial law during Abu Bakr's caliphate, they are as follows:

1) The Noble Qur'an.

2) The *Sunnah* of the Prophet ﷺ, which includes previous judgments rendered by the Prophet ﷺ.

3) *Al-Ijmaa'* (consensus of the scholars of any given era), which Abu Bakr ﷺ arrived at by consulting the scholars of his era.

4) Personal opinions and judgments, which were resorted to only when a judge could find nothing specific to rule by in the Qur'an, *Sunnah*, or *Ijmaa'*.[2]

So, for instance, if a case was brought before Abu Bakr ﷺ, he would look in the Book of Allah. If he found in it something to rule by, he would do so. If he found nothing in the Book of Allah that provided him with a clear judgment, he would look into the *Sunnah* of the Messenger of Allah ﷺ. If he found something in the *Sunnah* based upon which he could render a ruling, he would do

[1] *Taareekh Al-Qadaa Fil-Islam*, by Az-Zuhailee (pgs. 83, 84).

[2] *Waqaa'ai Nadwah An-Nudham Al-Islaamiyyah* (1/390).

so. If not, he would ask the people: "Do you know whether the Messenger of Allah ﷺ rendered a judgment regarding this issue?" Perhaps someone would stand up and say, "The Messenger of Allah ﷺ rendered such and such judgment regarding this issue," in which case Abu Bakr would render the exact same judgment; and he would say, "All praise is for Allah, Who has placed among us someone who has memorized from our Prophet." If still he found nothing to help him arrive at a judgment, he would summon the people of knowledge among the Prophet's Companions, and he would consult them about the case. If they unanimously agreed about a particular ruling, he would apply their ruling.[1] Thus it appears that Abu Bakr thought that, if the scholars he consulted agreed about a specific judgment, it became binding upon him to uphold their decision.

If a witness came forward, claiming that he heard a judgment from the Prophet ﷺ concerning a given matter, Abu Bakr would seek out other witnesses in order to make sure he was receiving correct information. For example, Qubaisah ibn Dhuaib reported that a woman whose grandchild had died went to Abu Bakr, demanding a share of her dead grandchild's estate. Abu Bakr knew that a father and mother inherit part of the wealth left behind from a dead child's estate, but he never heard the Prophet ﷺ say that a grandmother also inherited a share of that child's estate. And so he said to the woman, "I do not find a share for you in the Book of Allah. And as far as I know, the Messenger of Allah ﷺ did not mention anything in regard to you receiving a share (of your grandchild's estate)." Not being sure about the matter himself, Abu Bakr asked the Prophet's Companions for their advice and help. Al-Mugheerah said, "I was present when the Messenger of Allah ﷺ gave a grandmother one-sixth (of her deceased grandchild's estate)." Abu Bakr said, "Is there anyone with you who can bear witness to the same?" ibn Muslimah bore similar testimony, as a result of which Abu Bakr accepted what they said and gave a share of

[1] *Mausoo'ah Fiqh* Abu Bakr As-Siddeeq, by Qal'ajee (pg. 155).

one-sixth to the woman who had come to him.[1] Even when it came to himself, Abu Bakr ﷺ was of the view that his testimony was not enough and that he needed someone else to corroborate his information, especially regarding cases that involved corporal punishment. It is related that Abu Bakr ﷺ once said, "If I saw a man who was doing something that made him deserving of corporal punishment, I would not punish him until clear proofs were established against him, or at least until there was a second witness to corroborate my testimony."[2] Following are some examples of the judgments that were issued during the caliphate of Abu Bakr ﷺ.

a) The Case of Retribution

'Ali ibn Maajidah As-Sahmee said, "As I was fighting with a man, I cut off part of his ear. This incident coincided with the arrival of Abu Bakr ﷺ, who had come to perform *Hajj*. My opponent and I presented our case to him, and he said to 'Umar ﷺ, 'Look and see whether the damage (done to his ear) warrants retribution.' 'Umar ﷺ said, 'Yes, bring a cupper (a person who is skilled in the procedure of drawing blood by applying a heated cup to the scarified skin.' When 'Umar ﷺ mentioned the word 'cupper,' Abu Bakr ﷺ said that he had heard the Messenger of Allah ﷺ say:

«إِنِّي وَهَبْتُ لِخَالَتِي غُلَامًا، أَرْجُو أَنْ يُبَارَكَ لَهَا فِيهِ، وَإِنِّي نَهَيْتُهَا أَنْ تَجْعَلَهُ حَجَّامًا، أَوْ قَصَّابًا، أَوْ صَائِغًا»

"Verily, I gave a young servant boy to my aunt (mother's sister) as a gift. I hope that he will be a blessing for her, and I forbade her from turning him into a cupper, a butcher, or a craftsman.'"[3]

[1] *Tadhkiratul-Haafidh,* by Adh-Dhahabee (1/2).

[2] *Turaath Al-Khulafaa Ar-Raashideen,* by Dr. Subhee Mahmasaanee (pg. 186).

[3] *Akhbaar Al-Qadaa,* by Wakee' (2/102) and *Taareekh Al-Qadaa,* by Az-Zuhailee (pg. 136).

b) A Child's Duty to Cover His Father's Basic Expenses

Qais ibn Haazim reported that he was in the company of Abu Bakr As-Siddeeq ﷺ when a man said to him, "O *Khaleefah* of the Messenger of Allah, this (man (he was pointing to his father)) wants to seize and take all of my wealth." Abu Bakr ﷺ turned to the father and said, "You can only take from his wealth an amount that is enough for you (i.e., for your day-to-day expenses; enough for your upkeep)." The father said, "O *Khaleefah* of the Messenger of Allah ﷺ, did not the Messenger of Allah ﷺ say, 'You and your wealth belong to your father'"? Abu Bakr ﷺ responded, "Be pleased with what Allah is pleased with." According to another narration, he ﷺ said, "What he (i.e., the Prophet ﷺ) meant by that was one's expenses."[1] Or in other words, a father may take what is enough to cover his expenses, but no more. And Allah knows best.

c) The Case of Self-Defense

Abu Maleekah reported from his grandfather that a man bit another man on his hand and that the second man, acting in self-defense, pulled out the first man's front tooth. When the case was brought before Abu Bakr ﷺ, he ﷺ ruled that there was to be no retribution and that the second man was to pay no penalty for the incident.[2]

d) The Punishment of Flogging

Imam Maalik related the following narration from Naafai', who related it on the authority of Safiyyah bint Abu 'Ubaid. A man was arrested and brought before Abu Bakr ﷺ, and he was accused of having fornicated with a young woman and of impregnating her. No witnesses were needed in the case, since the man

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[1] *As-Sunan Al-Kubraa* (7/481) and *Taareekh Al-Qadaa*, by Az-Zuhailee (pg. 136). This narration is extremely weak and might even be fabricated. Refer to Al-*Albaanee's Irwaa* (3/329).

[2] *Taareekh Al-Qadaa*, by Az-Zuhailee (pg. 137).

confessed his crime. Because he had never been previously married, Abu Bakr ﷺ ruled that, instead of being stoned to death, he should be flogged. The punishment was applied, and the man was then banished to Fadak.[1] According to another narration, Abu Bakr ﷺ neither flogged the young woman nor banished her since she was loathe to having sex with the man – although it appears, and Allah knows best, that some guilt was attributed to her. Afterwards, Abu Bakr ﷺ married the guilty man off to the very same woman. And when Abu Bakr ﷺ was asked about a man who fornicated with a woman and who then wanted to marry her, he ﷺ said, "There is no repentance that is better (for him) than for him to marry her. In so doing, the two of them will have left illicit sex and replaced it with lawful marriage."[2]

5) A Divorced Woman Has the Right to Raise a Child as Long as She Does not Remarry

'Umar ibn Al-Khattaab ﷺ divorced an *Ansaar*ee woman who was the mother of his son, 'Aasim. A short while after the divorce, he met both mother and son at Muhassir, which is situated between Makkah and 'Arafah. 'Umar ﷺ was pleased to see that the child had been weaned off of breastfeeding, and that he was now walking. 'Umar ﷺ attempted to pick up the child, and to thus take him away from the mother, but she held on tightly to the boy, refusing to let go. A brief tug of war ensued; the boy felt pain as he was being pulled in two different directions, and he began to cry. 'Umar ﷺ said, "I have more of a right to my son than you do." They brought the matter before the attention of Abu Bakr ﷺ, who ruled that the mother had the right to keep and raise the child. In pronouncing his judgment, Abu Bakr ﷺ said, "Her smell, her lap, and her furnishings (i.e., the atmosphere of her home) are better for him than you are. Then when he becomes a young man, he can

[1] *Al-Muwattah*, the Book of Corporal Punishments (834).

[2] *Musannaf 'Abdur-Razzaaq* (12796). It should be noted, however, that the narration contains an unknown narrator.

choose for himself."[1] According to another narration, Abu Bakr ﷺ said, "She is more kind, loving, compassionate, and gentle; and she is more deserving of her son, as long as she does not get married (again)."[2]

The foregoing were some of the judgments that Abu Bakr ﷺ had rendered during the period of his caliphate. During Abu Bakr's caliphate, the judiciary was marked by the following characteristics:

a) In both methodology and application, the judicial system was an extension of the one that was applied during the lifetime of the Prophet ﷺ.

b) Judgments that were rendered during Abu Bakr's caliphate became of great importance to jurists and judges of ensuing generations. Judges often based their legal views on rulings that were rendered by Abu Bakr ﷺ or by one of his judges.

c) The judiciary branch of government was not yet separated from the overall leadership of the country, for Abu Bakr ﷺ acted as both leader and judge.

d) During the lifetime of the Prophet ﷺ, the sources of law were few in number: The Qur'an, the *Sunnah*, and the legal judgments of the Prophet ﷺ. Because revelation was still descending from the heavens, people did not need to rely on personal, legal opinions. But after the death of the Prophet ﷺ, the situation changed, and new sources of judicial law appeared, sources that were an extension of the ones that existed during the lifetime of the Prophet ﷺ. So yes, the Qur'an and *Sunnah* remained the main sources of judicial law, as were previous judgments that had been rendered by the Prophet ﷺ; but there were now additional sources as well: *Ijmaa'* (consensus), *Qiyaas* (analogy), opinions that were arrived at

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[1] *Musannaf 'Abdur-Razzaaq* (7/54) (12601).

[2] *Musannaf 'Abdur-Razzaaq* (7/54) (12600).

after a process of legal reasoning (*Ijtihaad*), and judgments that were agreed upon through mutual consultation.

e) The judicial system was based on the principles of protecting the weak; helping the oppressed; and giving equal treatment to all litigants, without showing extra favor to the rich and noble classes of society.

f) For the most part, a judge would execute his judgment himself if the litigants refused to apply it voluntarily themselves. Also, the application of justice was quick, in that a judgment would be executed immediately following its rendering.[1]

3) Appointing Governors for the Various Provinces of Muslim Lands

During the latter years of the Prophet's life, the territory of the Muslim nation began to expand at a very fast rate, which is why the Prophet ﷺ felt the need to appoint governors to rule over each province and, in some cases, each city. The duties of a governor were manifold — such as keeping the peace, collecting and distributing *Zakaat* funds, administering justice among the people, delivering Friday sermons, educating the people about their religion, etc. — which is why the Prophet ﷺ strove to choose the most qualified people he knew, people who were at once pious, knowledgeable about their religion, and competent in their ability to lead others. In choosing his own governors, Abu Bakr ﷺ followed a similar methodology; and so it is not surprising that he ﷺ reappointed each and every governor that had been appointed by the Prophet ﷺ and that was still on the job when the Prophet ﷺ died. He ﷺ did not remove a single one of them from office; yes, he did seemingly dismiss a few of them, but he did so only because he wanted to appoint them to govern elsewhere — in a city or province where their services were more urgently

[1] *Taareekh Al-Qadaa Fil-Islam* (pgs. 157, 158).

required. This, for instance, is exactly what happened in the case of 'Amr ibn Al-'Aas ﷺ.[1]

The following, in summary, is a list of the main duties and responsibilities of Abu Bakr's governors:

a) Establishing the prayer: One of the primary duties of a governor was to establish congregational prayer and to lead the people in all of the compulsory prayers. A governor was not merely a political administrator; he was also a religious leader, scholar, and preacher. This is why we find that it was the governors of the various provinces who not only led all of the congregational prayers, but also delivered the all-important Friday sermon. Incidentally, the role of leading prayers was assigned not only to governors of provinces, but also to leaders of armies and battalions that were sent out to fight wars or to carry out certain missions.

b) OVerseeing the Muslim army: This was especially the duty of those governors who lived along the borders of Muslim lands and who were fighting wars against the peoples of neighboring lands. Such governors lived in provinces that were distant from Al-Madeenah, and so it became difficult for them to remain in constant, real-time communication with the overall Muslim leadership in Al-Madeenah. As a result, they had to make many key decisions on their own, decision that had to do, for instance, with the treatment of prisoners, the distribution of the spoils of war, negotiating treaties with the enemy, and so on.

c) OVerseeing the governance of newly conquered lands: This duty fell particular on the shoulders of those governors who lived along the borders of Muslim lands. When their armies conquered a neighboring land, that land became theirs to govern; as such, it was their responsibility to ensure the safety

[1] *Al-Wilaayah 'Alal-Buldaan,* by 'Abdul-'Azeez Ibraaheem Al-'Umaree (1/55).

of the citizens that lived there. And so they had to appoint governors and judges in order to ensure a smooth transition towards the application of Islamic law in that land. Eventually, their appointment of governors and judges had to meet with the approval of Abu Bakr ﷺ; and in certain instances, it was Abu Bakr ﷺ himself who appointed them, sending word of his appointees to the governor that had been responsible for the conquering of the new land.

d) Taking pledges for the *Khaleefah*: When Abu Bakr ﷺ was chosen as the *Khaleefah* of the Muslim nation, the people of Al-Madeenah pledged allegiance to him, but to demand the same from those who lived in other cities and provinces would be asking too much of them. After all, it couldn't be expected of all Muslims to travel to Al-Madeenah in order to pledge allegiance to their new leader. The solution to this problem was simple: the governors of Yemen, Makkah, Taaif, and other places took pledges to obey Abu Bakr ﷺ from the people who lived in their lands.

e) Taking charge of the Muslim treasury: There were a number of financial responsibilities that fell under the purview of governors, the main one being taking *Zakaat* wealth from the rich and distributing it among the poor. Additionally, it was their responsibility to take the *Jizyah* tax from non-Muslims and to then properly disperse the funds that were received from that tax.

f) Maintaining the peace: One of the main duties of governors was to establish justice and ensure the safety and security of their constituents. This meant that they had to make the roads safe by arresting and punishing highway robbers; also, they were responsible for court proceedings and for the execution of judgments that were rendered by judges — which sometimes involved the application of corporal punishment. At times, when there was no revealed text they knew of to deal with a

specific case, they were forced to form legal opinions based on their knowledge of general principles of Islamic law. Such a situation arose, for instance, when Al-Muhaajir ibn Abu Umayyah had to deal with the case of two women who sang songs in which they insulted the Messenger of Allah ﷺ and expressed joy over his death. We will discuss this particular case in more detail, *In Sha Allah,* in our discussion of Abu Bakr's war against the apostates.

g) Educating the people: Perhaps the most important role of governors was to teach the people about their Religious duties. It is for this reason that the Prophet ﷺ, as well as Abu Bakr ﷺ after him, chose governors who were not only competent leaders and administrators, but also eminent scholars and jurists. Their role as teachers was of vital important because many of the lands over which they ruled were recently conquered, which meant that people required Islamic education if Islam was to truly gain a strong footing in those lands. Applying the *Sunnah* of the Prophet ﷺ, many governors would sit in *Masjid*s in order to teach people about the Qur'an and Islam. One historian noted, "When Ziyaad – one of the Prophet's governors who was reappointed to his job by Abu Bakr ﷺ – would wake up, he would teach the Qur'an to the people, just as he would do in the past (i.e., just as he would do when he was one of the Prophet's governors)."[1]

Because of their responsibilities as educators and preachers, governors played a crucial role in spreading Islam to the far corners of the provinces over which they ruled. They helped solidify the roots of Islam not just in newly-conquered countries, whose recently-converted inhabitants required a sound Islamic education; but also in provinces wherein people had apostatized after the death of the Prophet ﷺ, for once Abu Bakr ﷺ regained

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[1] *Al-Wilaayah 'Alal-Buldaan* (1/60).

control of those provinces, the apostates who returned to Islam required education and spiritual guidance.

Each governor was of course directly responsible for the province over which he ruled; when a governor was away on a journey, however, he would appoint someone to govern the people in his absence. For instance, Al-Muhaajir ibn Abee Umayyah was appointed by the Prophet ﷺ to govern the province of Kindah. After the Prophet ﷺ died, Abu Bakr ؓ reappointed Al-Muhaajir, who, at the time, was away from Kindah. Having received orders to return to his duties as governor, Al-Muhaajir packed up his things for his return trip to Kindah, which was situated in Yemen. He was delayed on the way because of an illness, and so he sent word to Ziyaad ibn Labeed, ordering him to assume his duties until he got better and would be able to complete his journey. Abu Bakr ؓ, who was apprised of the situation, approved of Al-Muhaajir's decision to appoint a temporary replacement. Similarly, during his governorship of Iraq, Khaalid ؓ once had to appoint a temporary replacement to take over his responsibilities while he was away on an important trip.

Prior to appointing a new governor, or even a leader of an army, Abu Bakr ؓ would consult many of the Prophet's Companions ؓ, asking them about the qualities and qualifications of potential candidates. The people whose advice he trusted most in this regard were the more eminent of the Prophet's Companions ؓ, the likes of 'Umar ibn Al-Khattaab ؓ and 'Ali ibn Abu Taalib ؓ.[1] Also, before he would make final any decision, Abu Bakr ؓ would consult the person he wanted to appoint, especially if he wanted to transfer a governor from one province to another. This occurred, for instance, when Abu Bakr ؓ wanted to transfer 'Amr ibn Al-'Aas ؓ from the province to which he had been sent by the Prophet ﷺ to an army that was headed towards Palestine, an army that desperately needed a competent and experienced leader. It was only after Abu Bakr ؓ

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[1] *Al-Wilaayah 'Alal-Buldaan* (1/55).

consulted 'Amr ﷺ and ascertained his willingness to be transferred that he made his final decision. On another occasion, Abu Bakr ﷺ gave Al-Muhaajir ibn Umayyah ﷺ the choice between governing Yemen and Hadramoot; Al-Muhaajir ﷺ chose Yemen, and Abu Bakr ﷺ appointed him as its new governor.[1]

In appointing governors, Abu Bakr ﷺ followed the *Sunnah* of the Prophet ﷺ in another way as well: In choosing a governor of a province, he ﷺ would sometimes appoint one of the people of that province if he found someone among them who possessed all of the requisite qualities of a good leader. So, for instance, the leader of At-Taaif was chosen from among At-Taaif's inhabitants; and similarly, the leaders of certain tribes were chosen from among the members of those tribes. To be sure, it is almost always the case that any given group of people will be more receptive to a new leader when he is one of their own; that being said, Abu Bakr ﷺ resorted to this policy only when he was certain of the sincerity, knowledge, trustworthiness, and ability of the person he ﷺ wanted to appoint.

And in certain instances, Abu Bakr ﷺ would merge two provinces into one, especially if doing so served an important purpose. He ﷺ resorted to this policy mainly in the wake of the apostate wars. So, for instance, Kindah and Hadramoot, which were initially two separate provinces, were merged into one. Abu Bakr ﷺ appointed the former governor of Hadramoot, Ziyaad ibn Labeed Al-Biyaadee, to govern the newly unified province which now consisted of the lands of Hadramoot and Kindah.[2]

Abu Bakr's relationship with his governors was marked by a high degree of mutual respect. All governors, irrespective of how far away they lived from Al-Madeenah, remained in constant communication with Abu Bakr ﷺ. Correspondences between governors and Abu Bakr ﷺ mainly had to do with administrative

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[1] *Al-Wilaayah 'Alal-Buldaan* (1/55).

[2] *Al-Wilaayaat 'Alal-Buldaan* (1/56).

issues; concerning a wide array of problems, governors would frequently write official letters to Abu Bakr ﷺ, asking for his advice or, depending on the situation, his orders. One of the main aspects of Abu Bakr's day-to-day governance involved replying to those letters and sending out orders to governors. For these purposes, as well as for the purpose of bringing news to the *Khaleefah* about the progress of wars that were being waged by the Muslims, official messengers were employed. And other than asking for advice, governors would send progress reports to Abu Bakr ﷺ, in order to keep him up-to-date about what was going on in each particular province.

Governors would also communicate among themselves; this was especially the case among governors of neighboring provinces. There was an air of cooperation among Abu Bakr's governors, who understood that, by working with neighboring governors, they could achieve certain aims that would benefit all parties concerned. After all, their goals and aims were the same: They all wanted to strengthen and protect their ever-expanding nation. In keeping in touch with one another, governors would write letters, but, at times, they would also meet one another in person. The respective governors of Yemen and Hadramoot, for instance, would often have occasion to work with one another. The Muslims in charge of the lands of Ash-Sham (Syria and surrounding regions) also kept in close contact with one another. Most of those leaders were not in fact governors, but instead generals of armies, and they often had to meet with one another in order to come up with a collective strategy in the wars that were taking place in the region.

As for Abu Bakr's constant communication with his governors, many of his letters to them had nothing to do with administrative affairs per say, but instead with the advice that they should do two things: seek only a little from this world and work tirelessly for the Hereafter.

During Abu Bakr's caliphate, the Muslim nation consisted of the following provinces:

1) Al-Madeenah — the capital city of the nation, and the city in which the *Khaleefah*, Abu Bakr ﷺ, resided.

2) Makkah: Its governor was 'Uttaab ibn Usaid ﷺ, who had been appointed to his governorship by the Prophet ﷺ, and who was then reappointed to his office by Abu Bakr ﷺ.

3) At-Taaif: Its governor, 'Uthmān ibn Abul-'Aas ﷺ, also was appointed both by the Prophet ﷺ and then later by Abu Bakr ﷺ.

4) As-San'aa: It was conquered by the Muslim army during the apostate wars. The leader of the conquering army, Al-Muhaajir ibn Abu Umayyah, was appointed as As-San'aa's new governor.

5) Hadramoot: Its governor was Ziyaad ibn Labeed.

6) Zabeed and Raqa': The governor of these two provinces was Abu Moosa Al-Ash'aree ﷺ.

7) Khaulaan: Its governor was Ya'la ibn Abu Umayyah.

8) Al-Jund: Its governor was Mu'aadh ibn Jabal ﷺ.

9) Najraan: Its governor was Jareer ibn 'Abdullah ﷺ.

10) Jursh: Its governor was 'Abdullah ibn Noor.

11) Bahrain: Its governor was Al-'Alaa ibn Al-Hadramee.

12) Iraq and Ash-Sham: Both Iraq and Ash-Sham were in the process of being conquered. And so the Muslims in charge were not governors but instead the leaders of the armies that were sent to conquer both countries.

13) 'Ammaan: Its governor was Hudhaifah ibn Maihsan.

14) Al-Yamaamah: Its governor was Sulait ibn Qais.[1]

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[1] *Ad-Duwal Al-'Arabiyyah Al-Islaamiyyah*, by Mansoor Al-Hiraabee (pgs. 96 and 97).

4) 'Ali ؓ and Az-Zubair's Reaction to Abu Bakr's Caliphate

Much has been made — primarily by the *Raafidah* sect — concerning narrations which describe how both Az-Zubair ibn Al-'Awwaam ؓ and 'Ali ؓ delayed pledging allegiance to Abu Bakr ؓ. Almost all of those narrations, however, are not authentic; the one exception is a narration that was related by ibn 'Abbaas ؓ, who said, "Verily, 'Ali, Az-Zubair, and others who were with them stayed behind in the house of Faatimah bint Rasoolullah ؓ."[1] They were there for a reason: A number of people from the *Muhaajiroon* — and 'Ali ibn Abee Taalib ؓ was one of them — were in charge of making preparations for the burial of the Messenger of Allah ﷺ. Their primary duties involved washing the Prophet ﷺ and wrapping him up in a shroud. This information is based, not on mere conjecture, but on a narration that was related by Saalim ibn 'Ubaid ؓ. According to that narration, Abu Bakr ؓ said to 'Ali ؓ and to the other members of the Prophet's household, "Busy yourselves with (the affair of (i.e., the burial preparations)) your companion." Abu Bakr ؓ then ordered them to wash the Prophet's body.[2]

It is important to understand that the Prophet ﷺ had just died. And so, yes, some people had to concern themselves with the future course of the Muslim nation; but others had to busy themselves with making preparations for the Prophet's burial. As a result, it was on the day after the Prophet's death — which was a Tuesday — that Az-Zubair ibn Al-'Awwaam ؓ and 'Ali ibn Abee Taalib ؓ pledged allegiance to Abu Bakr ؓ. Abu Sa'eed Al-Khudree ؓ said, "When Abu Bakr ؓ climbed the pulpit, he looked at the faces of the people who were before him. Not finding Az-Zubair ibn Al-'Awwaam anywhere among the crowd, Abu Bakr ؓ summoned for him to come. When Az-Zubair ؓ came (a short while later), Abu Bakr ؓ said to him, 'O cousin and

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[1] *Saheeh At-Tawtheeq Fee Seerah Wa Hayaat As-Siddeeq* (pg.98).

[2] *Saheeh At-Tawtheeq Fee Seerah Wa Hayaat As-Siddeeq* (pg. 98).

helper of the Messenger of Allah, do you want to break the stick of the Muslims (i.e., do you want to be the cause of disunity)?" Az-Zubair ﷺ said, "There is no blame upon you (for what you say), O *Khaleefah* of the Messenger of Allah," after which he ﷺ stood up and pledged allegiance to Abu Bakr ﷺ. Abu Bakr ﷺ then looked in the faces of the crowd, and, not finding 'Ali ibn Abee Taalib ﷺ anywhere among them, summoned for him to come. When 'Ali ﷺ came (a short while later), Abu Bakr ﷺ said, "O cousin of the Messenger of Allah...do you want to break the stick of the Muslims (i.e., do you want to be the cause of disunity)?" 'Ali ﷺ responded, "There is no blame upon you (for what you say), O *Khaleefah* of the Messenger of Allah," after which he ﷺ stood up and pledged allegiance to Abu Bakr ﷺ.[1]

This authentic narration was deemed so important by *Imam* Muslim ibn Al-*Hajj*aaj — the compiler of the second most authentic *Hadeeth* compilation, *Saheeh Muslim* — that he went to his Shaikh, *Imam* Al-Haafidh Muhammad ibn Ishaaq Al-Khuzaimah, and asked him about it. ibn Al-Khuzaimah wrote out the *Hadeeth* for him and read it for him. Speaking figuratively, *Imam* Muslim said, "This *Hadeeth* is worth a *Badanah* (a large cow that is slaughtered in Makkah (i.e., this *Hadeeth* is something of great value))." Ibn Khuzaimah responded, "This *Hadeeth* is not equal to a *Badanah* only (but rather it is worth more); instead, it is equal to a *Badarah* (a bag that contains 1000 or 10, 000 *Deenars;* or in other words, this *Hadeeth* is a priceless treasure of great importance)." Commenting on Abu Sa'eed's above-mentioned narration, Ibn Katheer (may Allah have mercy on him) said, "The chain of this narration is both authentic and correctly memorized. And the *Hadeeth* imparts very important information: Either one or two days after the Prophet's death, 'Ali ﷺ pledged allegiance to Abu Bakr ﷺ. And this is certainly true, for (throughout the duration of Abu Bakr's caliphate) 'Ali ﷺ always remained in the

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[1] In *Al-Bidaayah Wan-Nihaayah* (5/249), Ibn Katheer ruled that this *Hadeeth* is authentic.

close company of Abu Bakr ﷺ; in fact, he never missed performing a single Prayer behind him."[1]

According to another narration, Habeeb ibn Abu Thaabit said, "'Alee ibn Abu Taalib ﷺ was in his house when a man went to him and said, 'Abu Bakr has sat down in order to take pledges of allegiance (from the people).' At that very moment, 'Ali ﷺ was (dressed casually) wearing only a long shirt, with no lower garment or robe above it. But he was in a rush, for he did not want to delay pledging allegiance to Abu Bakr ﷺ; and so, without bothering to put on the rest of his attire, he ﷺ went out the *Masjid*. Once there, he sat down and asked someone to bring his robe for him. Some people brought it for him, and he wore it over his shirt."[2]

According to yet another account, 'Amr ibn Hareeth asked Sa'eed ibn Zaid ﷺ, "Did you witness the death of the Messenger of Allah?"

"Yes," Sa'eed ﷺ replied.

"When were pledges of allegiance made to Abu Bakr?" 'Amr asked.

"The day on which the Messenger of Allah ﷺ died," Sa'eed ﷺ said. "The Muslims disliked for even a part of a day to pass by without them being united as a group (under a leader)."

"Did anyone abstain from pledging allegiance to Abu Bakr?" 'Amr asked.

"No," Sa'eed ﷺ said. "The only people who abstained from pledging allegiance to him were the apostates or those who were on the verge of apostatizing. Allah saved the *Ansaar* (from that fate) and united them under him (Abu Bakr ﷺ). And they pledged allegiance to him."

"Did anyone from the *Muhaajiroon* abstain from pledging allegiance to him?" 'Amr asked.

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[1] *Al-Bidaayah Wan-Nihaayah* (5/249).

[2] *Al-Khulafaa Ar-Raashidoon*, by Al-Khaalidee (pg. 56).

"No," said Sa'eed. "The people of the *Muhaajiroon* came in groups, one after the other, in order to pledge allegiance to him."[1]

As for 'Ali ﵁, he remained loyal and sincere to Abu Bakr ﵁ throughout the duration of his caliphate; he ﵁ was always there to offer his sincere counsel and assistance. Ibn Katheer (may Allah have mercy on him) and many others from the people of knowledge are of the view that 'Ali ﵁ renewed his pledge of allegiance to Abu Bakr ﵁ six months after the Prophet ﷺ died – or in other words, just after the death of Faatimah ﵂. This second pledge of allegiance is related in various authentic narrations.[2]

'Ali ﵁ strove not to further his personal interests, but the interests of all Muslims. As such, he sincerely wanted to help Abu Bakr ﵁ in any way possible. Furthermore, 'Ali ﵁ understood that, as long as Abu Bakr ﵁ was in charge of the Muslim nation, Muslims would continue to enjoy safety and prosperity. 'Ali ﵁ displayed his sincere and loyal feelings when the Muslim army went out to fight the apostates at Dhil-Qissah, which was situated a few leagues away from Al-Madeenah. Abu Bakr ﵁ was determined to take the fight to the apostates, and he resolved not just to direct the overall war effort against them, but to also go and fight them himself at Dhil-Qissah. It goes without saying that his participation in the impending battle at Dhil-Qissah endangered his life in a very real way; nonetheless, he was determined to go. ibn 'Umar ﵁ reported that when Abu Bakr ﵁ arrived in Dhil-Qissah and was seated upright on his riding animal, 'Ali ibn Abu Taalib ﵁ took hold of the camel's reins and said, "Where are you going, O *Khaleefah* of the Messenger of Allah? I will say to you what the Messenger of Allah ﷺ said on the Day of Uhud: 'Pull in your sword, and do not bereave us of yourself; and return to Al-Madeenah. For, by Allah, if we become bereaved of you, Islam

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[1] *Al-Khulafaa Ar-Raashidoon* (pg. 56).

[2] *Al-Bidaayah Wan-Nihaayah* (5/49).

will never have a system of rule (on earth (perhaps what 'Ali ﷺ meant by this is that, if Abu Bakr died, the apostates would come out victorious in their war against the Muslims))." Heeding 'Ali's words, Abu Bakr ﷺ returned to Al-Madeenah.[1] The point here is that, had 'Ali ﷺ not been happy with Abu Bakr's appointment to the caliphate, and had he been coerced into pledging allegiance to him, he had just come across the perfect opportunity to rid himself of him. He ﷺ could have left well enough alone and allowed Abu Bakr ﷺ to do what he wanted; chances were that Abu Bakr ﷺ would have died, and the seat of the caliphate would be there for the taking. But the foregoing is nothing but a flight of fancy; 'Ali ﷺ was too noble and pious to have had such thoughts. What 'Ali ﷺ wanted most was the prosperity of the Muslim nation, and he ﷺ knew maximum prosperity was going to be achieved only with Abu Bakr ﷺ at the helm of the nation, which is why he did his utmost to advise Abu Bakr ﷺ and to protect him from harm. May Allah be pleased with Abu Bakr ﷺ, 'Ali ﷺ, Az-Zubair ﷺ, and all of the Prophet's Companions.

5) "We, as a Group of Prophets, are not Inherited From; Rather, What We Leave Behind is Charity"

Speaking about what happened after the death of the Prophet ﷺ, 'Aaishah ﷺ said, "Faatimah ﷺ and Al-'Abbaas ﷺ went to Abu Bakr ﷺ, seeking out their share of inheritance from the (estate of the) Messenger of Allah ﷺ. During that particular visit, they were demanding their lands in Fadak, as well as their share of the spoils from Khaibar. Abu Bakr ﷺ said to them: I heard the Messenger of Allah ﷺ say:

«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا المَالِ»

"We are not inherited from; rather, what we leave behind is charity."[2]

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[1] *Al-Bidaayah Wan-Nihaayah* (6/314, 315).

[2] *Bukhaaree* (6726).

According to one account, Abu Bakr ﷺ said, "There is nothing that the Messenger of Allah ﷺ applied (during his lifetime), except that I applied it as well. I fear that if I were to abandon even a single thing that he did, I would end up going astray."[1]

In another narration, one that is also related in *Bukhaaree*, 'Aaishah ﷺ said, "When the Messenger of Allah ﷺ died, his wives wanted to send 'Uthmān ibn 'Affaan ﷺ to Abu Bakr ﷺ, so that he could ask him for their share of the Prophet's estate." It appears, based on the wording of the narration, that 'Aaishah ﷺ was there when 'Uthmān ﷺ visited Abu Bakr ﷺ, for it is mentioned in the narration that she ﷺ said, "Did not the Messenger of Allah ﷺ say:

«لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ»

"We are not inherited from; rather, what we leave behind is charity.'"[2]

It was magnanimous and selfless for 'Aaishah ﷺ to have said these words, for she ﷺ, being a wife of the Prophet ﷺ, stood to gain a great deal if relatives were allowed to inherit from the Prophet ﷺ. In yet another narration, Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said:

«لَا يَقْتَسِمُ وَرَثَتِي دِينَارًا ، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْونَةِ عَامِلِي فَهُوَ صَدَقَةٌ»

"Let not my inheritors distribute even a single Deenaar (among themselves). Whatever remains after my wives' expenses and my worker's[3] *provisions are taken care of, is for charity."*[4]

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[1] *Muslim* (1759).

[2] *Bukhaaree* (6730) and *Muslim* (1758).

[3] There are various interpretation of the word 'worker's' in this *Hadeeth*; some scholars say it refers to the *Khaleefah*; others say it refers to a man who was looking after certain date-palm trees. And Allah ﷻ knows best.

[4] *Bukhaaree* (6729).

Abu Bakr ﷺ was not trying to deprive Faatimah ﷺ of what was rightfully hers; to the contrary, he ﷺ simply wanted to do what was right, and in this case that meant following the command of the Messenger of Allah ﷺ and distributing the remainder of his estate not to his bereaved family members, but to charitable causes.

After Abu Bakr ﷺ backed up what he said with a clear proof — the *Hadeeth* in which the Prophet ﷺ clearly stated that no one was to inherit his wealth — Faatimah ﷺ desisted from arguing or from pursuing the matter any further. Instead, she ﷺ accepted the truth and submitted to the Prophet's command. For as ibn Qateebah put it, "No fault should be imputed to Faatimah ﷺ for having argued with Abu Bakr ﷺ about the estate of the Prophet ﷺ, especially considering the fact that she had no knowledge about what the Messenger of Allah ﷺ had said regarding the matter. She knew that children inherit from their parents, and she had no reason to think that she was an exception. But then when Abu Bakr ﷺ informed her about what the Prophet ﷺ had said, she held back (her tongue) and desisted from arguing the matter any further."[1] Al-Qaadee 'Iyaadh added: "When Faatimah ﷺ learned of the *Hadeeth* and was explained its meaning, she abandoned her previous view (that she had the right to inherit from the Prophet's estate). And it is important to note that, after this incident occurred, neither she ﷺ nor her children ﷺ ever repeated their demand that they should be given a share of the Prophet's estate. Years later, 'Ali ﷺ (Faatimah's husband) became *Khaleefah* of the Muslim nation, and it is a very telling fact that he did not change Abu Bakr and 'Umar's policy regarding the Prophet's estate (for it proves that he ﷺ was in complete agreement with them)."[2]

Hammaad ibn Ishaaq wrote, "In regard to this issue, it is important to understand that Abu Bakr ﷺ and 'Umar ﷺ stood to

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[1] *Taweel Mukhtalaful-Hadeeth* (pg. 189).

[2] *Sharh Saheeh Muslim,* by An-Nawawee (12/318).

gain the most if they agreed to distribute the Prophet's estate. This is because both of their daughters, 'Aaishah ﷺ and Hafsah ﷺ, were married to the Prophet ﷺ, and both of them would have received a handsome share of the Prophet's estate. But rather than going after personal gain, Abu Bakr ﷺ and 'Umar ﷺ preferred obeying the command of Allah ﷻ and His Messenger ﷺ, and so they forbade 'Aaishah ﷺ, Hafsah ﷺ, and others from taking a share of the Prophet's estate. Had Abu Bakr ﷺ and 'Umar ﷺ decided to distribute the Prophet's estate, both of them would not only have gained monetarily; but also, both of them would have been able to proudly say, 'Our daughters are the inheritors of Muhammad ﷺ (and what honor could be greater than that! And so their having refused to distribute the Prophet's estate was a testament to their sincerity and integrity)."[1]

Some people have made the claim that, once Abu Bakr ﷺ refused to distribute the Prophet's estate, Faatimah ﷺ became so angry that she refused to speak to him until she ﷺ died. This claim is a far-fetched one for two main reasons:

1) Having lost her father and the noblest human being to have ever lived, Faatimah ﷺ was overcome with grief, which is not surprising considering the fact that all calamities pale in comparison to the death of the Prophet ﷺ. Furthermore, Faatimah ﷺ fell ill and was confined to her bed. Her illness took up all of her time; as a result, she was not able to participate in affairs that affected herself and her family; it goes without saying, therefore, that she did not have the energy or time or ability to go out and meet the *Khaleefah,* whom she knew had not a moment to spare since he was so busy looking after the affairs of the nation and overseeing the war against the apostates. Faatimah ﷺ knew that she was going to die sooner rather than later, for the Messenger of Allah ﷺ had informed her that she would be the first among his relatives to catch up with him. A person who knows that she is about to

[1] *Al-Bidaayah Wan-Nihaayah* (5/252, 253).

die is unlikely to think about worldly matters. And as Al-Mulahhab put it, "No one has related that Abu Bakr ﷺ and Faatimah ﷺ met and then refused to extend greetings of peace to one another. The two of them were not purposely avoiding one another; instead, they did not meet often because Faatimah was confined to her home (because of her illness)."[1]

2) Al-Baihaqee related by way of Ash-Sha'bee that Abu Bakr ﷺ visited Faatimah ﷺ during the period of her illness. When he ﷺ went to pay her a visit, 'Ali ﷺ said, 'Here is Abu Bakr, asking permission to enter upon you.' She ﷺ said, 'Would you like for me to grant him permission?' 'Ali ﷺ said, 'Yes,' upon which she announced that Abu Bakr ﷺ could enter. Abu Bakr ﷺ then entered and continued to say conciliatory things to her until she became pleased."[2] No one should have any doubts, therefore, concerning Faatimah's attitude towards Abu Bakr ﷺ; and one should keep in mind that it was Abu Bakr ﷺ who said, 'By Allah, it is more pleasing to me to keep good relations with the relatives of the Messenger of Allah ﷺ than to keep good relations with my own relatives."[3]

It is an established historical fact that, throughout the duration of his caliphate, Abu Bakr ﷺ would give the members of the Prophet's household their full due from the spoils of war, as well as from the wealth of Fadak and Khaibar. The only occasion on which he seemingly shortchanged them was when he refused to distribute the Prophet's estate, and even that he did so based on what he heard from the Messenger of Allah ﷺ. The following statement has been related from two prominent members of the Prophet's household, Muhammad ibn 'Ali ibn Al-Husain (who was well-known by the name, Muhammad Al-Baaqir) and Zaid ibn 'Ali: "(Concerning his dealings with our fathers) Abu Bakr ﷺ

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[1] *Abaateel Yajib An Tumha Minat-Taareekh* (pg. 108).

[2] *Abaateel Yajib An Tumha Minat-Taareekh* (pg. 109).

[3] *Al-Bukhaaree* (4036).

was not known to have wronged or shortchanged them in the least; nor were they (our fathers) even remotely suspicious that he was guilty of any unfairness or wrongdoing."[1]

According to the most famous of accounts, Faatimah ﷺ died six months after she became bereaved of her father ﷺ. On his deathbed, having told her that she would be the first to catch up with him in the world of the Hereafter, the Prophet ﷺ consoled her, saying:

«أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الجَنَّةِ»

"Are you not pleased to be the chief of the women dwellers of Paradise?"[2]

The Prophet ﷺ said this to her on the evening of Monday, the 4th of Ramadan, in the year 11 H. It is reported that 'Ali ibn Al-Husain said, "Faatimah ﷺ died between *Al-Maghrib* and Al-*'Eesha*. Present by her side were Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, Az-Zubair ﷺ, and 'Abdur-Rahmaan ibn 'Auf ﷺ. When her body was placed in preparation for her Funeral Prayer, 'Ali ﷺ said, 'Step forward, O Abu Bakr (and lead us in her Funeral Prayer).' A humble gesture on the part of 'Ali ﷺ, and one that was reciprocated by Abu Bakr ﷺ, who said, 'Shall I do so while you are present, O Abul-Hasan?' 'Ali ﷺ said, 'Yes, step forward. For by Allah, none other than you shall pray over her.' And so Abu Bakr ﷺ prayed over her, and she was buried during the night." According to one particular account, Abu Bakr As-Siddeeq ﷺ prayed over Faatimah bint *Rasoolullah* and said *Takbeer* (i.e., *'Allahuakbar,'* Allah is the greatest) over her four times."[3] According to the narration of Muslim, however, it was 'Ali ibn Abee Taalib ﷺ who led Faatimah's funeral prayer.[4]

[1] *Al-Murtada*, by Abul-Hasan An-Nadawee (pgs. 90, 91) and *Nahj Al-Balaaghah Sharh Abul-Hadeed*.

[2] *Al-Murtada*, by An-Nadawee (pg. 94).

[3] *Al-Murtada*, by An-Nadawee (pg. 94) and *At-Tabaqaat Al-Kubraa* (7/29).

[4] *Muslim* (1759).

Without a doubt, Abu Bakr's relationship with the members of the Prophet's household was best described as one of mutual love and respect — as was befitting of both them ﷺ and him ﷺ. He ﷺ had an especially loving and trusting relationship with 'Ali ibn Abee Taalib ﷺ, who, one should not be surprised to learn, named one of his sons, Abu Bakr.[1] And after Abu Bakr As-Siddeeq ﷺ died, 'Ali ﷺ took his son, Muhammad ﷺ, into his household, raising him and taking good care of him. Upon becoming *Khaleefah* himself, 'Ali ﷺ selected Muhammad to be one of his governors, a decision for which 'Ali ﷺ paid a heavy price and was greatly criticized.[2]

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[1] *Al-Murtada*, by An-Nadawee (pg. 98).

[2] *Al-Murtada*, by An-Nadawee (pg. 98).

3

Usaamah's Army, and Abu Bakr's War Against the Apostates

Chapter 1

Usaamah's Army

First: Based on the Prophet's Wishes, Abu Bakr ﷺ Sends Out Usaamah's Army

During the lifetime of the Prophet ﷺ, there were two major empires that bordered the Arabian Peninsula: The Roman Empire and the Persian Empire. As for the former, it controlled large areas of land in the northern part of the Peninsula. The rulers of those areas acted as viceroys for the Roman emperor: They were appointed by the Empire and were completely under the Empire's control.

The Romans had a very low opinion of the Arabs who lived in the peninsula; they didn't even deem it worth their while to seize control of the entire peninsula. So they were somewhat annoyed when they heard what was taking place: Arabs were getting organized under the banner of the same religion. Wanting to teach a lesson to what they considered to be an upstart nation, the Romans made certain incursions towards the south.

Meanwhile, the Prophet ﷺ sent messengers towards the northern areas of the peninsula, areas that were collectively known as the region of Ash-Sham (Syria and surrounding regions). For example, he ﷺ sent Dahiyyah Al-Kalbee with a letter to Haraql, the emperor of Rome; in it, the Prophet ﷺ invited Haraql to embrace Islam. To his own discredit, Haraql turned away from the truth, refusing to accept that invitation.

The Messenger of Allah ﷺ was faced with a difficult situation: Arabs were entering into the fold of Islam in droves, and yet almost all Arabs felt the same way about the Romans — they were terrified of them. The Roman Empire was, after all, one of the only two superpowers of the era. The Prophet's strategy for dealing with the widespread fear of the Roman Empire was clear: To imbue the hearts of Muslims with a sense of confidence, he ﷺ took to the offensive against the Romans, which had the twofold effect of making the Romans doubt themselves and their control over the region, and of making Muslims believe that they had it in them — with the help of Allah — to stand up to their Roman neighbors.

The Prophet ﷺ began by sending out armies to attack the northern areas of the peninsula, lands that were under the control of Romans but that were inhabited by Arabs. In the year 7 H, the Messenger of Allah ﷺ sent out an army that clashed with a force that consisted of Romans and Christian Arabs. The battle that ensued became known as the Battle of Mo'tah, and during the course of its events martyrdom was achieved by all of the Muslim army's appointed leaders: Zaid ibn Haarithah, Ja'far Ibn Abee Taalib, and 'Abdullah ibn Rawaahah. When the last of them died, the "Sword of Allah," Khaalid ibn Al-Waleed took control of the army and, against tremendous odds, was able to return with almost all of his soldiers back to safety in Al-Madeenah An-Nabawiyyah.[1]

[1] *As-Seerah An-Nabawiyyah As-Saheehah,* by Al-'Umaree (2/467-470).

Then in the year 9 H, the Messenger of Allah ﷺ set out with a huge army towards Ash-Sham (Syria and surrounding regions). The army reached Tabook,[1] but no fighting took place between the Muslims and the Romans; nor did any fighting take place between the Muslims and the Arab tribes that inhabited the region. Instead, the rulers of nearby cities decided to sign peace treaties with the Prophet ﷺ, and as a result of those treaties, they agreed to pay the *Jizyah* tax to the Muslims. The journey was fruitful in many other ways as well: for example, the Muslims were able to put on a strong show of force against the Romans, who were unwilling to fight against the Prophet ﷺ and his army. Also, during the course of the long and arduous journey from Al-Madeenah to Tabook, the Muslims were being trained for future battles against the Romans, battles that would take place after the Prophet's death. After having spent 20 nights at Tabook, the Muslim army embarked upon their return journey to Al-Madeenah.

And finally in the year 11 H, the Prophet ﷺ informed his Companions ﷺ that he ﷺ would be sending out an army to fight the Romans in Al-Balqaa and Palestine. Among those who were prepared to go were the most eminent members of the *Muhaajiroon* and the *Ansaar*, and, in a decision that was surprising to a great many of them, the Prophet ﷺ appointed the very young Usaamah ibn Zaid ﷺ to lead the army.[2] Al-Haafidh ibn Hajar (may Allah have mercy on him) wrote: "It is reported that Usaamah's army was completely ready on Saturday, two days before the Prophet ﷺ died. But the actual preparations of the expedition began much earlier, prior even to the final illness of the Prophet ﷺ. In fact, it was at the end of the month of Safar that the Prophet ﷺ first exhorted his people to get ready to attack the Romans. Later on, the Prophet ﷺ summoned for Usaamah ﷺ and said to him, 'Go to where your father was killed and trample them (the enemy) down with your horses; for indeed, I have placed you

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[1] *Muslim,* (4/4784).

[2] *Qissah Ba'th Jaish Usaamah,* by Dr. Fadl Ilaahee (pg. 8).

in charge of this army."[1] Some people voiced their skepticism over Usaamah's appointment to lead the army; he was, after all, young and relatively inexperienced; furthermore, the army consisted of men who had participated alongside the Prophet ﷺ in many previous battles, and who had more than proven their worth on the battlefield. Even Abu Bakr ؓ and 'Umar ؓ were a part of the army, so why, some people asked, was Usaamah ؓ being chosen to lead them? What they did not understand was that it was not their place to question the Prophet ﷺ once he made a final decision. And he ﷺ made that point amply clear when he ﷺ said:

«إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَايْمُ اللهِ! إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ»

"If you are critical of his leadership, well then you were also critical of his father's leadership in the past. By Allah, he was indeed worthy of being a leader, and he was among the most beloved of people to me. And now that he has departed (from this world (for Zaid ؓ had been martyred in a previous battle)), this one (i.e., Usaamah) is among the most beloved of people to me."[2]

Two days after the preparations of Usaamah's army had commenced, the Prophet ﷺ fell ill. This, a point that was clear to all observers, was not a mild case of a cold or fever. No, this was different: The Prophet ﷺ was seriously ill, and the pain he felt, rather than subside, increased in intensity. Everyone was worried, and the situation even affected the Prophet's plan to attack the Romans, for, given the situation, Usaamah's army, rather than head out towards Ash-Sham, remain encamped at Al-Jurf —

[1] *Fathul-Baaree* (8/152).

[2] *Bukhaaaree* (4469).

which was situated only three miles north of Al-Madeenah. And after the Prophet ﷺ died, Usaamah ؓ understandably returned to Al-Madeenah.

With the death of the Prophet ﷺ, the situation for Muslims changed completely. I am not referring here to the sadness they felt upon the Prophet's death; instead, I am pointing to how a great many Arabs in neighboring lands apostatized. Some of them outright apostatized, becoming followers of false prophets; and others did so by refusing to pay *Zakaat* (obligatory charity; one of the five pillars of Islam). 'Aaishah ؓ described the chaos that ensued: "When the Messenger of Allah ﷺ died, all Arabs apostatized, and hypocrisy appeared everywhere. By Allah, what descended upon me (according to another narration, she didn't say, 'me,' but rather, 'my father'[1] was such (i.e., was so severe) that, were it to descend upon firm and unshakeable mountains, it would have crushed them."[2]

With so many apostates to deal with throughout the peninsula, the Muslims had to ask themselves whether they could afford to send out Usaamah's army to Rome. Despite the Muslims' need for extra fighters, Abu Bakr ؓ asked a man to make the following announcement only three days after the Prophet ﷺ died: "Let Usaamah's army go out and complete its mission. Lo! Let no member of Usaamah's army spend this night in Al-Madeenah; instead, let each one of them leave immediately for his encampment in Al-Jurf."[3]

After this announcement was made, Abu Bakr ؓ stood before the people, praised Allah ﷻ and glorified Him, and then said, "O people, I am like you. And I do not know, perhaps you will heap upon me responsibilities which only the Messenger of Allah ﷺ was able to do bear. Verily, Allah chose Muhammad from among all living beings, and He ﷻ protected him from defects and errors.

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[1] *Taareekh Khaleefah ibn Khayyaat* (pg. 102).

[2] *Al-Bidaayah Wan-Nihaayah* (6/309).

[3] *Al-Bidaayah Wan-Nihaayah* (6/309).

As for me, I am not an innovator; rather, I am nothing more than a follower. If I become upright (in my affairs and in the way I rule over you), then follow me. But if I go astray, then correct me. When the Messenger of Allah ﷺ died, not a single person from this nation was able to claim that the Prophet ﷺ had wronged him in the least.... Lo! Indeed the *Shaitaan* (the Devil) attacks me. So when he comes to me, stay away from me....Verily, there are some people who have forgotten their appointed terms (their deaths) and have worked for others (instead of doing deeds for their own Hereafter), so beware of becoming like them. Work hard! Work hard! Be quick! Be quick! Seek out safety! Seek out safety! For behind you is a quick pursuer (time or death). Be vigilant and ready for death. And learn from the lessons of your fathers, sons, and brothers."[1]

Abu Bakr ﷺ also stood up and, having praised and glorified Allah ﷻ, said, "Allah accepts only those deeds that are done for the sake of His Countenance, so perform your deeds for Allah. Be sincere for the time when you will be poor and needy (i.e., when you will be in need of rewards in the Hereafter). O slaves of Allah, learn a lesson from those among you who have died, and reflect on those who came before you. Think: Where were they yesterday? And where are they today? Where are the tyrants who...were renowned for victories in the wars they waged? Time has caused them to waste away, and now their bodies are rotten and decayed.... And where are the kings who more than anything else were enamored with lands and with buildings on those lands? They are far away now, and no one remembers them; it is as if they are non-existent. But they are not really non-existent, for Allah, the Possessor of Might and Majesty, has kept alive for them the consequences of their actions, though He has cut off from them their desires. Now that they are gone, their deeds remain theirs, though the world (which they once claimed to own) has fallen into the hands of others. Now here we are as their successors on earth. If we truly learn from them, we will be saved.

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[1] *Al-Bidaayah Wan-Nihaayah* (6/307).

But if we sink (to their depths and ways), we will be just like them. Where are the beautiful-faced ones who were so enamored with their youth? They have become dust, and the things regarding which they were negligent have become a cause of misery for them. Where are the kings who built cities, fortified them will walls, and built wondrous things inside of them? They have left all of that for those who came after them. Their homes are empty, while they are now in the darkness of their graves.

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا﴾

"And how many a generation before them have We destroyed! Can you (O Muhammad ﷺ) find a single one of them or hear even a whisper of them?" (Qur'an 19: 98)

Where are the ones you knew from among your fathers and brothers? Their terms (on earth) have ended, and they are now sent back to face that which they had sent forward (when they were alive).... Having died, they are headed either towards happiness or misery. Lo! Allah has no partner, and there is no family relationship between Him and anyone from among His created beings. And so He does not give anyone good things or protect anyone from evil based on such a relationship — since such a relationship is non-existent (i.e., in this world, we can expect a family member to give us out of a sense of familial love and loyalty, but since no such relationship exists between us and Allah — we are only His slaves and created beings — we cannot expect to receive help from Allah for the same reason). What Allah has (in terms of rewards) is achieved (by us) only through our being obedient to Him."[1]

The preceding sermon contains many important lessons, a few of them being as follows:

[1] *Al-Bidaayah Wan-Nihaayah* (6/305).

a) Abu Bakr ﷺ made it clear that he was a mere common human being and that he, like others, and unlike the Prophet ﷺ, was prone to falling into error. The difference between the Prophet ﷺ and Abu Bakr ﷺ is clear from their titles: The former is the Messenger of Allah ﷺ, and the latter is the *Khaleefah* of the Messenger of Allah ﷺ; the former is described with his title as having a direct link with Allah; the latter is described as having a direct link with the Messenger of Allah ﷺ. Being a mere human who was not protected from falling into error, Abu Bakr ﷺ told his audience that he would not invent new ways of governing his people, but would instead follow and implement the methodology of governance that was laid out in the *Sunnah* of the Prophet ﷺ.

b) So as to preserve the Islamic identity of his government, Abu Bakr ﷺ informed his audience that they were responsible for holding him accountable for his deeds and for making sure that he remained upright and upon the truth.

c) During his sermon, Abu Bakr ﷺ said two very interesting things that require some explanation: "When the Messenger of Allah ﷺ died, no one from this nation was able to claim that the Prophet ﷺ had wronged him in the least," and, "Lo! Indeed the *Shaitaan* (the Devil) attacks me. So when he comes to me, stay away from me." What did Abu Bakr ﷺ mean when he uttered these statements? Well, Abu Bakr ﷺ wanted to make it clear that, because the Prophet ﷺ was protected from falling into error, he never wronged anyone in the least. But Abu Bakr ﷺ was not protected from falling into error, and there was the off chance that he might wrong someone in a moment of anger — for it is when one is angry that one is most likely to harm others. So in essence, Abu Bakr ﷺ was at once warning his people and asking for their help. He ﷺ warned them to stay away from him when he became angry — when the *Shaitaan* (the Devil) came to him — so that he could be saved from harming others, for what he most ardently wanted was to follow the *Sunnah* of the Prophet ﷺ and to thus steer clear of harming others even in the smallest of ways.

Abu Bakr ﷺ understood all too well that the *Shaitaan* (the Devil) came to him on a frequent basis, just as the *Shaitaan* comes to every human being. After all, Allah has entrusted to every human being a companion from the angels and a companion from the jinns;[1] what is more, the *Shaitaan* flows through the son of Adam like the flowing of blood. The Messenger of Allah ﷺ said:

«إِلَّا وَقَدْ وُكِلَ بِهِ قَرِينُهُ مِنَ الْمَلَائِكَةِ وَقَرِينُهُ مِنَ الْجِنِّ»

"There is no one except that Allah has entrusted to him a companion from the angels and a companion from the jinns."

Someone asked, "And even you, O Messenger of Allah?" He ﷺ said:

«وَأَنَا إِلَّا أَنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

"Even me, except that Allah has helped me to overcome him (i.e., my companion from the jinns), as a result of which he embraced Islam. And so he orders me only to what is good."[2]

It is reported in another *Hadeeth* that, one night as he was walking with Safiyyah ﷺ, the Messenger of Allah ﷺ passed by two people from the *Ansaar*. Rather than continue on his way, the Prophet ﷺ called out to the two men:

«عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ»

"Slow down. She is Safiyyah bint Huyai."

He ﷺ then said:

«إِنِّي خَشِيتُ أَنْ يَقْذِفَ الشَّيْطَانُ فِي قُلُوبِكُمَا شَيْئًا، إِنَّ الشَّيْطَانَ يَجْرِي مِنِ ابْنِ آدَمَ مَجْرَى الدَّمِ»

[1] Abu Bakr As-Siddeeq, by Muhammad Maalullah (pg. 196).

[2] *Muslim* (4/2167, 2168).

"Verily, I feared that the Shaitaan (the Devil) would cast something into your hearts (i.e., that, for example, he would make you think that I was walking with a stranger woman), for indeed, the *Shaitaan* flows through the son of Adam like the flowing of blood."[1]

In short, Abu Bakr ﷺ meant to say that, unlike the Prophet ﷺ, he was not protected from falling into error, and that was absolutely true for him, for the rest of the Prophet's Companions ﷺ, and for all other human beings.[2]

d) In all of his sermons, Abu Bakr ﷺ strove to advise Muslims and remind them about death. In the foregoing sermon, his words were filled with images of people who were once on this earth, but who then died, taking with them nothing but their deeds. Abu Bakr's use of imagery and eloquent speech show us what a powerful speaker he ﷺ was; in fact, it is safe to say that he was the most eloquent speaker among all of the Prophet's Companions ﷺ. He ﷺ had the rare ability of saying a great deal with only a few simple words. Consider just a few of his famous sayings: "Seek out death, and you shall be granted life"; "The most truthful form of truthfulness is trustworthiness; and the worst kind of lying is treachery"; and, "Patience is half of *Eemaan* (Faith), and certainty is *Eemaan* in its entirety." These are the sayings of a man who was wise and who had the ability of expressing his wisdom with an economical and downright frugal use of words. Flowery, elaborate speech might have its place in poetry or literature; but no sermon is as beautiful as the one that imparts much meaning but that is sparing in its use of words. Some of today's speakers and preachers would do well to compare their one-hour long sermons with the at most ten-minute foregoing sermon that was delivered by Abu Bakr ﷺ. The claim is often made that, in these times, people need more explanation and

[1] *Bukhaaree* (4/124).

[2] Abu Bakr As-Siddeeq, by Muhammad Maalullah (pg. 197).

clarification regarding Verses of the Qur'an and sayings of the Prophet ﷺ, and so sermons need to be longer. This claim, though it has some validity to it, should certainly not be used as an excuse for long-windedness and over-elaboration; hence the importance, for both preachers and *Imams*, of both gaining Islamic knowledge and learning how to become an effective and eloquent speaker.

Second: A Final Decision Regarding the Army of Usaamah ﷺ

Some of the Prophet's Companions ﷺ suggested to Abu Bakr ﷺ that he should call off the expedition and keep the men of Usaamah's army close by in Al-Madeenah. "These men make up the majority of all Muslims," they argued, "for the Arabs, as you can clearly see, have shaken free of you (and are plotting to destroy you and all Muslims). So it is not wise to allow a group of Muslims (who are needed for fighting) to leave you."[1] The Prophet's Companions ﷺ were united on this issue, and they had every reason to fear for the safety of Abu Bakr ﷺ and of the Muslims who lived in Al-Madeenah. Apostasy was not a limited phenomenon; rather, it was a widespread problem that afflicted most areas of the peninsula. Al-Madeenah was under direct threat of an attack, and all available fighters were needed to defend it. Given the bleak situation, it did not make sense to many of the Companions ﷺ to send out an army to a foreign country when it was needed to defend the homeland.

Yes, everything they said made complete sense, but they were forgetting one important factor: It was the Messenger of Allah ﷺ who had ordered Usaamah ﷺ to lead an army to attack the Romans. Had the army been mobilized by any other person, Abu Bakr ﷺ would certainly have disbanded the army and used its

[1] *Al-Bidaayah Wan-Nihaayah* (6/308).

soldiers for his war against the apostates. But given the reality of the situation, his conscience forbade him from acting contrary to what the Prophet ﷺ had originally wanted from Usaamah's army. And so he ﵁ stood alone, opposite to the rest of the Prophet's Companions ﵃, who unanimously agreed that it was best to use Usaamah's soldiers not to attack the Romans, but for the upcoming war against the apostates.

From his encampment in Al-Jurf, Usaamah ﵁ sent 'Umar ibn Al-Khattaab ﵁ on his behalf, asking permission to return with his soldiers to Al-Madeenah. His message to Abu Bakr ﵁ was as follows: "I have with me not only the best of Muslims, but also the majority of all Muslims (since many in the peninsula have apostatized). And I fear for the safety of the *Khaleefah* of the Messenger of Allah ﷺ, of the inviolable city of the Messenger of Allah ﷺ, and of all Muslims. I fear that each of the foregoing will be attacked by the polytheists."[1]

But Abu Bakr ﵁ insisted that the army continue on its course towards Ash-Sham. Come what may, Abu Bakr ﵁ insisted, he was not going to swerve away from what had already been planned by the Prophet ﷺ. The Companions ﵃ began by politely suggesting that he change his mind, but then they implored him to do so over and over again; and yet they could not convince him to follow their advice. Abu Bakr ﵁ knew that he was in the right, but he could not simply refuse to listen to 'Umar ﵁ and the other Companions ﵃; he felt that he had to give them the opportunity to discuss the matter in further detail with him, and so he invited the people of the *Muhaajiroon* and the *Ansaar* to hold a meeting with him. During the course of that meeting, a long discussion took place between Abu Bakr ﵁ and other Companions of the Prophet ﷺ. The most vociferous opponent of Abu Bakr's planned course of action was 'Umar ibn Al-Khattaab ﵁, who expressed his fear that the *Khaleefah*, the city of Al-Madeenah, and all of its inhabitants were in danger of being captured or destroyed by apostate Arabs.

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[1] *Al-Kaamil*, by ibn Al-Atheer (2/226).

Abu Bakr ﷺ listened carefully to what everyone had to say. When the meeting was concluded, Abu Bakr ﷺ decided to give others the opportunity to voice their opinions once more, and so he called for a second meeting that was to take place in the Prophet's *Masjid*. In that meeting, he ﷺ asked the Companions ﷺ to forget the idea of canceling the mission of Usaamah's army, a mission that was planned and organized by none other than the Prophet ﷺ himself. Leaving no room for further discussion, he told them that he was going to send out Usaamah's army, even if doing so meant that the apostate Arabs would seize control of Al-Madeenah. And he ﷺ stood up and delivered the following sermon to the Prophet's Companions ﷺ: "By the One Who has the soul of Abu Bakr in His Hand, had I thought that wild predatory animals would make off with me, I would still send out Usaamah's army in accordance with what the Messenger of Allah ﷺ commanded Usaamah ﷺ to do. And even if I were the last person to remain in these cities, I would still do the same."[1]

Yes, Abu Bakr ﷺ was, from a purely moral standpoint, absolutely right, for it was his duty to execute the orders of the Messenger of Allah ﷺ; what is more, he ﷺ was proven right from a practical point of view: The results of his decision were favorable for the Muslim nation, and the Muslims came out victorious over all of their enemies.

Even after the other Companions ﷺ capitulated to Abu Bakr's final decision, some of them, particularly certain members of the *Ansaar*, still had misgivings about Usaamah ﷺ being in charge of their army. They wanted someone older and more experienced, and so they sent 'Umar ibn Al-Khattaab ﷺ to bring up the matter before Abu Bakr As-Siddeeq ﷺ. 'Umar ﷺ said to Abu Bakr ﷺ, "Verily, the people of the *Ansaar* are demanding someone who is older than Usaamah." No sooner did 'Umar ﷺ utter these words than Abu Bakr ﷺ jumped up from where he was sitting and took hold of 'Umar's beard; he ﷺ was, to be sure, very angry. "May

[1] *Taareekh At-Tabaree* (4/45).

your mother be bereaved of you, O son of Al-Khattaab!" he ﷺ exclaimed. "It was the Messenger of Allah ﷺ who appointed him, and now you are ordering me to dismiss him (from his position as leader of the army)."[1] Feeling ashamed for what he had just asked for, 'Umar ﷺ went outside in a dejected mood. His companions, who had been waiting for him to come out, asked, "What did you do?" He ﷺ responded, "Go away, may your mothers be bereaved of you! See what treatment I received from the *Khaleefah* of the Messenger of Allah ﷺ because of you!"[2]

Later on, Abu Bakr ﷺ went out in order to bid the men of Usaamah's army farewell, and to walk alongside them for a short while. Upon reaching Usaamah's soldiers, Abu Bakr ﷺ gave them a look of appraisal and then walked alongside them as they departed for their expedition. 'Abdur-Rahmaan ibn 'Auf ﷺ steered Abu Bakr's riding animal, since Abu Bakr ﷺ had chosen to walk. Usaamah ﷺ, who was seated on his riding animal, turned to Abu Bakr ﷺ and said, "O *Khaleefah* of the Messenger of Allah ﷺ, by Allah, you will indeed ride or I will come down (and walk alongside you)." Abu Bakr ﷺ responded, "By Allah, you will not descend. And by Allah, I will not ride. For what harm will it do me to get my feet covered in dust as I walk in the way of Allah?"[3]

Abu Bakr ﷺ knew he had made the right decision, but, as he walked alongside Usaamah ﷺ, there was one thing that was bothering him. One of the soldiers in Usaamah's army was 'Umar ibn Al-Khattaab ﷺ, Abu Bakr's most trusted advisor. Yes, 'Umar ﷺ had disagreed with Abu Bakr ﷺ about sending out Usaamah's army, but that was what made him such a valuable advisor: He ﷺ was sincere and was always willing to speak his mind. And given the outbreak of apostasy in the region, Abu Bakr ﷺ needed 'Umar ﷺ by his side now more so than at any other time; also, perhaps there was something else in Abu Bakr's mind as well: Perhaps he was looking to the future and wanted to keep 'Umar ﷺ by his side

[1] *Taareekh At-Tabaree* (4/46).

[2] Ibid..

[3] Ibid..

in order to give him the training he needed to replace him as the next *Khaleefah* of the Muslim nation. Whatever the case, Abu Bakr ﷺ said to Usaamah ﷺ, "If you think it is okay to provide me with 'Umar's services (by discharging him from your army), then do so." Usaamah ﷺ granted him his request, after which Abu Bakr As-Siddeeq ﷺ faced the soldiers and said, "O people! Stop, so that I can advise you regarding ten matters. Memorize them from me: Do not be treacherous; do not wrongly take from the spoils of war (before they are properly distributed); do not deceive; and do not mutilate (fallen enemy soldiers). Do not cut down a tree that bears fruit. Do not slaughter a sheep, a cow, or a camel, unless you do so in order to feed yourselves. Verily, you will pass by a people who have completely dedicated their lives to living in monasteries; leave them alone, and let them continue doing what it is they have dedicated themselves to doing. Also, you will come across a people who will come to you with a dish that contains in it many colors of foods. If you eat something from it and then eat something else from it, mention the name of Allah over it. And you will also meet a people who have shaved the centers of their heads, and have left everything around the center of their heads in such a way that they look like headbands (or perhaps braids?). Use all of your strength to fight them with your swords. Go forth, in the name of Allah."[1]

Having advised the soldiers of the army, Abu Bakr ﷺ addressed Usaamah ﷺ specifically, telling him to follow the Prophet's instructions to the letter. Abu Bakr ﷺ said, "Do what the Prophet of Allah ﷺ ordered you to do: So begin with the lands of Qudaa'ah, and then go to Aabil (today, Aabil is situated in the southern part of Jordon). And do not be negligent regarding anything the Messenger of Allah ﷺ commanded you to do, so do not be in a rush (to get back), but instead make sure you carry out all of his orders (before you embark upon your return journey)."[2] Usaamah ﷺ then departed with his army, and when he ﷺ

[1] *Taareekh At-Tabaree* (4/46).

[2] *Taareekh At-Tabaree* (4/47).

reached his intended destination, he sent out horses to attack the tribes of Qudaa'ah and Aabil. The expedition was a resounding success: Usaamah ﷺ and his men completed their mission, were unharmed in the process, and took back with them much in terms of spoils of war. The entire expedition – both the journey to Ash-Sham and the return journey – lasted for forty days.[1]

Haraql, the Emperor of Rome, learned in a single message both about the death of the Messenger of Allah ﷺ and the arrival of Usaamah's army. The Romans, shocked at the sheer audacity of the attack on their lands, exclaimed, "What is the matter with them? Their companion dies and then they attack our land?"[2] And the Arabs in the region said, "If they were not powerful, they would not have sent this army (against us)." Thus the Arab Christians and Romans of the region were made to believe that the Muslims were quite powerful, when in fact Abu Bakr ﷺ and the rest of the Muslims were struggling to regain control of the Arabian Peninsula. As a result of that false impression, the Romans refrained from attacking the Muslims as much as they had intended to do prior to the arrival of Usaamah's army.[3] This consequence by itself proves that Abu Bakr ﷺ made the right decision in sending out Usaamah ﷺ and his men to Ash-Sham.

Third: The Lessons and Morals of Sending Out Usaamah's Army

1) Hardships do not Last and Should Not Weaken the Resolve of True Believers

One's situation in life can change in an instant; this is a life law that is universally accepted but that few people are able to live in harmony with. How perfect Allah is indeed! He ﷻ brings about changes in our lives in whatever way He pleases.

[1] *Taareekh Khaleefah ibn Khayyaat* (pg. 101) and *Taareekh At-Tabaree* (4/47).

[2] *'Ahd Al-Khulafaa Ar-Raashideen*, by Adh-Dhahabee (pg. 20).

[3] *Al-Kaamil*, by Ibn Atheer (2/227).

﴿فَعَّالٌ لِّمَا يُرِيدُ﴾

"He does what He intends (or wills)." (Qur'an 86: 16)

﴿لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ﴾

"He cannot be questioned as to what He does, while they will be questioned." (Qur'an 21: 23)

That change is a constant reality in life applies both to individuals and nations. Consider how, in the year 9 H, many delegates visited the Prophet ﷺ in Al-Madeenah in order to announce, on behalf of their people, their entry into the fold of Islam. So many delegations came, in fact, that the year 9 H was called "The Year of the Delegations." Now move forward only two years later: The Arabs who had sent delegations apostatized, and it was feared that they would attack the Muslims and take control of Al-Madeenah, the capital city of Islam.[1] Upon comparing the situation of Muslims in the year 9 H with their situation after the Prophet's death, one should not be surprised in the least, for it is one of the universal laws by which Allah governs this universe that nations do not remain unchanged with the passing of years. To the contrary, nations experience periods of ease that are followed by periods of difficulty, and vice-versa. If wealth is the hands of one nation today, it will fall into the hands of another nation tomorrow. That is why empires have come and gone throughout the centuries. If an empire rose, it most definitely fell; it is never a matter of whether an empire will fall, it is always a matter of when it will fall. Allah ﷻ said:

﴿وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ﴾

"And so are the days (good and not so good), We give to men by turns." (Qur'an 3: 140)

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[1] *Qissah Ba'ath Abu Bakr Jaish Usaamah* (pg. 18).

In his famous *Tafseer*, Ar-Raazee wrote, "One day, a person is happy, while his enemy is in misery; but on another day, the opposite holds true."[1] As Al-Qaadee Abu As-Sa'ood pointed out, the present tense in;

﴿نُدَاوِلُهَا﴾

"We give,"

in the above-mentioned Verse is used for an important reason: it indicates that Allah gives to men in turns in all eras and centuries and that it is a universal law that applies to all nations of the past, present, and future.[2]

Abu Bakr ﷺ understood this universal law and did not allow a temporary change of circumstances to overwhelm him; instead, he practiced and preached patience, reminding his people that victory would come through patience and that it was wrong to lose hope in Allah's mercy.

﴿إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ﴾

"Surely, Allah's Mercy is (ever) near unto the good-doers." (Qur'an 7: 56)

In another Verse, Allah ﷻ said:

﴿فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۞ إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا﴾

"So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (i.e., there is one hardship with two reliefs, so one hardship cannot overcome two reliefs)." (Qur'an 94: 5, 6)

Abu Bakr ﷺ was aware of the implications of these Verses, just as he clearly understood the meaning of the saying of the Messenger of Allah ﷺ:

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[1] *Tafseer Ar-Raazee* (9/15).

[2] *Tafseer Abu As-Sa'ood* (2/89) and *Rooh Al-Ma'aanee*, by Al-Aaloosee (4/68).

«عَجَبًا لِأَمْرِ الْمُؤمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ»

"Wondrous is the affair of the believer. His affair in its entirety is good, and this is a state of being that is specific to a believer. If happiness befalls him, he is thankful, and that is good for him. And if harm afflicts him, he is patient, and that is good for him."[1]

2) The Forward Progress of Islam does not Stop with the Death of Anyone, and the Importance of Following the Prophet ﷺ

In sending out Usaamah's army, Abu Bakr ﷺ sent a clear message to all Muslims: The forward march of Islam should not, must not, and will not stop as a result of the death of the Prophet ﷺ. Or in other words, the forward progress of Islam does not depend on any single person; it should always be the case that if one leader dies, another rises to take his place. Yes, the Prophet ﷺ had just died, and his death represented the greatest calamity that had ever befallen — and that ever will befall — the people of this nation. But his death in no way meant that Muslims no longer had the duty to spread the message of Islam to others; to the contrary, with the death of the Prophet ﷺ, Muslims bore more responsibilities than ever before. Since the Prophet ﷺ was no longer among them, it became their duty to continue to do the job of the Messenger of Allah ﷺ — to spread the message of Islam to all of mankind. Understanding this reality, Abu Bakr ﷺ did not fall into a period of inactive mourning following the Prophet's death; rather, only three days after the Prophet ﷺ died, he made the brave decision to send out Usaamah's army — brave because it left him and the other Muslims in Al-Madeenah vulnerable to attacks by the apostates. Just after the people pledged allegiance

[1] *Muslim* (4/2295).

to him, Abu Bakr ﷺ made it clear in a speech that he delivered to them that he was determined to continue to struggle and work hard to serve the religion of Islam in any and every way possible. According to one narration, he said, "O people, fear Allah and hold on closely to your religion. And place your trust in your Lord, for indeed, the religion of Allah will remain established (on earth), and the Word of Allah is complete. Verily, Allah will help those who help Him and who strive hard to honor His religion. By Allah, we do not care about how many of Allah's created beings come to attack us, for the swords of Allah are unsheathed; and we have not laid those swords to rest. And we will continue to struggle against those who oppose us, just as we used to struggle alongside the Messenger of Allah ﷺ. And no one does wrong except against himself."[1]

Sending out Usaamah's army was important in another sense as well: it established the importance of following the commands of the Prophet ﷺ both in times of ease and in times of hardship. For Abu Bakr ﷺ stated that, in sending out Usaamah's army, he was trying his best to adhere closely to the *Sunnah* of the Prophet ﷺ. Regardless of the dangers that both he and the Muslims faced, Abu Bakr ﷺ stated in no uncertain terms that his primary goal was to execute the orders of the Messenger of Allah ﷺ. Throughout the brief period during which Muslims discussed whether or not they should send out Usaamah's army, Abu Bakr ﷺ repeatedly highlighted, both in speech and in action, the importance of following the commands of the Prophet ﷺ. The following examples illustrate this point:

a) When the Muslims — based on the difficult turn of events that came about as a result of the apostates — asked Abu Bakr ﷺ to bring home Usaamah's army, Abu Bakr ﷺ responded, "By the One Who has the soul of Abu Bakr ﷺ in His Hand, had I thought that wild predatory animals would snatch me away, I would still send out Usaamah's army in accordance to the

[1] *Al-Bidaayah Wan-Nihaayah* (5/213, 214).

command of the Messenger of Allah ﷺ; and I would still send out his army even if I was the last person who remained in these cities."[1]

b) When Usaamah ﵁ — fearing for the lives of Abu Bakr ﵁ and the inhabitants of Al-Madeenah — asked for permission to leave Al-Jurf and to return home with his army, Abu Bakr ﵁ refused his request. To Abu Bakr ﵁, staying alive was not as important as obeying the Prophet's command. Throughout the entire crisis, therefore, Abu Bakr ﵁ — in his attitude, demeanor, and actions — represented a practical application of the following Verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا﴾

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." (Qur'an 33: 36)

c) Not only was Abu Bakr ﵁ unyielding in his decision to send out the army that the Prophet ﷺ had put together; he ﵁ was also adamant about keeping the same leader that was chosen and appointed by the Prophet ﷺ. For when 'Umar ﵁ went to him and asked him, on behalf of certain members of the *Ansaar*, to appoint someone who was older than Usaamah ﵁, he ﵁ became furious. Hardly believing that 'Umar ﵁ was capable of making such a request, Abu Bakr ﵁ grabbed 'Umar's beard and said, "May your mother be bereaved of you, O son of Al-Khattaab! The Messenger of Allah ﷺ appointed him, and you are asking me to dismiss him!"[2]

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[1] *Taareekh At-Tabaree* (4/45).

[2] *Taareekh At-Tabaree* (4/46).

d) Throughout the Prophet's lifetime, Abu Bakr paid close attention to everything the Prophet did. Because he was familiar with even the smallest details of the Prophet's *Sunnah,* Abu Bakr was able to apply the *Sunnah* in its entirety once he became *Khaleefah* of the Muslim nation. In fact, almost everything he did during his rule seemed to be an exact imitation of what the Prophet had done when he was alive. For example, Abu Bakr bade farewell to the soldiers of Usaamah's army by walking alongside them as they departed for their expedition. This was exactly what happened some time earlier, when the Messenger of Allah sent Mu'aadh ibn Jabal to Yemen. For as Mu'aadh was leaving Al-Madeenah for his mission, the Messenger of Allah accompanied him for a short while and advised him. Mu'aadh rode as the Prophet walked underneath his riding animal's saddle.[1] Commenting on this incident, Ash-Shaikh Ahmad Al-Bannah said, "Abu Bakr did the exact same thing with Usaamah ibn Zaid (bestowing a great honor upon him) even though the latter was very young. Just before he died, the Prophet gave Usaamah the banner of his army (indicating that he was to be the army's leader), but Usaamah was able to embark upon his expedition only after the Prophet died. And so Abu Bakr bade him farewell, walking alongside him as he rode. In so doing, Abu Bakr wanted to follow what the Prophet had done with Mu'aadh."[2]

e) As he was bidding farewell to the men of Usaamah's army, Abu Bakr delivered a speech in which he imparted important commands. This too was in accordance with the *Sunnah,* for the Prophet would deliver speeches to the men of departing armies. What is more, almost everything Abu Bakr said to the men of Usaamah's army was taken from the

[1] *Al-Fath Ar-Rabbaanee Li-Tarteeb Musnad Al-Imam Ahmad ibn Hanbal Ash-Shaibaanee* (21/215).

[2] *Buloogh Al-Amaanee* (21/25).

speeches that the Prophet ﷺ had delivered to soldiers during his lifetime.[1]

In regard to Usaamah's army, Abu Bakr ﷜ followed commands of the Messenger of Allah ﷺ both in speech and deed, and he ﷜ ordered Usaamah ﷜ to do the same. He ﷜ instructed Usaamah ﷜ to follow the exact plan that had been laid out for him by the Prophet ﷺ during the final days of his life. Abu Bakr ﷜ said, "Do what the Prophet of Allah commanded you to do: So begin with the lands of Qudaa'ah, and then go to Aabil. *And do not be negligent regarding anything* the Messenger of Allah ﷺ commanded you to do." According to another narration, Abu Bakr ﷜ said, "O Usaamah, head out in the direction the Messenger of Allah ﷺ ordered you to go towards, and attack the places the Messenger of Allah ﷺ ordered you to attack. So go towards Palestine and attack the people of Mo'tah. As for the people you leave behind, (you need not worry about them, for) Allah will take care of them."[2]

While it is true that the Companions ﷜ initially disagreed with Abu Bakr ﷜, they obeyed him in the end; and what is more, Allah ﷻ opened their hearts, so that they were able to clearly see that Abu Bakr ﷜ was in the right and that, no matter what the risks and dangers, it was their duty to obey the commands of the Messenger of Allah ﷺ. The odds were against them, but that only made them work harder: Those who stayed behind in Al-Madeenah fought hard against the apostates, and the men of Usaamah's army fought with a sense of urgency, knowing that they needed to achieve the goals of their expedition quickly so that they could return to the peninsula and help their Muslim brothers in their war against the apostates. As a result of their Faith and positive attitudes, Allah ﷻ on the one hand blessed them with spoils of war, and on the other instilled fear into the hearts of their enemy.

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[1] *Qissah Ba'ath Abu Bakr Jaish Usaamah* (pg. 32).

[2] *'Ahd Al-Khulafaa Ar-Raashidoon, by Adh-Dhahabee* (pg. 20).

The Western scholar Thomas Arnold spoke of the great significance of sending out Usaamah's army: "After Muhammad ﷺ died, Abu Bakr ﷺ sent out the army that the Prophet ﷺ had wanted to send to Ash-Sham (Syria and surrounding regions). Abu Bakr ﷺ made the decision to send out the army in spite of the opposition he faced from some Muslims, and in spite of the unstable situation in Arab lands. Abu Bakr ﷺ silenced his opponents by saying, 'I have before me a decision that has already been made by the Messenger of Allah ﷺ. And were I to think that wild predatory animals would snatch me away, I would still send out Usaamah's army in accordance with the command of the Prophet ﷺ.'" Thomas Arnold went on to say, "This was the first in a series of ultimately successful military expeditions that targeted Syria, Persia, and Northern Africa. As a result of those expeditions, the Muslims completely destroyed the Persian Empire and were able to take away from the Roman Empire some of its most beautiful and prized provinces."[1]

From the very early days of his caliphate, Abu Bakr ﷺ taught Muslims that success for this nation is inextricably linked to following the commands of the Prophet ﷺ. Whenever Muslims obey the Prophet ﷺ, Allah ﷻ blesses them with victory, success, prosperity, and stability on earth; but when they disobey the Prophet ﷺ, Allah ﷻ inflicts them with widespread defeat and humiliation.[2]

3) Whenever Believers Disagree with One Another, They Must Make Judge Over Their Disputes the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ

The issue of whether or not the Companions ﷺ thought it best to send out Usaamah's army teaches us an important lesson: yes, on occasion, they did disagree with one another; but they would quickly resolves their disagreements by seeking a clear judgment

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[1] *Ad-Da'wah Ilal-Islam* (pg. 63).

[2] *Qissah Ba'ath Abu Bakr Jaish Usaamah* (pg. 39).

in the Noble Qur'an and the *Sunnah* of the Messenger of Allah ﷺ. In the difficult period that followed the death of the Prophet ﷺ, the Companions ♣ disagreed not only about whether or not they should send out Usaamah's army, but also about whether Usaamah ♣ was the appropriate leader of that army. They were at odds with one another over these issues, but, as a result of their differences, they did not hate one another, fight against one another, or even harbor ill feelings towards one another. And those that were in the wrong were men enough to admit their errors once clear proofs were presented to them by Abu Bakr ♣. After Abu Bakr ♣ pointed out that it was not befitting for him to bring back an army that had been sent out by the Prophet ﷺ, or for him to dismiss a leader that had been appointed by the Prophet ﷺ, the Companions ♣ realized their error in judgment and submitted wholeheartedly to Abu Bakr's point of view.

Their disagreement teaches us another important principle that has far-reaching implications in matters that pertain to Islamic law in general. That principle, simply stated, is as follows: The majority is not always in the right; or in other words, an opinion that is held by the majority of scholars is not necessarily right. Regarding the case in question, the majority of Companions ♣ — among whom were some of their more eminent scholars — believed that they should bring back Usaamah's army. They ♣ argued that the apostates were getting ready to attack the Muslims and that it was not wise to send soldiers abroad when they could be used to defend the homeland.[1] This opinion was not held by common men; rather, it was held by the Prophet's Companions ♣, the best people to have ever walked the earth with the exception of Prophets ﷺ and Messengers ﷺ. It would certainly have been politically safe for Abu Bakr ♣ to have agreed with them, but he did not want to make a mistake that could have had negative repercussions for the Muslim nation to an epic degree. And so he ♣ pointed out to

[1] *Taareekh Khaleefah ibn Khayyaat* (pg. 100).

them that the command of the Messenger of Allah ﷺ was more worthy to be followed than all of their opinions put together. The minority in this issue — which consisted, so far as we know, of Abu Bakr ﷺ — was in the right. Similarly, when the Prophet ﷺ died, the majority of the Companions ﷺ believed that the Prophet ﷺ had not died, while only a small minority — a member of that small minority was Abu Bakr ﷺ — maintained that the Prophet ﷺ had in fact died. The majority relied on their emotions, while the minority relied on revealed texts which made it clear that every created being, the Prophet ﷺ included, has to die.[1]

In *Al-Fathul-Baaree*, Al-Haafidh Ibn Hajar (may Allah have mercy on him) established a clear link between the above-mentioned incident and the principle I mentioned at the beginning of this section: "In matters that pertain to *Ijtihaad* (scholars studying various proofs to arrive at a ruling regarding a given issue), it is possible for the minority (of scholars) to be right, and for the majority to be wrong. It is therefore incorrect give preference to an opinion simply because it is held by the majority (of scholars)."[2] In other words, that the majority of scholars hold an opinion does not conclusively prove that that opinion is correct.

4) Speech Must be Accompanied by Action, and the Role of Young People in Serving Islam

When Usaamah ﷺ was appointed to lead an army that was to attack the most powerful superpower of the world, he was only 20 years old, and according to certain accounts, 18 years old. Because of Usaamah's relative lack of experience on the battle-field, but especially because of his age, a number of Companions ﷺ were uncomfortable with his appointment. Their feelings were, if not justified, then at least understandable. Many soldiers of Usaamah's army were veterans of many battles; some of them

[1] *Qissah Ba'ath Abu Bakr Jaish Usaamah* (pg. 44).

[2] *Fathul-Baaree* (pg. 45).

had fought in such epic battles as Badr and Uhud; many of them were more than 50 years old; and some of them were among the most trusted advisors of the Messenger of Allah ﷺ — the likes of Abu Bakr رضي الله عنه (who was a part of the army before he became *Khaleefah*) and 'Umar رضي الله عنه. And many of them did not feel comfortable taking orders from someone who was only 20 (or 18) years old; they wanted a leader who had earned, over the years, the respect of all of the soldiers. The only problem was that they were being tested, for it was none other than the Prophet ﷺ who had appointed Usaamah رضي الله عنه to lead the army. Therefore, they had no right to argue, to feel slighted, or to harbor any ill feelings whatsoever; it was their duty to submit to the Prophet's appointment and to obey Usaamah رضي الله عنه as they would any other leader. These points Abu Bakr رضي الله عنه made amply clear to them, but he didn't merely admonish them with speech; he رضي الله عنه translated his words into action. So if they were going to have to humble themselves to a 20 year-old, he رضي الله عنه was going to do the same; and he رضي الله عنه did so in two ways:

a) He رضي الله عنه, the leader of the entire Muslim nation, walked humbly alongside Usaamah رضي الله عنه, who was mounted on his riding animal. Usaamah رضي الله عنه was 20 (or 18) years old, and Abu Bakr رضي الله عنه was more than 60; nonetheless, even after Usaamah رضي الله عنه pleaded with him to mount his riding animal, he refused to ride, and he forbade Usaamah رضي الله عنه from coming down and walking. He رضي الله عنه did this within the eyeshot of the other soldiers, as if to announce that, young though Usaamah رضي الله عنه was, he was the Prophet's choice to lead the army, and he deserved the respect and obedience of each and every member of his army. In fact, it was as if Abu Bakr رضي الله عنه was saying to them, "O Muslims, look at me: Even though I am the *Khaleefah* of the Messenger of Allah ﷺ, I am walking in order to honor the leader of this army, the leader, mind you, who was chosen by the Messenger of Allah ﷺ. How, then, can you dare to criticize his having been chosen to lead you."[1]

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[1] *Qissah Ba'ath Abu Bakr Jaish Usaamah* (pg. 66).

b) Given the difficult circumstances in Al-Madeenah, Abu Bakr ﷺ needed his most trusted advisor, 'Umar ibn Al-Khattaab ﷺ. The only problem was that 'Umar ﷺ was a common soldier in Usaamah's army. As the *Khaleefah* of the entire nation, Abu Bakr ﷺ could simply have ordered Usaamah ﷺ to discharge 'Umar ﷺ from his army, but instead he ﷺ humbled himself before Usaamah ﷺ by asking him to allow 'Umar ﷺ to stay behind in Al-Madeenah. To be sure, when the members of Usaamah's army saw Abu Bakr ﷺ asking Usaamah ﷺ permission to keep 'Umar ﷺ in Al-Madeenah, they understood the message that Abu Bakr ﷺ was sending to them: Usaamah ﷺ was their leader and, like any other leader, he ﷺ deserved their complete respect and obedience.

In the foregoing two ways, Abu Bakr ﷺ translated his speech into action. In speech, he ﷺ ordered the Companions ﷺ to humble themselves by accepting Usaamah ﷺ as their leader. And then in practice — even though he didn't have to — he did the same, humbling himself before Usaamah ﷺ. Abu Bakr ﷺ understood that it is not enough to talk and that one has to accompany one's words with action. For Allah ﷻ said:

﴿أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ﴾

"Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture (the Taurat (Torah))! Have you then no sense?" (Qur'an 2: 44)

Without a doubt, the story of Usaamah's army underscores the role that young people can and should play in serving Islam. Mind you, the Messenger of Allah ﷺ appointed a 20 (or 18) year-old not to attack a small tribe, but the most powerful superpower of that era. That young leader proved his mettle on the battlefield and returned home a short while later, having achieved both victory and the spoils of war. Were one to study the *Makki* and *Madanee* phases of the Prophet's life, one would certainly find

many other examples of how young people were leaders and contributors, and of how they played important roles in helping to establish the foundations of the Muslim nation for those who came after them.[1]

5) The Etiquettes of War

War, by its very nature, is both ugly and brutal, even though it is sometimes necessary. A nation that conducts war has to be lethal and effective, but it does not have to be brutal and barbaric. Sadly, most wars that have been waged over the centuries have been nothing if not barbaric. Even in the many wars that have been waged over the last 50 years or so, nations have resorted to unnecessarily barbaric means to destroy the enemy, to wipe out the infrastructure of enemy lands, to kill women and children indiscriminately, to humiliate enemy soldiers, to maim the dead, and so on. Many of these travesties have been perpetrated by so-called civilized countries.

The notion that mankind has advanced and has unshackled itself of its violent and brutal history is a great lie, and the idea that warfare in Islam is worse or at least no better than that of other nations is even a bigger lie. Yes, war was necessary during the lifetime of the Prophet ﷺ and the rightly-guided *Khaleefahs*, and yes, war is necessarily a bloody affair; nonetheless, the Prophet ﷺ and the rightly-guided *Khaleefahs* ﷺ transformed warfare — in as much as it is possible to do so — into a noble, civilized, and merciful enterprise. Consider the advice that Abu Bakr ﷺ gave to Usaamah's soldiers as they prepared to depart for Ash-Sham: "O people! Stop, so that I can advise you regarding ten matters. Memorize them from me: Do not be treacherous; do not wrongly take from the spoils of war (before they are properly distributed); do not deceive; and do not mutilate (fallen enemy soldiers). Do not cut down a tree that bears fruit. Do not slaughter a sheep, a cow, or a camel, unless you do so in order to feed

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[1] *Qissah Ba'ath Abu Bakr Jaish Usaamah* (pg. 70).

yourselves. Verily, you will pass by a people who have completely dedicated their lives to living in monasteries; leave them alone, and let them continue doing what it is they have dedicated themselves to doing."

This speech was not a unique occurrence in Islamic history; to the contrary, the Prophet ﷺ delivered many similar speeches to departing armies during his lifetime.[1] And in those speeches, as well as in the above-mentioned speech by Abu Bakr ؓ, the primary goal of warfare in Islam is made clear — it is to spread the message of Islam to other nations. In order to achieve this noble and higher goal, Muslim armies and soldiers must, according to the teachings of Islam, adhere to the following principles:

a) They must be honorable, and not treacherous; they must fulfill the terms of the treaties they sign with other countries; and they must not steal from the wealth of foreign citizens or wrongfully seize their property.

b) It is forbidden for Muslim soldiers to mutilate the bodies or faces of fallen enemy fighters.

c) According to the teachings of Islam, Muslim soldiers are strictly forbidden from harming innocent children, the elderly, and women. Not only is it forbidden for them to kill women, but also they may not harm or violate women in any way whatsoever.

d) Unlike what is common in today's warfare, Islam forbids destroying the infrastructure and riches of enemy lands. For this reason, the Prophet ﷺ forbade Muslim fighters from destroying crops, date-palm trees, gardens, or fields. Also, Muslim soldiers were forbidden from slaughtering sheep, cows, or camels — the primary wealth of most people of that era — unless they did so for the purpose of eating.

[1] *Qissah Ba'th Abu Bakr Jaish Usaamah* (pg. 70).

e) In Islam, Muslim armies are required to respect the beliefs of previously revealed religions and to refrain from harming people who have dedicated their lives to worshiping in monasteries. This policy highlights the civilized and decent nature of warfare in Islam. Muslim soldiers are instructed to fight against, not monks, but instead those who oppose the truth and who spread injustice and wrongdoing throughout the earth.

The foregoing begs the question: do any of today's armies come even close to following the above-mentioned principles? The answer is obvious: No. In this day and age, many women and children are killed, but the travesty of their deaths is sanctified by such terms as "collateral damage." Infrastructures of countries are completely destroyed, to the point that what is left behind after war is simply a vast wasteland.

Study any of the so-called mini-wars that have been waged in the last 20 years or so, and you will come across horrors that will make your skin crawl – and sadly, because of the state of our nation, the vast majority of the victims of such wars have been Muslims. It is important to note that Abu Bakr's advice to the soldiers represented not just mere words, but instead a policy that was applied by Muslims both during his era and afterwards, a point that will become clearer in later sections, *In Sha Allah* (Allah Willing).

6) The Political Ramifications of Sending Out Usaamah's Army

The main reason why Abu Bakr ﷺ sent out Usaamah's army was to accomplish a project that had been initiated, planned out, and organized by the Prophet ﷺ. The Prophet ﷺ wanted Usaamah's army to attack specific areas that were under the control of the Roman Empire, but the Prophet ﷺ did not live long enough to see that mission completed; nonetheless, he ﷺ did live long enough to mobilize the army and to send it on its way towards Ash-Sham – when he ﷺ died, the army was encamped at Al-Jurf, which was situated a few miles outside of Al-

Madeenah, on the road that led to Ash-Sham (Syria and surrounding regions). How, then, would Abu Bakr ﷺ have felt had he dismantled the army and recalled the soldiers to Al-Madeenah? To be sure, he would have felt that he was betraying the Prophet ﷺ, which is why he did the opposite: He ﷺ finished off what the Prophet ﷺ started by sending out the army and ordering Usaamah ﷺ to carry out the Prophet's instructions to the letter.

Therefore it is true that Abu Bakr's main, and perhaps sole, motive of sending out the army was to execute the commands of the Prophet ﷺ. It was quite possible that there was no other reason, since, as was agreed upon by almost all of the Prophet's Companions ﷺ, Usaamah's army was needed to quell the growing unrest in the peninsula.

And yet sending out Usaamah's army was, in fact, a brilliant strategic maneuver that reaped amazing results for the Muslims. In short, by sending out Usaamah's army, Abu Bakr ﷺ succeeded in projecting a sense of power; or in other words, sending out Usaamah's army gave the enemies of Islam — both from without, in terms of the Romans, and from within, in terms of the apostates — the impression that the Muslim nation was very powerful. This had the two-fold effect of instilling fear into the hearts of the Romans and making the apostates think twice about attacking Al-Madeenah. Arabs in the northern area of the peninsula began to say, "They must be powerful if they are sending out such an army at this juncture (i.e., now that their Prophet ﷺ has died)." And the Romans said, "What is the matter with them? Their companion dies and then they attack our land!"[1] Usaamah's army achieved its goals more through its reputation — in terms of the terror it inspired into the hearts of the enemy — than through its strength, weapons, and numbers. Some apostates who had thought about attacking Al-Madeenah were overcome by a sense of fear, and so they either held back or signed peace treaties with the Muslims.

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 270).

And so the Apostate Wars were not as bad as they could have been had Abu Bakr ﷺ not sent out Usaamah's army.

Sending out Usaamah's army had the further effect of weakening the enemy's resolve in the northern lands that bordered the Muslim nation. This perhaps is part of the reason why defeating those lands in subsequent conquests was a relatively easy feat for Muslim armies.

The results of sending out Usaamah's army were favorable, but the risks were seemingly great as well. The Muslims needed a resolute and wise leader, and they were blessed with a leader who possessed those qualities and much more. No matter how bleak things looked, Abu Bakr ﷺ always remained steadfast and firm. And his ability to make key decisions under difficult circumstances was impeccable.

The long-term benefits of the expedition were incalculable; as for short-term benefits, Usaamah ﷺ and his men ﷺ defeated the enemy and returned to Al-Madeenah with booty that they won during the course of their expedition. Then, as Usaaamah ﷺ and his men ﷺ were coming home as victors, Abu Bakr ﷺ, accompanied by a number of prominent members of the *Muhaajiroon* ﷺ and the *Ansaar* ﷺ, went out to welcome them back home; and all the while they were exclaiming, "None has the right to be worshipped but Allah." The inhabitants of Al-Madeenah also welcomed the returning soldiers, outwardly displaying happiness and amazement and inwardly holding them in high esteem. As for Usaamah ﷺ, the first thing he did upon entering Al-Madeenah was to enter the *Masjid* of the Messenger of Allah ﷺ and pray to Allah ﷻ, thanking Him for the blessings He bestowed upon him and upon all of the Muslims. May Allah be pleased with Abu Bakr ﷺ, Usaamah ﷺ, and all of the Prophet's Companions ﷺ.

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Chapter 2

Abu Bakr's War Against the Apostates

First: The Definition of *Ar-Riddah* (Apostasy), and Verses of the Qur'an that Warn Against It

1) The Definition of *Ar-Riddah*

Ar-Riddah, or apostasy, basically means to exit from the fold of Islam after first having been a Muslim. But apostasy is not a light matter; it is not a small thing to call a Muslim an apostate or a disbeliever. It is, in fact, a very grave sin to call a Muslim an apostate or a disbeliever. Therefore, one needs to be very careful regarding this matter; one needs to be certain that someone has in fact exited from the fold of Islam before calling him an apostate or a disbeliever. Sadly, some Muslims today are quick to pounce on the faults of other Muslims, claiming that, because of their sins, they have exited from the fold of Islam, when that is not really the

case. It is because of this problem that scholars have given very precise and detailed definitions of the word, *Ar-Riddah*. For example, Imam An-Nawawee (may Allah have mercy on him) gave the following definition: "It is to cut oneself off from Islam, either by intention, by action, or by a word of disbelief, regardless of whether one utters that word believing in it, out of a sense of stubbornness, or for the purpose of mocking (Islam, the Prophet ﷺ, Muslims, etc.). A person has disbelieved if he rejects the Creator or the Messengers or disbelieves in a Messenger; if he deems lawful something that is forbidden through *Ijmaa'* (the consensus of the scholars), such as fornication, or the opposite (i.e., if he deems forbidden something that is lawful through *Ijmaa'*); if he rejects what, through *Ijmaa'*, is compulsory in the religion, or vice-versa; and if he makes a firm intention to disbelieve, or even if he is thinking about disbelieving (i.e., if he is wavering)."[1]

'Alish Al-Maalikee (may Allah have mercy on him) gave this definition for *Ar-Riddah*: "It is for a Muslim to disbelieve either with clear-cut words or with words that entail disbelief; or with an action that entails disbelief."[2] And in his definition of *Ar-Riddah*, ibn Hazm Az-Zaahiree (may Allah have mercy on him) said, "An apostate is any person who had actually been a Muslim — one who was completely unaffiliated to any religion other than Islam — but then it became established that he turned away from Islam and became an adherent of one of the religions of the People of the Book, or an adherent of any other religion, or a follower of no religion at all."[3]

The foregoing were legal or religious definitions of *Riddah*. As for its original meaning in the Arabic language, it means, as 'Uthmān Al-Hanbalee pointed out, to return or to turn back. Consider the following Verse, which contains a word that is

[1] Muhammad *Az-Zahree Al-Ghamraawee's Sharh 'Ala Matn Al-Minhaaj, by Sharaf Ad-Deen An-Nawawee* (pg. 519).

[2] *Ahkaam Al-Murtadd,* by As-Saamaraaee (pg. 44).

[3] *Al-Muhallah* (11/188) (the Al-Manbariyyah Edition, 1352 H).

derived from *Riddah (Tartaddoo)* and that means, 'To turn back':

﴿وَلَا تَرْتَدُّوا عَلَىٰٓ أَدْبَارِكُمْ﴾

"And turn not back (in flight)." (Qur'an 5: 21)

A person becomes an apostate, based on the aforementioned definitions, when he rejects something that every Muslim is required to know — such as prayer, *Zakaat*, the Prophethood of Muhammad ﷺ and other Prophets, and the duty to be loyal to other believers. Also, one becomes an apostate when one says or does something that clearly entails disbelief; and by the word 'clearly,' I mean there is no other possible meaning for what he said or did.[1]

2) Some Verses of the Noble Qur'an that Discuss Apostasy

In the Noble Qur'an, Allah ﷻ has discussed apostasy in various Verses, and has warned Muslims not to turn away from their religion. For example, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ ٱلَّذِينَ كَفَرُوا۟ يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُوا۟ خَٰسِرِينَ﴾

"O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers." (Qur'an 3: 149)

In another Verse, Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ ءَامِنُوا۟ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا﴾

[1] *Harakatur-Riddah,* by Dr. 'Alee Al-'Utoom (pg. 18). This book is among the most important works that have been written on the topic of apostasy.

"O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad ﷺ) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We curse them as We cursed the cursed Sabbath-breakers. And the Commandment of Allah is always executed." (Qur'an 4: 47)

And in yet another Verse, Allah ﷻ said:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

"On the Day (i.e., the Day of Resurrection) when some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." (Qur'an 3: 106)

Al-Qurtubee related that Qataadah was of the view that this latter Verse was revealed for the apostates. Similar to the meaning of the above-mentioned Verses, the following *Hadeeth* describes what will happen to apostates when Muslims will go the Prophet ﷺ on the Day of Resurrection in order to drink from his basin. Abu Hurairah ﷺ reported that the Messenger of Allah ﷺ said, "On the Day of Resurrection, a group of people from my companions will come to the basin, but they will be driven away from it. I will say:

«يَا رَبِّ أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَاعِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ إِنَّهُمُ ارْتَدُّوا عَلَى أَدْبَارِهِمِ الْقَهْقَرَى»

"O my Lord, they are my companions,' and He will say, 'Verily, you do not know what they did after you (died); they, walking backwards, turned back on their heels (in flight)."[1]

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[1] *Tafseer Al-Qurtubee* (4/166).

In another narration of the same *Hadeeth*, ibn 'Abbaas ﷺ reported that the Messenger of Allah ﷺ said:

«يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِم ذَاتَ اليَمِينِ، فَأَقُولُ: أَصْحَابِي فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ، كَمَا قَالَ العَبْدُ الصَّالِحُ: وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ، فَلَمَّا تَوَفَّيْتَنِي، كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ. فَيُقَالُ: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِم مُنْذُ فَارَقْتَهُمْ»

"Men from my nation will be brought, and they will be taken from the right (i.e., away from the Prophet's Basin). And I will say, 'My companions,' and it will be said, 'Verily, you do not know what they did after you (died).' And I will say as the righteous slave (before me) said, 'I was a witness over them as long as I remained among them. But then when You caused me to die, You were ever-watchful over them.' Then it will be said, 'Verily, ever since you departed from them, they have continued to turn back on their heels.'"[1]

Second: The Causes of Apostasy and the Categories of Apostates

The people who apostatized after the death of the Prophet ﷺ did so for varying reasons. Even though it is true that the Prophet's death was the main cause of all of their apostasy, various groups among them had other underlying reasons why they apostatized; so the Prophet's death simply acted as a trigger to set off their disbelief. For some, it was their weak faith and lack of understanding of religious texts that took them over the edge, so that they fell into the abyss of disbelief; for yet others, it was a deep-seated love of pre-Islamic practices that made the idea of

[1] *Al-Khasaais Al-Kubraa*, by As-Suyootee (2/456).

apostatizing appealing to them; for others, tribal loyalties turned them away from the idea of remaining a part of a religion that strove to eradicate the tribal xenophobia that pervaded societies during the days of pre-Islamic ignorance. And for those who were ambitious, greedy, or power-hungry — or all three of those combined — the Prophet's death signaled a vacuum of power in the region, and thus seemed like the perfect opportunity to try and grab as much power and wealth as possible. Finally, some Muslims apostatized because they came under the influence of foreign peoples — Jews, Christians, and Magians. In the following sections, we will discuss all of these causes in more detail, *In Sha Allah* (Allah Willing).

Just as there were varying causes of apostasy, so too were there various categories of apostates. One category consisted of those who, both in general beliefs and in everyday practices, abandoned Islam altogether and returned completely and wholly to a life of paganism and idolatry. Another smaller category consisted of those who claimed to be prophets, and their followers consisted of a larger third category. A fourth category consisted of those who stated that Prayer was no longer necessary; a fifth category consisted of people who, while they outwardly accepted Islam and prayed, refused to pay *Zakaat*. One group consisted of people who took pleasure in the Prophet's death — most likely because they were hypocrites all along — and were eager and happy to return to their pre-Islamic practices and beliefs. And yet another group consisted of people who were confused about everything that was happening all around them, and so they, seeking out their own best interests, wanted to wait and see what the aftermath of the wars would be so that they could side with the victors. In books of *Fiqh* and *Seerah*, scholars have discussed the various categories of apostates in great detail.[1]

Not all scholars agree on exactly how many categories of apostates there were following the death of the Prophet ﷺ. This is

[1] *Harakatur-Riddah*, by Al-'Utoom (pg. 20).

because some scholars divided two different kinds of apostates into separate categories, whereas other scholars, noticing an overall similarity between the two kinds, joined them together into the same category. Here, I will focus on the categorization of three scholars: Al-Khattaabee, Al-Qaadee 'Iyaadh, and Dr. 'Abdur-Rahmaan ibn Saaleh Al-Mahmood.

Al-Khattaabee said, "There were two categories of apostates. The first consisted of those who turned away from the religion, abandoning Islam altogether and returning to disbelief. The people of this category can be divided into two sub-divisions: The first sub-division consists of the followers of Musailamah — the people of the Banu Haneefah tribe as well as others who believed his claim of prophethood — and the companions of Al-Aswad Al-'Ansee, as well as his followers from Yemen and elsewhere. Everyone from this category disbelieved in the Prophethood of Muhammad ﷺ and claimed prophethood for someone else.... As for the people of the second category, they were those who distinguished between prayer and *Zakaat*, recognizing the importance of prayer and rejecting the beliefs that *Zakaat* is compulsory and that it must be paid to the *Imam* (the *Khaleefah* or the overall leader of the Muslim nation).[1] It should be noted, however, that some people were actually willing to pay *Zakaat*, but their leaders prevented them from doing so."

Al-Qaadee 'Iyaadh classified the apostates in a similar manner, except that he divided them not into two, but three categories. The members of the first category returned to the worship of idols. Those of the second category followed either Musailamah or Al-Aswad Al-'Ansee — each of whom claimed to be a prophet. As for the members of the third category, they continued to believe in Islam, but they denied the compulsory nature of *Zakaat* and falsely interpreted *Zakaat* as being something that was specific to the lifetime of the Prophet ﷺ. So in a way, they believed that *Zakaat* was a tribute tax that was specific to the Prophet ﷺ, and not a compulsory tax that was meant to alleviate the harsh

[1] *Sharh Saheeh Muslim,* by An-Nawawee (1/202).

conditions of the poor and needy and that was used for other noble purposes as well.

And Dr. 'Abdur-Rahmaan ibn Saaleh Al-Mahmood classified apostates into four categories: The first consisted of people who returned to the worship of idols; the second, of people who followed false prophets — Al-Aswad Al-'Ansee, Musailamah, and Sujaah; the third, of people who denied the fact that *Zakaat* was compulsory; and the fourth, of those who did not deny the fact that *Zakaat* was obligatory, but who nonetheless refused to pay it to Abu Bakr ﷺ.[1]

Third: Apostasy Rears Its Ugly Head during the Latter Stages of the Prophet's Life

The year 9 H, or the Year of the Delegations, was the year during which the reins of leadership in the Arabian Peninsula were handed over to the Prophet ﷺ. It was, however, also the year during which the shameful blight of apostasy first stained the people of the Peninsula. Still, it was a minor problem, and not a widespread phenomenon. Then at the end of the year 10 H — which was the year during which the Prophet ﷺ performed his farewell pilgrimage and began to feel the symptoms of the illness that later led to his death — the most dangerous of all apostates openly began to disseminate their poisonous and false messages. I am referring here to the false prophets of that era, Al-Aswad Al-'Ansee in Yemen, Musailamah "The Liar" in Yamaamah, and Tulaihah Al-Asdee in the lands that were inhabited by his people.[2] The former two posed the greatest threat, as they were determined in their desire to achieve their goals, not to mention the fact that they had many followers who were willing to take up arms on their behalf.

[1] *Al-Hukm Bi-Ghairi Maa-Anzalallah*, by Dr. 'Abdur-Rahmaan Al-Mahmood (pg. 239).

[2] *Harakatur-Riddah* (pg. 66).

Nonetheless, their audacity did not perturb the Prophet ﷺ, for Allah ﷻ showed him a dream in which he was informed of their imminent demise. One day, as he was delivering a sermon from his pulpit, the Messenger of Allah ﷺ said,:

«أَيُّهَا النَّاسُ، إِنِّي قَدْ رَأَيْتُ لَيْلَةَ القَدْرِ، ثُمَّ أُنْسِيتُهَا، وَرَأَيْتُ فِي ذِرَاعِي سِوَارَيْنِ مِنْ ذَهَبٍ فَكَرِهْتُهُمَا فَنَفَخْتُهَا فَطَارَا، فَأَوَّلْتُهُمَا الكَذَّابَيْنِ: صَاحِبَ اليَمَنِ، وَصَاحِبَ اليَمَامَةِ»

"O people, I have been shown the 'Night of Al-Qadr (Power),' but I was then made to forget it (so that I do not know exactly which night it is). And I was shown two gold bracelets on my arms; disliking them, I blew on them, and they flew away. I interpreted those bracelets to mean the two liars: The one of Yemen (i.e., Al-Aswad Al-'Ansee), and the one of Yamaamah (i.e., Musailamah)."[1]

The people of knowledge have given a detailed interpretation of this dream. They say, for example, that the Prophet's blowing on the bracelets, proves that they were to die simply by his breath, which signifies that others were going to kill them. And that is what happened, for the Companions ﷺ fought against Al-Aswad and Musailamah after the Prophet ﷺ died. That the bracelets covered the Prophet's hand meant that Al-Aswad and Musailamah would cause problems for the Muslims for at least a short while.[2]

Dr. 'Ali Al-'Utoom said, "That the bracelets flew away simply by an action of blowing proves that, as great a threat as Al-Aswad and Musailamah seemed to pose, they were, in reality, weak and vulnerable to attack." Dr. 'Ali also said, "That the bracelets were made of gold meant that the sole purpose of both Al-Aswad and Musailamah was to gain worldly riches.... And the bracelets being wrapped around the Prophet's hands indicated that it was their

[1] *Bukhaaree* (3621) and *Muslim* (2273).

[2] *Harakatur-Riddah* (pg. 66).

plan to surround the Muslims from all directions – just as a bracelet surrounds a wrist."[1]

Fourth: Abu Bakr's Stance Vis-à-vis the Apostates

If anyone had thought that Abu Bakr ﵁ was going to stand by and do nothing as the apostates wreaked havoc on the region, they soon learned otherwise when Abu Bakr ﵁ stood up before the people and delivered the following sermon. Having praised and glorified Allah ﷻ, he ﵁ said, "All praise is for Allah, Who has been enough (for us as a Helper, Protector, etc.), Who has given, and Who has made rich (His believing slaves). Verily, Allah sent Muhammad at a time when knowledge was a homeless entity, and when Islam was strange and driven away (from the lands): Islam's rope was cut short, its garment was tattered, and its people had strayed from it. And Allah despised the People of the Book. If He gave them good things, it was not on account of any goodness in them. And if he diverted evil away from them, it was not on account of any evil in them (i.e., they were a forsaken people). They changed their books and added to them that which did not belong in them. As for the Arabs, they felt safe, thinking that they were safe from Allah; and they neither worshipped Him nor supplicated to Him. Allah made their lives weary for them.... But then Allah gave them a good ending, making them the most just nation. He ﷻ helped them by providing them with followers, and He ﷻ helped them against their enemies. They continued upon that (blessed) state until Allah caused His Prophet ﷺ to die, at which time the *Shaitaan* (the Devil) came down upon them, took them by their hands, and plotted their demise.

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِين مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَـٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّـٰكِرِينَ﴾

[1] *Harakatur-Riddah* (pg. 66).

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

"Verily, all around you are Arabs who have refused to hand over their sheep and camels (i.e., the sheep and camels they were supposed to pay as *Zakaat*). If they have indeed returned to their old religion, they were never poorer than they are today, and you have never been stronger than you are today — which is as a result of what has happened earlier from the blessings of your Prophet (i.e., as a result of all of his past efforts to make you reach this stage of stability and strength). He has entrusted you to your Lord, Who is All-Sufficient — Who had found him astray, and then guided him; and Who had found him poor, and then made him rich.

﴿وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ﴾

"And you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to you, that you may be guided." (Qur'an 3: 103)

"By Allah, I will never stop fighting upon the command of Allah until Allah completes His promise and fulfills for us His covenant; until the martyrs from the people of Paradise are killed, and those who remain behind on earth are their successors and offspring. Allah's judgment is true, and His speech is not taken back." Abu Bakr ﷺ then recited this Verse:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ

وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ يَعۡبُدُونَنِي لَا يُشۡرِكُونَ بِي شَيۡـٔٗاۚ وَمَن كَفَرَ بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah)." (Qur'an 24: 55)[1]

While the Prophet's Companions ؓ agreed that fighting the followers of Musailamah and Al-Aswad was the right thing to do, some of them felt that it was not prudent or necessary to fight against those who were refusing to pay *Zakaat*. The main proponent of this latter view was 'Umar ؓ, who suggested that it was better to propitiate them, in the hope that their Faith (*Eemaan*) would increase as time went by and that they would soon agree to pay *Zakaat*. But 'Umar's suggestion was outright rejected by Abu Bakr ؓ, who did not feel that making compromises was an option in dealing with the apostates. To Abu Bakr ؓ, there was no point to distinguishing between different kinds of apostates, since all apostates had one abhorrent crime in common: They all, after having been Muslims, exited from the fold of Islam.

According to a narration that is related in *Saheeh Bukhaaree*, Abu Hurairah ؓ said, "When the Messenger of Allah ﷺ died and Abu Bakr ؓ became leader (of the Muslim nation), some Arabs apostatized. And 'Umar ibn Al-Khattaab ؓ said to Abu Bakr ؓ, 'How can you fight against the people (i.e., the people who

[1] *Al-Bidaayah Wan-Nihaayah* (6/316).

refused to pay *Zakaat* but who still professed to be Muslims) in spite of what the Prophet ﷺ said: 'I have been ordered to fight against the people until they say: *None has the right to be worshipped but Allah*. If anyone says that, then his wealth is protected from me, and so is his life, unless it is by some right (i.e., unless he does some other crime — such as murder another Muslim — that makes him deserving of losing his life) and his accountability is with Allah.' Abu Bakr ﷺ said, 'By Allah, I will fight against anyone who distinguishes between the prayer and *Zakaat*, for indeed, *Zakaat* is the right of wealth. By Allah, were they to refuse to give me even a small female goat, one that they used to give to the Messenger of Allah ﷺ, I would fight them for having refused to give it.'" According to another narration, he ﷺ said, "By Allah, were they to refuse to give me a camel's headband, which they used to give to the Messenger of Allah ﷺ, I would fight them for having refused to give it."

As soon as Abu Bakr ﷺ said these words, 'Umar ﷺ realized that he had been in the wrong, a point that he ﷺ later made clear when he said, "By Allah, I came to understand what had really happened: Allah had opened up Abu Bakr's chest (to what was right), and it was then that I realized that he was upon the truth (in his decision to fight all of the apostates)."[1] And 'Umar ﷺ later confessed, "By Allah, in Abu Bakr's decision to fight against the apostates, it became clear that Abu Bakr's Faith (*Eemaan*) outweighs the Faith of everyone from this nation put together."[2]

Abu Bakr ﷺ clarified something that had previously been a point of confusion for 'Umar ﷺ: The very *Hadeeth* 'Umar ﷺ cited as proof to back his claim that they shouldn't fight some of the apostates, actually, when understood correctly, proved the opposite — that it was their religious duty to fight all apostates. 'Umar ﷺ initially said that they should not fight the apostates

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[1] *Bukhaaree* (6924) and *Muslim* (20).

[2] *Huroob Ar-Riddah*, by Muhammad Ahmad Baashmeel (pg. 24).

who refused to pay *Zakaat* because the Prophet ﷺ had said:

«فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا»

"If they say it (i.e., the Testimony of Faith), their blood and their lives are protected from me, except if there is a right."

And there is a right and obligation upon every Muslim to pay *Zakaat*, for *Zakaat*, like prayer, the Testimony of Faith, *Hajj*, and Fasting, is one of the five pillars of Islam. By rejecting any one of those pillars, one exits from the fold of Islam.

In the end, Abu Bakr ﷺ made the right decision. In fact, had he made any other decision, the Muslims would have suffered disastrous consequences. Had it not been for Allah ﷻ and then the firm resolve of Abu Bakr ﷺ, corruption would have become rampant throughout the earth, and the inhabitants of the Arabian Peninsula would likely have returned to what they had previously believed in during the pre-Islamic days of ignorance.[1]

It was as if the weight of the world was being placed on Abu Bakr's shoulders. He ﷺ had to make a crucial decision, only a brief period after he made the important, and at first unpopular, decision of sending out Usaamah's army. As matters stood, the Muslims were being threatened by the followers of Musailamah and Al-Aswad, and so some Companions ﷺ began to ask themselves whether it was wise to create even more enemies. After all, those who were refusing to pay *Zakaat* were still openly professing their belief in, "None has the right to be worshipped but Allah." As unpopular as his decision might have potentially been, Abu Bakr ﷺ wanted to live up to his duties as the *Khaleefah* of the Messenger of Allah ﷺ. As such, he understood that the religion was complete; it had already been revealed in its entirety, so it was not his place to change or modify it in the least.

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[1] *Ash-Shoorah Bainal-Asaalah Wal-Mu'aasirah* (pg. 86).

When certain Companions رضي الله عنهم came to him in order to convince him that he should not wage war against the people who refused to pay *Zakaat*, Abu Bakr رضي الله عنه gave not a sermon in response, but a single sentence that had the same impact and effect as a long and eloquent sermon. He رضي الله عنه said, "Revelation has ceased to descend, and the religion is complete. Shall I allow it to decrease (i.e., to be changed and modified) while I am alive?"[1] According to another narration, 'Umar رضي الله عنه said, "O *Khaleefah* of the Messenger of Allah, unite the people, appease them, and be gentle with them," to which Abu Bakr رضي الله عنه replied, "Were you strong during the days of pre-Islamic ignorance only so that you can become a coward in Islam? Revelation has ceased to descend; the religion is complete, so shall I allow it to decrease (i.e., to be changed and modified) while I am alive?"[2]

Before making a final decision, Abu Bakr رضي الله عنه listened to the various opinions and suggestions of the Prophet's Companions رضي الله عنهم. Only after clearly hearing them out did he announce his final decision. But even though he did consult the Companions رضي الله عنهم – which was in keeping with the *Sunnah* of the Prophet ﷺ – one thing is for sure: Once he made a final decision, which he arrived at quickly, he became firm and resolute. His decision confirmed, he did not waver or have doubts about what course of action he should take. The quality of not wavering was one for which Abu Bakr رضي الله عنه was known throughout his life. In the end, when Abu Bakr رضي الله عنه announced his final decision, all of the Companions رضي الله عنهم who initially disagreed discarded their previous opinions and gave their complete support to Abu Bakr's decision, both recognizing and acknowledging the fact that he was in the right. All alone did Abu Bakr رضي الله عنه stand in the face of initial disagreement, both regarding the decision to send out Usaamah's army and the decision of waging war against all of the apostates. And on both occasions, Abu Bakr رضي الله عنه was right, while everyone

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[1] *Al-Murtadah,* by Abul-Hasan An-Nadawee (pg. 70).

[2] *Mishkaat Al-Masaabeeh* (6034).

else was wrong. It is for this reason that Sa'eed ibn Al-Musayyib (may Allah have mercy on him) said, "Abu Bakr was the most knowledgeable person among them (i.e., among the Prophet's Companions), and he was unsurpassed among them at arriving at the best decision (regarding any given matter, but especially regarding matters of some importance)."[1]

To be sure, it was Abu Bakr's superior Faith that allowed him to see through a seemingly complicated issue and to then arrive at a correct conclusion. As such, he alone was able to see that *Zakaat* could not be separated from the Testimony of Faith, for if one believes in the Oneness of Allah ﷻ, one must accept the rights Allah ﷻ made binding upon mankind. And Allah's right over one's wealth is *Zakaat* that one has to pay to the deserving and needy; after all, one's wealth ultimately belongs not to one's own self, but to Allah ﷻ. In short, Abu Bakr made it clear that, without *Zakaat*, the Testimony of Faith has no value in the lives of people. Therefore, as leader of the Muslim nation, it fell upon his shoulders to fight against those who refused to pay *Zakaat*, just as it was his duty to wage war against those who refused to say, "None has the right to be worshipped but Allah." This understanding of the religion, Abu Bakr informed the Companions, was true Islam. Abu Bakr was of course right, for Allah ﷻ gave a clear and stern warning to those who believed in a part of the Book while they disbelieved in other parts of it:

﴿أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَاۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ﴾

"Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous

[1] *Al-Badr Wat-Taareekh*, by Al-Maqdasee (5/153).

torment. And Allah is not unaware of what you do." (Qur'an 2: 85)

Abu Bakr's uncompromising stance against the apostates was inspired by Allah; of that, there is no doubt. The credit of preserving the sanctity of Islam following the Prophet's death goes to Allah ﷻ, and then to Abu Bakr ؓ. After all was said and done, after the Muslims met the apostates on various battlefields, and after the dust of war had settled, people truly appreciated what Abu Bakr ؓ had done to defeat the apostates. His stance was similar to the ones taken by the Prophets and Messengers of previous eras, which should come as no surprise, since he was not merely a *Khaleefah*; but rather, he was the *Khaleefah* of the Messenger of Allah ﷺ. He ؓ lived up to his role, and he will continue to deserve the praise, respect, and supplications of all Muslims until Allah ﷻ inherits both the earth and those that are on it.[1]

Fifth: Abu Bakr's Plan to Defend Al-Madeenah

The various tribes that refused to pay *Zakaat* sent delegations to Al-Madeenah in order to meet with Abu Bakr ؓ and negotiate terms of peace with him. Yes, they wanted to make peace, but they were adamant in their decision to refuse to pay *Zakaat*. But once they witnessed firsthand Abu Bakr's uncompromising resolve, they realized that there no longer remained any point to further negotiations, and so they packed up their things and left Al-Madeenah. Before leaving, however, they arrived at two conclusions concerning their situation. First, since the Islamic ruling regarding the payment of *Zakaat* was clear, it was pointless to hope that the *Khaleefah* of the Muslims would compromise and negotiate terms with them, especially considering the fact that all of the Muslims in Al-Madeenah became convinced of the soundness of his firm stance and decided to stand firmly and

[1] *Al-Murtadah*, by An-Nawawee (pg. 72).

loyally by his side against all enemies. And second, it was very important to take advantage of the weakness – or perceived weakness – of the Muslims, who, because of Usaamah's expedition, were few in number. This meant that they had to attack Al-Madeenah with all of their might, in the hopes of bringing down the caliphate and destroying the religion of Islam.[1]

While the apostate delegates were, on the face of it, negotiating terms of peace, Abu Bakr ﷺ cast penetrating glances at their facial expressions, and what he saw alarmed him. Certain believers are blessed by Allah ﷻ with the ability of reading the faces of people; this talent is not magical in nature, but instead is derived from a profound faith in Allah ﷻ, wisdom, and other similar qualities. Abu Bakr ﷺ, truly blessed in this regard, read these qualities in the faces of the apostates: treachery, baseness, and wickedness. So as soon as the delegates left, Abu Bakr ﷺ said to his companions, "Verily, the delegates perceive that you are few in number; therefore, you cannot be certain about whether they will come during the day or during the night (but rather what is certain is that they will surely make an attempt to take Al-Madeenah).... They hoped that we would agree to a truce with them, but we rejected their offer...so be ready and get ready (for war)."[2]

Abu Bakr ﷺ took the following steps in order to secure Al-Madeenah from attack and to launch a successful campaign against all apostates in the region:

a) He ﷺ ordered the inhabitants of Al-Madeenah to spend their nights in the *Masjid*, so that they could constantly be vigilant and ready to defend the Prophet's city.

b) He ﷺ placed groups of guards at the various entry points of Al-Madeenah; it was their job to spend each night at those points and defend their city from enemy attacks.

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 280).

[2] *Taareekh At-Tabaree* (4/64).

c) Over each set of guards Abu Bakr ﷺ appointed battle-tested and brave leaders: 'Ali ibn Abee Taalib ﷺ, Az-Zubair ibn Al-'Awwaam ﷺ, Talhah ibn 'Ubaidullah ﷺ, Sa'ad ibn Abee Waqqaas ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, and 'Abdullah ibn Mas'ood ﷺ.[1]

d) He ﷺ requested the help of neighboring tribes. Happily for the Muslims, various neighboring tribes did not apostatize, but instead remained firm upon Islam; I am referring here to the tribes of Aslam, Ghifaar, Muzainah, Ashja', Juhainah, and Ka'ab. Abu Bakr ﷺ sent messages to the leaders of those tribes, ordering them to join in his fight against the apostates. They answered his call, filling Al-Madeenah's streets with their soldiers, who brought along with them horses, camels, and weapons, all of which were under the direct control of Abu Bakr As-Siddeeq ﷺ.[2] The reinforcements were at once much-needed and of great practical value; the tribe of Juhainah alone sent 400 of its men to Abu Bakr ﷺ, along with a number of horses and camels. Also, 'Amr ibn Murrah ﷺ of the Juhainah tribe brought with him 100 camels in order to help his Muslim brothers. And Abu Bakr ﷺ then distributed those camels among the people.[3]

e) Abu Bakr ﷺ was concerned not only about apostates who lived relatively near to Al-Madeenah, but also about apostates who lived in far-off lands. The latter did not pose a direct or serious threat to Al-Madeenah, but they did pose a dangerous threat to the region in general. Abu Bakr ﷺ knew that, sooner or later, he would have to deal with them, and he ﷺ chose to deal with them immediately. He ﷺ did so by sending out letters to Muslim governors in distant provinces — just as the Prophet

[1] *Taareekh At-Tabaree* (4/64).

[2] *Ath-Thaabitoon 'Alal-Islam Ayyaam Fitnatur-Riddah*, by Dr. Mahdee Rizqullah (pg. 21).

[3] *Ath-Thaabitoon 'Alal-Islam Ayyaam Fitnatur-Riddah*, by Dr. Mahdee Rizqullah (pg. 21).

ﷺ had done when he was alive — ordering them to fight against the apostates in their respective regions. For example, he ﷺ sent a letter to the people of Yemen, since Yemen was the stronghold of the false prophet Al-Aswad Al-'Ansee and his followers. In the letter he sent, Abu Bakr ﷺ informed the people of Yemen that he was appointing Fairooz as their leader and that they should all obey his commands and fight underneath his banner.[1] Muslims of Persian descent united around their leader, Fairooz, and their Arab Muslim brothers joined in their cause. Together, under the overall leadership of Fairooz, they tirelessly waged war against Al-Aswad and his followers. The Muslims came out victorious in the end, and in stages they were able to restore complete Islamic rule to the region.[2]

f) In spite of the difficult circumstances that were being faced by the Muslims of Al-Madeenah, Abu Bakr ﷺ decided that it was necessary to wage an all-out war against nearby apostates — such as the members of the 'Abs and Dhibyaan tribes. But first Abu Bakr ﷺ gathered the women and children of the city into the safety of fortresses and nearby mountain passes; with the women and children safe from the treacherous hands of the apostates, the Muslims were able to focus their energies on the war they needed to wage.

Sixth: The Apostates Fail in their Attempt to Take Al-Madeenah

The apostates did not wait long before they put their nefarious plans into action. Only three days after the apostate delegates departed from Al-Madeenah, an attempt on Al-Madeenah was made. The attack consisted of fighters from the Asad, Ghatfaan,

[1] *Al-Bad'u Wat-Taareekh*, by Al-Maqdasee (5/157).

[2] *Haraqatur-Riddah* (pg. 174).

'Abs, Dhibyaan, and Bakr tribes. These tribes sent only some of their fighters; the rest they stationed at a place called Dhee Husaa, where they were to act as reinforcements.

The outer guard units of Al-Madeenah learned of the impending attack and sent news to Abu Bakr ﷺ about the situation. He ﷺ sent a message back to them, instructing them to remain where they were. Then Abu Bakr ﷺ and the men who had been with him in the *Masjid* rode out to the outskirts of Al-Madeenah, in order to fight alongside the outer guard units against the attackers. The enemy had not been expecting much in terms of resistance, and so they were shocked to see many Muslim fighters defending the outskirts of Al-Madeenah. During the brief fighting that ensued, enemy fighters became scattered and confused, and were forced to retreat. Muslim riders pursued the enemy all the way until Dhee Husaa, but the reinforcements were waiting there, and in order to avert a complete disaster, they set traps for the camels upon which Muslim soldiers were riding. The camels went wild, but not wild enough to throw off their Muslim riders. The camels eventually calmed down, and the Muslims rode them back to Al-Madeenah, without having incurred any fatalities or casualties.[1]

In general, the apostates made the fatal mistake of under-estimating their Muslim counterparts. They thought that the Muslims were weak — given the outbreak of apostasy, the departure of Usaamah's army, and the small number of Muslims that remained in Al-Madeenah — but they were dead wrong. For example, some of the apostates sent word to the inhabitants of Dhil-Qissah — a people who had also apostatized — informing them that the Muslims were weak and could be easily defeated. Based on this false information, the inhabitants of Dhil-Qissah set out towards Al-Madeenah, completely unaware of the fact that Allah ﷻ had other plans for them. As they were marching towards Al-Madeenah, Abu Bakr ﷺ was leaving Al-Madeenah,

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[1]. *Taareekh At-Tabaree* (4/65).

but he was not alone: He ﷺ had with him an army of soldiers. Over the right flank An-No'maan ibn Muqarrin was placed in charge; and over the left flank, 'Abdullah ibn Muqarrin. And Suwaid ibn Muqarrin was placed in charge over the foot soldiers.

Before the break of dawn, the two opposing forces drew near to one another. The apostate soldiers, brimming with confidence, did not expect to face any resistance until they reached Al-Madeenah, and even there, they expected to achieve a swift victory. The Muslim soldiers, on the other hand, were cautious and vigilant, and they knew that they were about to come across the opposing army. They thus decided to lower their voices and to make as little noise as possible, so that they could take the enemy by surprise. And a tremendous surprise it certainly was for the apostate soldiers, who heard not even a whisper from the oncoming Muslim fighters until it was too late – and until their bodies were being penetrated by swords.

The sun did not rise until the enemy had been routed: Most apostate soldiers fled the scene, while many of their riding animals were taken as booty by the Muslims. During the course of the fighting, Hubaal, brother of Tulaihah Al-Asdee, was killed. Abu Bakr ﷺ pursued the enemy until Dhil-Qissah; once there, he stationed An-No'maan ibn Muqarrin ﷺ and a contingent of soldiers to guard the area. Then he ﷺ, along with the rest of his fighters, returned to Al-Madeenah.

The rest of the apostates became furious when they learned about their humiliating defeat. And in their madness and rage, the leaders of the Banu Dhibyaan and 'Abs tribes killed those of their fellow tribesmen who were still Muslims; and other apostate tribes soon followed their example. Upon learning about their dastardly deeds, Abu Bakr ﷺ swore that he would attack the guilty tribes and kill a number of their men that was equal to or greater than the number of Muslims that they had brutally executed.[1]

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[1] *Taareekh At-Tabaree* (4/66).

Abu Bakr ﷺ was determined to avenge the deaths of his Muslim brothers and to teach a stern lesson to the leaders of the apostate tribes. As a result of his firm resolve, Muslims who were members of apostate tribes became more steadfast upon their religion than ever before; and the apostates were beginning to face more and more humiliating defeats at the hands of their enemies. Many apostates were now terrified of the Muslims, and so they decided to make peace by sending *Zakaat* wealth to Al-Madeenah. In a single night, *Zakaat* wealth reached Al-Madeenah from Safwaan, Az-Zabbarqaan, and 'Adee.[1] And during the course of one particular evening, *Zakaat* wealth was sent from six different Arab tribes.

Each time a *Zakaat* collector approached Al-Madeenah, people, upon seeing him in the distance, said, "Here comes a warner," or in other words: "Here come someone who is bringing news of an impending attack by the enemy." Every time this happened, Abu Bakr ﷺ would respond, "Rather, he is a bearer of glad tidings." In the end, it always turned out to be someone who was bringing with him a load of *Zakaat* wealth on behalf of the members of his tribe.

While all of this was happening, Usaamah ibn Zaid ﷺ returned victoriously from his expedition. He ﷺ and his soldiers ﷺ did all that the Messenger of Allah ﷺ had ordered them to do, and they succeeded in following Abu Bakr's instructions to the letter.[2] Their mission completed, it was time for them to rest for a short while. Abu Bakr ﷺ was leading a contingent of fighters who were going out to attack apostate tribes; prior to leaving, he placed Usaamah ibn Zaid ﷺ in charge of Al-Madeenah, and he ﷺ said to both Usaamah ﷺ and the members of Usaamah's army, "Rest, and give your riding animals a chance to rest."[3]

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[1] *Taareekh At-Tabaree* (4/66).

[2] *As-Siddeeq Awwalul-Khulafaa*, by Ash-Shirqaawee (pg. 75).

[3] *At-Taareekh At-Tabaree* (4/37).

Abu Bakr ﷺ headed out with his men towards Dhil-Qissah, even though many Muslims, fearing for Abu Bakr's life, implored him to stay in Al-Madeenah. They said to him, "We ask you by Allah, O *Khaleefah* of the Messenger of Allah, do not expose yourself to such dangers! If something happens to you, the people will no longer have a government or system of rule. Your staying here is of greater significance than is the enemy, so send another man in your place, so that if he is killed, you can appoint another man to take his place as the leader (of the Muslim army)." Abu Bakr ﷺ replied, "No, by Allah, I will not do so; but rather I will console you with my own self (i.e., whatever happens to us, you can be comforted by the fact that I sacrificed my life for our cause, the cause of Islam)."

It is relatively easy to show outward signs of bravery and piety and steadfastness during times of ease and comfort, but it is in harsh circumstances that the true mettle of men is ascertained. In times of hardship and severe persecution, some men abandon their principles, morals, beliefs — and even their religion. If that is the case, then we can learn a lot about the character of Abu Bakr ﷺ, for he lived through not one difficult situation, but a great many. And through it all — both during the Prophet's lifetime and afterwards — he remained steadfast and firm, and even that is an understatement. He was, in fact, as solid as the firmest and most unshakeable of mountains.

The threat that was posed by the apostates was grave indeed; in fact, it seemed likely to some that the Muslims were so greatly outnumbered that they would not be able to defeat the apostates. And yet through the entire ordeal — from the moment the Prophet ﷺ died until all of the apostates were defeated — Abu Bakr ﷺ remained a paragon of bravery and patience. Setting an example for others, which is the responsibility of any Muslim leader, Abu Bakr ﷺ was willing to sacrifice his life so that the lives of other Muslims would be spared. His bravery had the effect of motivating other Muslim soldiers and encouraging them to wage war against their enemies; thus they answered his call to arms, not

with an attitude of resignation, but one of enthusiasm and eagerness to achieve one of two goals: martyrdom or victory.

When Abu Bakr ﷺ arrived with his men at Dhee Husa, he met with An-No'maan ﷺ, 'Abdullah ﷺ, and Suwaid ﷺ, all of whom were guarding the area on behalf of Abu Bakr ﷺ. Seeing that things were going well at Dhee Husa, Abu Bakr ﷺ traveled on towards the inhabitants of Ar-Rabdhah at Al-Abraq. As a result of the battles that ensued, Al-Haarith and 'Auf were defeated, and Al-Hateeah was taken captive; what is more, the tribes of 'Abs and Banu Bakr were forced to flee the area. Abu Bakr ﷺ then made camp at Al-Abraq for a number of days.

Soon peace would be made with those apostates that were not killed during battle, and who decided to return to the fold of Islam; nonetheless, in certain instances, Abu Bakr ﷺ was unwilling to return their former lands to them. He ﷺ conquered Banu Dhibyaan territory and expelled the members of the Banu Dhibyaan tribe from the region. He ﷺ then said, "It is prohibited for Dhibyaan to take ownership of these lands, for Allah ﷻ has given these lands to us as war booty." When the apostates were delivered a final lethal blow and their war with the Muslims came to an end, and when many apostates returned to the fold of Islam and were forgiven for their past transgressions, the people of Banu Tha'labah returned to their previous lands in order to settle down once again in their former homes. Being told that they did not have the right to live there, they went to Abu Bakr ﷺ in Al-Madeenah and said to him, "Why are we being prevented from settling down in our lands?" Abu Bakr ﷺ responded, "You have lied, for you do not have any land that belongs to you. Rather, the lands to which you are referring are for me to give (to whomsoever I please); they are lands that I have saved from the enemy (i.e., you, when you apostatized and declared war upon Muslims)."

Based on the above-mentioned events, one should notice a clear difference between Abu Bakr ﷺ (as well the other rightly-guided *Khaleefahs*) and the leaders of later generations —

including those of today's generation. If any worldly blessing was there for the taking, Abu Bakr ﷺ did not desire it for himself, but instead wanted his people to be blessed with it. Others who came after him — and after the other rightly-guided *Khaleefahs* — saw a position of leadership as a means of gaining status and power and wealth; or if not any of these, then at least a means of gaining comfort and security. They would be willing to make announcements on loudspeakers, but it was their people, the common citizens, who had to make actual sacrifices by fighting in wars. From their palaces or central command stations, they controlled the actions of others but refused to take direct part in the affairs of the nation. But that was certainly not the case with Abu Bakr ﷺ, who, as we have hitherto seen, led the Muslim army in three dangerous battles against the apostates; what is more, the reader should keep in mind the fact that Abu Bakr ﷺ was rushing into battle not as a young man in his twenties or thirties, but as an aged man who was more than sixty years old. To be sure, his mere presence on the battlefield — not to mention his actual participation in the fighting — inspired all of the soldiers who were under his command.[1]

Abu Bakr ﷺ was brave, but his bravery alone does not explain why he was so willing to sacrifice his life for the cause of Islam, nor why he was willing to thrust himself into the most dangerous of situations. Rather, it was, more than anything else, his profound faith in Allah ﷻ that inspired him to achieve great feats on the battlefield. It was this essential quality, and not actual deeds — for many Companions ﷺ were also known for their prolific acts of worship — that made him better than all other Companions ﷺ. The outbreak of apostasy threatened the lives of all Muslims, and yet Abu Bakr ﷺ remained firm, steadfast, and resolute, leading the Muslims out of danger by waging an all-out war against the apostates. Someone later said to Abu Bakr ﷺ, "In

[1] *At-Taareekh Al-Islaamee*, by Al-Humaidee (9/48).

regard to the crisis you faced, had it descended upon mountains, it would have crushed them.... And yet we did not see you become weak (or irresolute or fearful)." Abu Bakr ﷺ replied, "Terror has not entered my heart ever since the night of the cave (the night during which the Prophet ﷺ and Abu Bakr ﷺ spent the night in the cave as they were migrating to Al-Madeenah). When the Prophet ﷺ saw how sad I was, he said, 'There is no need to worry, O Abu Bakr, for indeed, Allah has guaranteed that this matter (i.e., Islam) will reach its completion.'"[1] Thus he always believed with certainty that Allah ﷻ would help the believers. And it was because of that profound faith and certainty that he was imperturbable and composed even in the face of the most terrifying of dangers; and it was by dint of that faith and certainty that he ﷺ was superior to all of the Prophet's Companions ﷺ.

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[1] Abu Bakr As-Siddeeq: *Afdalus-Sahaabah Wa-Ahaqquhum Bil-Khilaafah* (pg. 69).

Chapter 3

An All-Out Assault Against the Apostates

Every Muslim had an important role to play in the war against the apostates. But perhaps most underrated of all was the role of Muslims who lived among apostate populations. One must understand that it is not completely accurate to describe the tribes who fought against Abu Bakr ﷺ as "apostate tribes," since some of their members remained steadfast upon Islam. It is true that the leaders of most of those tribes were apostates, as were the majority of the tribes' members; nonetheless, there were some who did not apostatize and who had an important role to play in the war against the apostates.

As in the Makkan phase of the Prophet's biography, Muslims who lived under the rule of apostate chieftains were persecuted because of their Faith; and like the Muslims who had been persecuted by the Quraish, they did not have the numbers or the strength to oppose their chieftains. Another similarity between both groups is that they — both the Muslims who lived among the Quraish, and the Muslims who lived under the rule of apostate chieftains — used speech to both oppose and admonish

their leaders. Words and speech are not to be taken lightly, for they can have a profound influence on the members of any given society. The leaders of the apostate tribes — like the leaders of the Quraish before them — understood the power of words, which is why they persecuted their fellow tribesmen who refused to forsake Islam.

It is likely that every tribe that apostatized contained some members that remained steadfast upon their religion, refusing to exit from the fold of Islam. Such people openly proclaimed their Faith and warned their people of the awful destination that awaited them if they continued upon their present course. In payment of their sincere efforts to advise their fellow tribesmen, they were mocked and ridiculed; some of them were banished from their cities; and yet others were killed. And yet some of them — such as 'Adee ibn Haatim ﷺ and Al-Jaarood ﷺ — succeeded in convincing their people to return to Islam (we will discuss their stories in more detail in the following sections of this work, *In Sha Allah* — Allah Willing).

Some Muslims, having failed in their attempts to convince their people to return to the fold of Islam, formed small groups and took other appropriate steps against their apostate relatives. For example, some of the youth in Yemen secretly planned the assassination of the false prophet Al-Aswad Al-'Ansee, a topic we will discuss in more detail later on in this work, *In Sha Allah* (Allah Willing).

For the most part, however, Muslim minorities were only able to declare their Faith verbally, and that in itself was no small achievement, for it represented a brave and dangerous act of defiance. Each person who declared his Faith then faced a very difficult test: Either apostatize like everyone else in the tribe, or face harsh persecution while remaining firm upon Islam.

It is related that either Mas'ood or Masrooq Al-Qaisee ibn 'Aabis Al-Kandee advised Al-Ash'ath ibn Qais in an attempt to convince him not to apostatize. A long discussion ensued between the two men, and their argument became so heated that

mutual threats were exchanged. In the end, discussions such as that one resulted in many people returning to the fold of Islam; and at the very least, such discussions made easier the task of Muslim armies to eradicate apostasy from the region.[1]

The role that Muslim minorities played in helping to defeat the apostates highlights an important point: Apostasy was not as widespread a phenomenon as many historians have led us to believe. Part of the misunderstanding results from the fact that the disease of apostasy afflicted a large geographical region, namely, the entire Arabian Peninsula. That being the case, some historians have simply assumed that almost everyone apostatized in the region — but that is simply not true.

A more correct assessment of the situation following the Prophet's death points to the reality that various groups, tribal chieftains, and individuals apostatized in the Arabian Peninsula; but at the same time various groups, tribal chieftains, and individuals held on tightly to their religion and refused to apostatize. If apostasy appeared among the people of a given tribe, there were some among them who did not exit from the fold of Islam.[2]

Dr. Mahdee Rizqullah Ahmad studied the apostate wars in detail, focusing his efforts on answering the question: Was apostasy during the caliphate of Abu Bakr ﷺ a widespread phenomenon, encompassing every Arab tribe, as well as all chieftains and tribe members who had once been Muslims? Or did the disease of apostasy afflict certain tribes, certain chieftains, and only certain groups of individuals that were spread out throughout the vast region of the Arabian Peninsula? After conducting painstaking research, Dr. Mahdee concluded, "The first thing I realized after having delved through all of the reference material I have hitherto alluded to, is that I found

[1] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khilaafah Ar-Raashidah* (pg. 314).

[2] *Ath-Thaabitoon 'Alal-Islam Ayyaam Fitnatur-Riddah* (pg. 4).

nothing to indicate that all tribes, chieftains, and individuals abandoned Islam, which is contrary to what has been mentioned by authors that we took as models (of good and sound research methods).[1] Rather, what I found was that the Muslim government (led by Abu Bakr ﷺ) relied heavily on a strong cadre of groups, tribes, and individuals who remained firm upon Islam. It was these people who worked throughout the peninsula to quell the apostate movement, and who represented the main bulwark of Islam (during the crisis that was brought about by the apostates)."[2]

First: An Official Response from the Muslim Government

1) Working from the Inside Out

As I hinted to earlier, Abu Bakr ﷺ did not begin an all-out military offensive against the apostates immediately; instead, he first took steps to garner support from within the tribes that had apostatized. He ﷺ sent letters to individuals who did not apostatize, as well as messages to the leaders of tribes. In sending out letters and messages throughout the peninsula, Abu Bakr ﷺ tried to turn people away from abandoning their religion; furthermore, he ﷺ instructed Muslim individuals to gather into

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[1] Here, Dr. Mahdee is referring to the following works and authors: *At-Taareekh As-Siyaasee Lid-Daulah Al-'Arabiyyah*, by Dr. 'Abdul-Mun'im Maajid (pg. 146); *At-Taareekh Al-Islaamee Al-'Aam: Al-Jaahiliyyah, Ad-Daulah Al-'Arabiyyah, Ad-Daulah Al-'Abbaasiyyah*, by Ibraaheem Hasan (pg. 219); *Taareekh Ad-Daulah Al-'Arabiyyah*, by As-Sayyid Al-'Azeez Saalim (pg. 432); *Jaulah Taareekhiyyah Fee 'Asr Al-Khulafaa Ar-Raashidoon*, by Dr. Muhammad As-Sayyid Al-Wakeel (pg. 21); *Al-Khulafaa Ar-Raashidoon*, by Muhammad As'ad Tals (pg. 20); Abu Bakr As-Siddeeq, by 'Alee At-Tantaawee (pg. 16); *Itmaam Al-Wafaa Fee Siyyar Al-Khulafaa*, by Muhammad Al-Khidree Beek (pg. 21); *'Asr-As-Siddeeq*, by Sheebeer Ahmad Muhammad 'Alee Al-Baakistaanee (pg. 159); *Dhaahiratur-Riddah Fil-Mujtama' Al-Islaamee Al-Awwal*, by Muhammad Breeghas (pgs. 100, 101); and As-Siddeeq Abu Bakr, by Muhammad Husain Haikal (pg. 173).

[2] *Ath-Thaabitton 'Alal-Islam Ayyaam Fitnatur-Riddah* (pg. 19).

groups, so that they could effectively take steps to oppose their tribal leaders who had apostatized.

In short, Abu Bakr ﵁ was making preparations for an all-out offensive, one he was hoping to put on hold until Usaamah ﵁ returned with his army. In sending out letters and messages to the Arabs of the Peninsula, Abu Bakr ﵁ was, among other things, buying time until Usaamah's army returned.

As for the Muslims with whom he was corresponding, Abu Bakr ﵁ instructed them to gather into groups, to go to places that he specified for them, and to then await his further instructions. Abu Bakr ﵁ was thus preparing for the next stage of his military confrontation with the apostates.[1] The Muslim dissenters who had gathered into groups were able to thwart the nefarious plans of Qais ibn Makshooh Al-Muraadee, and they also achieved similar victories against other tribes in Tihaamah, the lands of As-Suraat, and Najraan.

During these early stages of his confrontation with the apostates, Abu Bakr ﵁ achieved a number of important aims, among which are the following:

1) Abu Bakr ﵁ managed to send a clear message to all Arabs, warning them not to join forces with the apostates and not to abandon their Religon. This stage of diplomatic efforts – which consisted of sending out letters and messengers to the Arabs in the region – was a prelude to the all-out military campaign he ﵁ was about to inaugurate in a short while.

2) Dissenting Muslims gained valuable training and experience, which had the effect of preparing them to become leaders of the Muslim armies that would later conquer many foreign lands. A notable student of this period of training and learning was 'Adee ibn Haatim At-Taaee ﵁, who would later go on to become one of the leaders of the Muslim armies that conquered Iraq.

[1] *Diraasaaat Fee 'Ahd An-Nubuwwah,* by Ash-Shujaa' (pg. 319).

3) Abu Bakr ﷺ succeeded in gathering groups of Muslims at specific locations; such Muslims later joined the Muslim armies that passed by them on the way to attacking apostate enemies.

4) Certain strongholds of the apostate movement were defeated. Even though such victories — which took place, for instance, in the southern part of the Arabian Peninsula — were minor and limited in scope, they had the desired effect of boosting the morale of all Muslims in general, and of Muslim soldiers in particular.

2) Sending Out Well-Organized Armies

Two months after their departure from Al-Madeenah (some historians believe it was not two months but forty days), Usaamah ﷺ and his men returned, having achieved the aims of their mission, not to mention a considerable amount of war booty. While the men of Usaamah's army took some much-needed rest, Abu Bakr ﷺ led a contingent of Companions ﷺ towards Dhil-Qissah, which was about one-day's traveling distance from Al-Madeenah. The purpose of their expedition was to fight the apostates and those who had rebelled against the Muslim government.

Abu Bakr ﷺ was more valuable as a commander-in-chief in Al-Madeenah than he was as a military commander on the battlefield, for if he were to die in battle, the Muslims would be lacking in the leadership they needed to come out victorious in their war against the apostates. And so some Companions ﷺ politely suggested to Abu Bakr ﷺ that he appoint someone else to lead the expedition and that he remain behind in Al-Madeenah. Their polite suggestion soon transformed into desperate pleading, so sure were they that it was wrong for Abu Bakr ﷺ to risk his life during those troubling times; they needed him alive and well, so that he ﷺ could steer the nation in the right direction.

It is related that 'Aaishah ﷺ said, "My father went out with his sword unsheathed; he was mounted on his riding animal, and he

was heading towards the valley of Dhil-Qissah. 'Ali ibn Abee Taalib ﷺ came, took hold of the reins of Abu Bakr's riding animal, and said, 'Where are you going, O *Khaleefah* of the Messenger of Allah?'" The question was rhetorical, for 'Ali ﷺ knew very well that Abu Bakr ﷺ planned to lead his army into battle. "I will say to you what the Messenger of Allah ﷺ said on the Day of Uhud," 'Ali ﷺ went on. By this statement, 'Ali ﷺ was referring to what had happened on the Day of Uhud: When Abu Bakr ﷺ wanted to engage in a duel-to-the-death with his son 'Abdur-Rahmaan (who was, as of then, still a disbeliever), the Prophet ﷺ ordered him to draw back his sword and to return to his place.

'Ali ﷺ went on to say, "Draw back your sword and do not bring upon us the tragedy of your death. For by Allah, if we become bereaved of you, (the nation of) Islam will not have an organized system of rule (rather, due to the apostate problem, chaos will break out)." Abu Bakr ﷺ acquiesced to 'Ali's demand and returned to Al-Madeenah.[1]

Since the apostates were not concentrated in one area but were instead scattered throughout the Arabian Peninsula, Abu Bakr ﷺ needed to engage the enemy on many fronts at approximately the same time; therefore, he needed to divide his overall army into groups, and that is exactly what he ﷺ did. He organized the men of his army under eleven banners, and over each of those groups he appointed a leader.[2] And he ﷺ ordered each leader to head out towards a specific enemy tribe and to mobilize as many fighters as possible from the tribes they passed by on the way to their destination. The eleven leaders were as follows:

1) Khaalid ibn Al-Waleed ﷺ, who led his men to Banu Asad, and then to Tameem, and then to Al-Yamaamah.

2) 'Ikrimah ibn Abee Jahl ﷺ, who led his men straight to Musailamah and his followers from the Banu Haneefah tribe. Once they were finished with their business there, 'Ikrimah

[1] *Al-Bidaayah Wan-Nihaayah* (2/319).
[2] *At-Taareekh Al-Islaamee* (9/49).

ﷺ and his men moved on to 'Ammaan, Al-Mahrah, Hadramoot, and then Yemen.

3) Shurahbeel ibn Hasanah ﷺ, who led his army to Al-Yamaamah in order to provide reinforcements for 'Ikrimah ﷺ and his men; they then went to Hadramoot.
4) Tareefah ibn Haajiz, who led his men towards the Banu Saleem clan.
5) 'Amr ibn Al-'Aas ﷺ, who led his men towards Qudaa'ah.
6) Khaalid ibn Sa'eed ibn Al-'Aas ﷺ, who led his men to the highlands of Ash-Sham (Syria and surrounding regions).
7) Al-'Alaa ibn Al-Hadramee ﷺ, who led his men to Bahrain.
8) Hudhaifah ibn Maihsin Al-Ghilfaanee, who led his men to 'Ammaan.
9) 'Arfajah ibn Harthamah ﷺ, who led his men towards Mahrah.
10) Al-Muhaajir ibn Abee Umayyah ﷺ, who led his men towards Yemen – to San'aa and then to Hadramoot.
11) Suwaid ibn Muqrin, who led his men towards Tihaamah.[1]

The valley of Dhil-Qissah became a launching point for Abu Bakr's armies. The brief information provided above about Abu Bakr's eleven armies shows that almost each army fought in more than one place. This meant that the apostate wars, as far as the Muslim armies were concerned, was a constant affair of grouping, regrouping, redeploying, mobilizing, attacking, and moving on to the next target tribe. It was a colossal undertaking, primarily because the apostates, as opposed to being concentrated in one city, were scattered throughout the Arabian Peninsula.

That the Muslim armies succeeded so quickly and in such an organized manner points to Abu Bakr's brilliant and immaculate

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[1] *Taareekh At-Tabaree* (4/68) and to *Diraasaat Fee 'Asr An-Nubuwwah* (pg. 321).

planning. Some people might assume that, because Abu Bakr ﷺ stayed in Al-Madeenah, he was far removed from the conflict, but nothing could be further from the truth. He ﷺ was involved in the war from its earliest planning stages until its successful completion. In terms of his strategy and planning — which mainly involved dividing his army into ten separate contingents and sending each one of them to a specific target area — Abu Bakr ﷺ displayed a profound knowledge not only of the geography of the region, but also of the location of each rebel tribe, as well as of the fastest path one had to take to arrive at any given destination in the peninsula.[1] Abu Bakr ﷺ lived in a completely non-technological era, but the skill with which he orchestrated the war gives one the impression that he was sitting in a modern-day military command center, in which he had digital maps of all of Arabia, video and audio feeds from the various areas of the peninsula, and every other modern equipment that today's armies use to assess their situation during wartime.

Every hour, Abu Bakr ﷺ knew exactly where each army was, what each army was doing, and what each army was supposed to do on the following day. He had all of that knowledge because he had speedy messengers working for him both by day and by night; they would go back and forth from Al-Madeenah to the warfront, bringing back news of the war's progress, and taking away instructions for army commanders. This way, Abu Bakr ﷺ was able to keep in constant contact with the leaders of his armies. Among the messengers who went back and forth with news and instructions were Abu Khaithamah An-Najjaaree Al-*Ansaar*ee ﷺ, Salamah ibn Salaamah ﷺ, Abu Burzah Al-Aslamee ﷺ, and Salamah ibn Waqsh.[2]

That Abu Bakr's armies were well-led and well-organized should not come as a surprise to the reader; after all, these were

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[1] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khulafaa Ar-Raashideen* (pg. 321).

[2] *Fit-Taareekh Al-Islaamee*, by Shauqee Abu Khaleel (pgs. 226, 227).

men who had been training for war under the leadership of the Prophet ﷺ for many years. They were prepared and well-trained for an emergency such as the one that erupted with the outbreak of apostasy in the peninsula. The commanders knew exactly what needed to be done, and how they had to go about doing it; and the soldiers were seasoned, brave, and skilled fighters. In short, the Muslim forces as a whole were more powerful than any other army in the peninsula.[1]

If Abu Bakr ﷺ was the chief-in-command of the Muslim military, Khaalid ibn Al-Waleed ﷺ was the overall commander of operations for all of the eleven armies. Khaalid, "Allah's Unsheathed Sword," was a brilliant military strategist, having proved his ability during the battle of Uhud (when he was still a polytheist), during the battles in which he fought alongside the Prophet ﷺ, and during the entire course of the apostate wars.

From a strategic point of view, the Muslims were much more prepared for war than were the apostates. Because the apostate outbreak began only a few months earlier, and because the apostate leaders did not think that the Muslims had it in them to launch an all-out attack against them, the apostates were unorganized and scattered all over the place, whereas the Muslims were organized and marched from tribe to tribe with large armies. Knowing that the apostates were unprepared and perceiving that time was of the essence — if he was going to prevent them from mobilizing their forces — Abu Bakr ﷺ decided to surprise them with nothing short of an all-out attack. In his view, apostasy was like a disease in the peninsula that needed to be eradicated before it could spread. His plan worked brilliantly, and it took only a few short months to achieve complete victory over the apostates.

Of all of the Prophet's Companions ﷺ, only Abu Bakr ﷺ had the resolve that was needed to take immediate and decisive

[1] *Min Daulah 'Umar Ila Daulah 'Abdul-Malik*, by Ibraaheem Baidoon (pg. 28).

action. Yes, there were many other eminent Companions ﷺ, and one cannot say enough about their many qualities and virtues. But it was only Abu Bakr ﷺ who, because of his resolve and ability to evaluate the significance of any given situation, was born to lead the Muslim armies against the likes of Musailamah and his followers.

The Muslim armies marched towards their destinations, carrying with them banners that had the message of *Tawheed* (Islamic Monotheism) inscribed on them, and invoking with all of their hearts for help from Allah ﷻ. They were not only seasoned and skilled fighters; they had strong Faith as well, and it was this latter quality that they needed more than anything else if they wished to win the war. Allah ﷻ answered their supplications, granting them victory, and raising through their efforts His Word. Also through their efforts, Allah ﷻ protected His religion, until, after the passing of but a few short months, every last individual in the Arabian Peninsula submitted to Islamic rule.[1]

Abu Bakr ﷺ did not waste time by sending individualized letters to the various leaders of rebel tribes; instead, he ﷺ wrote one letter, which he sent to all of the Arabs who inhabited the Arabian Peninsula. In it, he invited Arabs to return to Islam and to apply all of its teachings. And he warned the apostates that, if they continued upon their present course, they would suffer painful consequences both in this life and in the Hereafter. In the wording of his letter, Abu Bakr ﷺ was firm, unrelenting, and uncompromising. He was not addressing people who had been non-Muslims their entire lives, but instead a people who had tasted Faith, but who had then preferred misguidance to guidance. Harshness was called for in dealing with such people, and harshness is what Abu Bakr ﷺ delivered to them — both in terms of the contents of his letter and the brute force of his armies.

[1] *At-Taareekh Al-Islaamee* (9/51).

3) The Text of the Letter that Abu Bakr ﷺ Sent to the Apostates, and the Instructions He ﷺ Sent to the Commanders of His Armies

Abu Bakr ﷺ knew that preparing a strong army for the upcoming conflict with the apostates was an important step towards victory; nonetheless, he ﷺ did not discount the value, if not of diplomacy, then at least of giving the enemy a chance to repent and to recant their views. As the leader of the Muslim nation, and hoping to aver the spilling of blood, Abu Bakr ﷺ felt that it was his duty to at least give the apostates a chance to return to Islam. Even if he could not convince all of them to repent, perhaps he could convince a good number of them. And so Abu Bakr ﷺ wrote a letter and ordered for it to be distributed all over Arabia, both to those who were Muslims, and to those who were content to remain apostates. He ﷺ ordered his messengers to travel to all of the tribes of the peninsula and to read his letter at any gathering they could find; furthermore, he ﷺ ordered those who heard his letter to convey it to others. In short, the intended audience of his letter was every single inhabitant of the Arabian Peninsula. The following is the text of his letter:

"In the name of Allah, the Most Beneficent, the Most Merciful. (This is) from Abu Bakr, the *Khaleefah* of the Messenger of Allah ﷺ, to all whom this letter may reach. It is a letter that is intended equally for leaders and for the general population of people, for those who have remained steadfast upon Islam as well as for those who have turned back from it (and returned to disbelief). Peace be upon those who follow true guidance, and who, after having been guided, have not returned to misguidance and blindness. For indeed, I say to you that all praise is for Allah and that none but Him has the right to be worshipped. I bear witness that none has the right to be worshipped but Allah alone, and He has no partner; and I bear witness that Muhammad is His slave and Messenger. We believe in that with which he came, and we consider to be a disbeliever anyone who refuses (to believe in that which Prophet Muhammad ﷺ came with), and we (vow to) struggle against him. To proceed: Verily, Allah ﷻ has sent

Muhammad ﷺ with the truth that came from Him, and he has sent him to his created beings as a bearer of glad tidings and as a warner; as one who invites unto Allah by His leave, and as one who is like a lamp that gives off shining light. His purpose of being sent was: 'That he may give warning to him who is living (a healthy minded believer), and that the Word (the charge (of guilt)) may be justified against the disbelievers (the dead, for they reject the warnings with which the Prophet ﷺ came).' (a reference to the Qur'an — 36: 70) So with the truth, Allah guided those who answered the Prophet's warning. And with Allah's permission, the Messenger of Allah ﷺ struck (and attacked) those who turned away from his warning (and message) — which continued until people came to Islam in obedience and through force. Then Allah caused His Messenger ﷺ to die. The Prophet ﷺ had spent his life obeying the commands of Allah, being sincere to his nation, and fulfilling all of his duties (as a slave and Messenger of Allah). And in the Book He revealed, Allah made the fact that His Messenger ﷺ would die clear to both him and the people of Islam. He ﷻ said:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾

"Verily, you (O Muhammad ﷺ) will die and verily, they (too) will die." (Qur'an 39: 30)

And He ﷻ said:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ﴾

"And We granted not to any human being immortality before you (O Muhammad ﷺ), then if you die, would they live forever?" (Qur'an 21: 34)

And He ﷻ said to the believers:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ﴾

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful." (Qur'an 3: 144)

So whosoever used only to worship Muhammad, Muhammad has indeed died. And whosoever used to worship Allah alone — and He has no partner — then Allah is Ever-Watchful over him. Allah is the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtake Him.... I advise you to fear Allah, and to work in order to achieve your allotted share and portion (of rewards) from Allah. Adhere to that which your Prophet ﷺ came with, be guided with his guidance, and hold on tightly to the religion of Allah. For indeed anyone that is not guided by Allah is misguided. And everyone that Allah protects and keeps healthy (with faith) is tested (in this life). If a person is not helped by Allah, then he is truly forsaken (in this life). If a person is guided by Allah, he is upon true guidance; and if Allah misguides a person, then that person is truly misguided. Allah ﷻ said:

﴿مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا﴾

"He whom Allah guides, is rightly guided; but he whom He sends astray, — for him you will find no Wali (guiding friend) to lead him (to the right Path)." (Qur'an 18: 17)

As for this life, Allah will not accept from the latter any good deed that he may perform.... And as for the Hereafter, Allah will accept from him neither obligatory nor voluntary acts of worship. I have indeed been informed about how some of you have turned back on their religion, after having believed in Islam and applied its teachings. They have done so because they were deceived in their idea about Allah (not understanding that He is the All-Powerful, the Almighty), because they were ignorant about Him

(about Him being the Lord and Creator of all that exists), and because they answered the call of the Devil (*Shaitaan*). Allah ﷻ said:

﴿وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ
عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ
لِلظَّٰلِمِينَ بَدَلًا﴾

"And (remember) when We said to the angels: "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zalimun (polytheists, and wrong-doers, etc.)." (Qur'an 18: 50)

And Allah ﷻ said:

﴿إِنَّ ٱلشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَٱتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ لِيَكُونُوا۟ مِنْ أَصْحَٰبِ
ٱلسَّعِيرِ﴾

"Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire." (Qur'an 35: 6)

Verily, I have sent to you so-and-so, who comes to you with an army of men from the *Muhaajiroon,* the *Ansaar,* and those who follow them in goodness. I have ordered him not to fight any person or kill any person until he first invites him unto Allah. Whoever answers his invitation, believes (in Islam), ceases his rebellious activities, and performs good deeds, then that will be accepted from (i.e., we will not fight against him), and the one I sent will help him (practice his religion). As for the one who refuses to answer his invitation, I have ordered the one I sent to fight him for that reason, and to leave no such person or such persons alive if they are captured. Furthermore, I have ordered

the one I sent to burn such people with fire, and to kill each and every one of them; and to take their women and children as slaves. The only thing that will now be accepted from people is Islam. If someone follows it, then that is better for him. And if someone abandons it, then he will not be able to harm Allah in the least. Verily, I have ordered my messenger to read my letter in all of your gatherings. And a necessary requirement will be the *Aadhaan* (it seems that he ﷺ was referring to the call to prayer; and Allah knows best). So if the Muslims make the call to prayer and they (i.e., those who returned to Islam) too make the call to prayer, then let my men refrain from harming them. But if they do not make the call to prayer, then let my men attack them. And even if they do make the call to prayer, then ask them what they must rightfully give (i.e., in terms of *Zakaat*, obedience to the *Khaleefah*, etc.). And if they refuse to give (what they must rightfully give), then attack them. But if they accept their duty to give what they must rightfully give, then my men should accept that from them; furthermore, they shall be accorded all of the rights that they deserve (i.e., that are rightfully accorded to every Muslim citizen)."[1]

Abu Bakr's letter, though it is replete with information and profound meanings, focuses on two key issues:

1) The reasons why the apostates were being asked to return to Islam.

2) The punishment that would be meted out to the apostates if they did not return to Islam.

The more specific, detailed points that Abu Bakr ﷺ made in his letter are as follows:

- The letter was intended for every single inhabitant of the Arabian Peninsula. It was intended as an invitation to Islam; therefore, Abu Bakr ﷺ wanted everyone to read it.

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[1] *Taareekh At-Tabaree* (4/69, 70, 71).

- Allah ﷻ sent Muhammad ﷺ with the truth. Those that believe in him are believers, and those that don't are disbelievers. Furthermore, it is the duty of the former to struggle against and fight the latter.
- Muhammad ﷺ is a human being, and, as with all other human beings, Allah ﷻ decreed for him to die. And unlike Christians, who worship Jesus ﷺ, a Muslim does not worship Muhammad ﷺ, but instead worships Allah, the Ever-Living Who never dies. The point that Abu Bakr ﷺ was making here was that, because the Prophet ﷺ, like all of his followers, worshipped Allah alone, the Prophet's death was not in any way an excuse for people to turn away from Islam and apostatize.[1]
- To turn away from Islam, especially after first having embraced it, is pure ignorance and, more than anything else, an act of obedience to the Devil (*Shaitaan*). Apostates take their avowed enemy as a friend, and thus harm themselves beyond anything else imaginable. This is because, by apostatizing, they are voluntarily leading themselves towards the Hellfire.
- It was the best of Muslims — the *Muhaajiroon*, the *Ansaar*, and those who followed them in goodness — who rose to the occasion and defended Islam against its enemies.
- If a person apostatizes but then returns to Islam, acknowledges his previous errors, refrains from fighting Muslims, and performs the obligatory deeds that are required of him as a Muslim — then he is like any other member of Muslim society; he enjoys the rights and bears the duties of every other citizen.
- If a person apostatizes and then, after being warned, still refuses to return to the ranks of Muslims, he is an enemy of the Muslim state and must be fought against until the death. His

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 290).

Muslim foes may kill him or burn him, and they may take his women and children as slaves.

- While hurting himself, an apostate does not harm Allah ﷻ in the least. For wherever the apostate goes, and no matter where he hides, he still remains under the kingdom and dominion of Allah ﷻ.
- The apostates could have saved themselves from an attack by allowing the Muslims to make the call for prayer in their midst and by applying the laws of Islam. Their only alternative was to fight against the Muslims. Abu Bakr ﷺ did not want his commanders to judge the inward sincerity of apostates. If an apostate openly proclaimed his Islam and agreed to fulfill his rights as a citizen of the Muslim state, the Muslim army had to accept his declarations from him, even if he inwardly remained an apostate.

Here is the text of the letter that Abu Bakr ﷺ sent to the commanders of his armies:

"This is an order from Abu Bakr, the *Khaleefah* of the Messenger of Allah, to so-and-so, who was sent among others to fight against those who have turned away from Islam. Abu Bakr orders him to fear Allah as much as he is able to, in all of his affairs, both in private and in public. And he orders him to work hard to fulfill Allah's command, and to fight against those who have turned their backs to Him, abandoning Islam and opting instead to follow the false promises of the Devil (*Shaitaan*), even after a final proof has been established against them. Abu Bakr furthermore orders him to invite them (the apostates) to Islam. If they answer his call, he should refrain from fighting against them. If they do not answer his call, he should fight them until they agree to acknowledge the truth before him. Then, he should inform them of their duties and their rights; he should then take from them what they must rightfully give, and he must give to them that which is rightfully theirs. He should not grant them a respite or delay, and he should not prevent Muslims from fighting

against their enemies. If anyone (i.e., if any of the apostates) answers Allah's command and openly proclaims his belief in Islam, then that should be accepted from him, and he should be helped and supported in all matters that are good and noble. The only thing that will be accepted from someone who disbelieves in Allah is for him to openly proclaim his belief in what has come from Allah. If he answers the call to embrace Islam, no one may harm him, and Allah will be the One Who will hold him accountable.... If one does not answer the call to Allah, he must be fought against and killed, wherever he is.... If Allah grants victory to him (i.e., to the Muslim commander whom I have sent), then he should kill them all with weapons and fire. Then he should distribute the booty that Allah ﷻ blessed him and his men with, with the exception of one-fifth (of the total amount of booty), for he should sent that amount back to us. He (as the commander of the Muslim army) should prevent his men from being hasty and from being the cause of corruption. And he should not admit into the company of his men strangers until he finds out who they truly are, for they might be spies. This is a measure he must take in order to protect his men from being harmed by enemy spies. And let him be just and gentle with the Muslims who are under his command, both during the course of their travels and when they stop somewhere to make camp. Furthermore, he should, in a concerned manner, ask about the health and welfare of his men.... And finally, let him be a good companion to his Muslim brothers, and gentle in his speech when he addresses them."[1]

In his letter to his commanders, Abu Bakr ﷺ sent clear instructions on how they were to wage war against the apostates; he ﷺ left no room for interpretation, thus imparting to his commanders a clear and simple blueprint. First, they were to invite each apostate army to Islam, and they were not to attack until that first initial step was taken. If a group of apostates decided not to fight, but instead to embrace Islam once again, Abu Bakr's commanders were to refrain from fighting against them;

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[1] *Taareekh At-Tabaree* (4/71, 72).

furthermore, they were to do whatever they could to help re-assimilate them into the Muslim nation.

If the apostates were to embrace Islam after the beginning of fighting, Muslim commanders were to go from fighting to making peace and teaching the members of the opposing army about the fundamentals of Islam and about their duties and rights as Muslim citizens who lived under the jurisdiction of the Islamic state.

Abu Bakr ﷺ stressed something that was equally important in his letter: If the apostates refused to return to Islam even after continual warnings and the beginning of an armed conflict, the Muslim army was to continue fighting until the death. This differs completely from a war that Muslims wage against polytheists, for polytheists, even if they are losing a battle, may be granted a truce if doing so is in the best interests of the Muslims. But no truce was to be made with the apostates, who had only two choices: return to Islam, or die in battle. That being the case, Abu Bakr ﷺ warned his commanders not to call back their armies once victory was achieved, for 'victory' against the apostates meant either one of two things: convincing them to return to Islam, which would lead to peace and to a complete cessation of war; or killing all male, adult apostates and enslaving their women and children.

Every Muslim commander followed Abu Bakr's instructions to the letter; that is to say that none of them hastened to do battle before inviting their enemies to the truth; after all, the overall goal of the Muslim armies was to bring apostate and rebel forces back to Islam.

Abu Bakr ﷺ proved to be a tremendously effective leader, a skill he had gradually learned over a span of a number of years under the tutelage of the Prophet ﷺ. The success of a commander corresponds to how successful he was when he was merely a soldier and a follower. As for Abu Bakr ﷺ, he was, for many years, the ideal Muslim soldier. Sincere to his leader, the Messenger of Allah ﷺ; obedient to his leader's commands; skilled in the art of fighting; and brave beyond the call of duty (for

he had never once fled from battle) — Abu Bakr was the quintessential Muslim soldier. What is more, he was a brilliant military strategist.

The following is a summary of the main points of Abu Bakr's letter to his commanders:

- The commander should fear Allah ﷻ and act based on the knowledge that Allah ﷻ is always watching him. Abu Bakr knew that *At-Taqwa* (i.e., fearing Allah ﷻ) is always the key to success in any endeavor, a military battle being no exception. Allah ﷻ said:

  ﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوا۟ وَّٱلَّذِينَ هُم مُّحْسِنُونَ﴾

  "Truly, Allah is with those who fear Him (keep their duty unto Him) and those who are Muhsinun (good-doers)." (Qur'an 16: 128)

- Sincerity, hard work, and determination — these are the qualities of people who receive help and aid from Allah ﷻ. Allah ﷻ said:

  ﴿وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾

  "As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's religion — Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers)." (Qur'an 29: 69)

- Each commander may accept only one of two things from opposing apostate forces: Islam or war.
- Once victory is achieved, the commanders may distribute the spoils of war among those who have a rightful share; however, one-fifth of the spoils must be returned to the Muslim treasury.
- Each commander should not be hasty or rash, for battles are lost when armies attack without due planning and deliberation.

- A commander should not allow strangers to intermingle with his soldiers, for those strangers might be spies that are working for the enemy.
- Each commander should be gentle and caring with his men, making sure that their morale is strong and that they are all physically healthy. In general, he should be a good and pleasant companion to the soldiers who are under his command.

Having organized his overall group of armed forces into eleven smaller armies, Abu Bakr's general plan in waging war against the apostates can be summarized in the following three points:

1) In his planning, Abu Bakr ﷺ made sure that his eleven armies worked in cooperation with one another. No individual army worked autonomously, but instead was in harmony with the other armies under the overall control of the Muslim leadership in Al-Madeenah. At times, even, two of the Muslim armies joined forces, only to separate again once their joint mission was accomplished. The number of armies that attacked a given city depended on the strength of the enemy and their fortifications; it was Abu Bakr ﷺ, in Al-Madeenah, who assessed the situation in any given battle front and decided how many of his eleven armies were needed in order to achieve victory. In short, through a process of constant communication with his commanders, Abu Bakr ﷺ, the *Khaleefah* of the Muslim nation, knew exactly where each army was, what its duties were, and what it would be required to do on the following day.

2) Because of the presence of certain apostate tribes not too far away from Al-Madeenah, Abu Bakr ﷺ did not send away every able adult male to fight, but instead kept some fighters with him, so as to protect and defend the Prophet's city in the event of an enemy attack. Furthermore, Abu Bakr ﷺ kept a number of eminent Companions ﷺ by his side, so that he could benefit from their wise counsel — counsel that was urgently

needed considering the tough decisions he ﷺ had to make on a daily basis. It must be remembered, after all, that a single mistake could have potentially changed the tide of the war and caused considerable Muslim casualties and fatalities. That is why Abu Bakr ﷺ placed so much importance not just on planning, but on consulting those who were well-Versed in the art of war.

3) Abu Bakr ﷺ understood all too well that, while straightforwardness and truthfulness are laudable qualities in times of peace, deception and stratagem are necessary when dealing with the enemy during wartime. So, for instance, often during the course of the war against the apostates, Abu Bakr ﷺ outwardly gave the enemy the impression that he wanted to attack one city, when he really intended to attack another. Therefore, each decision he made was geared towards achieving victory and minimizing the number of losses among his soldiers.

Second: Eradicating the Threats that were Posed by Al-Aswad Al-'Ansee and Tulaihah Al-Asdee; and the Killing of Maalik ibn Nuwairah

1) Eradicating the Threat of Al-Aswad Al-'Ansee, and the Emergence of Apostasy in Yemen for a Second Time

Al-Aswad's actual name was 'Abhalah ibn Ka'ab, and he was given the nickname, "The Possessor of the Veil," a name that he was aptly given because he would always have his head and face covered in a veil.[1] He became better-known, however, by the title, Al-Aswad Al-'Ansee. The word "Al-Aswad" means "The Black One," and he was given that name because his skin-color was dark.

[1] *Al-Kaamil Fit-Taareekh* (2/17).

Al-Aswad had certain qualities that helped him gain popularity and a strong following; for one thing, his physique was huge, and, in spite of his overall wickedness, he was genuinely strong and brave. He used sorcery and magic to seduce his people, for, through his magic, his followers saw amazing things that they perceived as being miracles. But perhaps Al-Aswad's most valuable asset — as is the case with most charlatans of his kind — was the eloquence of his speech; his words, it has been reported, would captivate the hearts of his audience. Being financially prosperous, Al-Aswad also wielded money as means of influencing people to become his followers.[1]

No sooner did the Messenger of Allah ﷺ fall ill upon his return from his "Farewell Pilgrimage," than Al-Aswad Al-'Ansee claimed to be a Prophet. He even gave himself the title "The Merciful One of Yemen," just as Musailamah "The Liar" called himself, "The Merciful One of Al-Yamaamah."[2] While he claimed to be a Prophet himself, Al-'Ansee did not deny or reject the Prophethood of Muhammad ﷺ.

Al-Aswad claimed that two angels came to him with revelation, and that their names were Saheeq and Shaqeeq (or Shareeq).[3] Prior to openly claiming to be a Prophet, he adhered to secrecy, speaking about his claimed prophethood to only those who would likely follow him. So much did he adhere to secrecy that, when he did announce his claimed prophethood, it came as a surprise to most people, even to the members of his tribe.[4]

The first people to follow him were the members of his clan, the children of 'Ans (or the Banu 'Ans clan).[5] He then wrote a letter to the leaders of the Madhhij tribe, asking them to join forces with him. Most of the common masses of the Madhhij tribe

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[1] *'Asr Al-Khilaafah Ar-Raashidah*, by Al-'Umaree (pg. 364).

[2] *Al-Yemen Fee Sadril-Islam*, by Ash-Shujaa' (pg. 256).

[3] *Al-Bad Wat-Taareekh* (5/154).

[4] *Al-Yemen Fee Sadril-Islam* (pg. 257).

[5] *Futooh Al-Buldaan*, by Al-Balaadhiree (1/125).

agreed to follow him, as did some of Madhhij's leaders, particularly those who were ambitious and greedy for power. In his letter, Al-Aswad was smart enough to play on the strong pre-Islamic tribal loyalties that were still strongly felt among the people of tribes that had only recently embraced Islam; that is why he first approached the people of Madhhij, for his clan, the Banu 'Ans clan, was a subdivision of the overall Madhhij tribe.

The Banu Haarith ibn Ka'ab tribe from Najraan wrote a message to Al-Aswad, expressing their desire for him to pay a visit to them, so that they could learn more about his plans and ambitions. At the time, the people of Banu Haarith were officially Muslims, but they had not entered into the fold of Islam out of a desire to embrace the truth, but instead because of political and military concerns. And so when Al-Aswad went to them, they followed him, seeing in him an opportunity to achieve victory against the Muslims. Their enthusiasm to join forces with Al-Aswad was not the last of his victories, for the people of Zubaid, Awad, and Masliyah also agreed to follow him.

Al-Aswad decided to reside in Najraan for a while, choosing it as a place of residence because it served as a good temporary safe haven for him. In his estimation, he became truly powerful when he gained the allegiance of 'Amr ibn Ma'dee-Karib Az-Zubaidee and Qais ibn Makshooh Al-Muraadee. And powerful he did become, for he was able, through the help of his followers, to expel Farwah ibn Misseek from Muraad, and 'Amr ibn Hazm from Najraan. Convinced that he had the ability to conquer San'aa, he set out towards that city with either six or seven-hundred horsemen, most of whom were from the Banu Haarith and the 'Ans clans.[1]

San'aa, at the time, was governed by Shahr ibn Baadhaan Al-Faarisee, who, along with his father, embraced Islam after having been loyal his entire life to the Emperor of the Persian Empire. Both Shahr and his father were genuinely attracted to Islam, and

[1] *Taareekh Ar-Riddah*, by Al-Kilaa'ee (pgs. 151, 152).

they both became good, practicing Muslims. When Al-Aswad and his followers attacked San'aa, Shahr gathered as many fighters as he could; and noble as their efforts were, they could not withstand the force of Al-Aswad's army. So, only twenty-five days after he first openly claimed to be a Prophet, Al-Aswad managed to conquer a well-fortified city, which certainly sent a signal to neighboring Muslims that he was a problem that needed to be dealt with sooner rather than later.

When Al-Aswad won control over a city or village, he wanted each of its inhabitants to renounce his Islam. Those that didn't, suffered mockery, persecution, torture, and even death at the hands of Al-Aswad and his men. In fact, he was completely merciless in his treatment of Muslims; for instance, he took a Muslim named An-No'maan (may Allah be pleased with him), grabbed a saw (or sword, or some other sharp object), and proceeded to cut off his limbs, one at a time, until he died.[1] Because of this and other similar incidents, the Muslims who lived in the lands that were under his control kept their Islam a secret from him.[2]

As for the Muslims who lived nearby but outside of the areas Al-Aswad controlled, they worked hard to mobilize their forces in preparation for an all-out war against Al-Aswad. Firwah ibn Misseek Al-Muraadee, who had been forced to leave Muraad because of Al-Aswad, sought refuge in a place called Al-Ahsiyyah, which was situated somewhere in Yemen. A number of Muslims joined him there, as they prepared to attack Al-Aswad's forces. And Firwah wrote a letter to the Prophet ﷺ, informing him about Al-Aswad and the danger he posed to the region; thus Firwah became the first person to inform the Prophet ﷺ about Al-Aswad's activities.

Elsewhere in the region, Muslims were either fleeing from Al-Aswad's tyranny or gathering men in order to prepare for war.

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[1] *Ibn Sa'ad's At-Tabaqaat* (5/535).

[2] *Al-Yemen Fee Sadril-Islam,* by Ash-Shujaa' (pg. 258).

The Prophet ﷺ also asked certain Muslims to move closer to the conflict, so that they could lend support to their Muslims brothers. So, for instance, he ﷺ sent Wabr ibn Yahknas to Fairooz Ad-Dailamee, Khushaimas Ad-Dailamee, and Daadhiwai Al-Asthakhree; he ﷺ sent Jareer Al-Bajalee to Dhil-Kilaa' and Dhee Dhaleem of the Hamdaan tribe; he ﷺ wrote important instructions to the inhabitants of Najraan;[1] and he ﷺ sent Al-Haarith ibn 'Abdullah Al-Juhanee to Yemen. It was shortly after Al-Haarith ﷺ arrived in Yemen that he learned about the death of the Messenger of Allah ﷺ.[2] Historical sources do not specify exactly to whom Al-Haarith ﷺ was sent; however, it seems likely that he was sent to Mu'aadh ibn Jabal ﷺ, for the Prophet ﷺ had sent a letter to Mu'aadh ﷺ, ordering him to send a group of men to fight against Al-Aswad. The Messenger of Allah ﷺ also wrote a letter to Abu Moosa Al-Ash'aree ﷺ and At-Taahir ibn Abu Haalah ﷺ; in it, he ﷺ ordered them to deal with Al-Aswad either by fighting against him or assassinating him.[3]

The Prophet's letters to the people who lived in or near to Yemen bore blessed fruits, for each of the recipients of those letters remained steadfast upon Islam both during and after the Prophet's death; none of them wavered in his faith, and, it goes without saying, none of them apostatized. In response to the Prophet's instructions, the leaders of Humair and Hamdaan wrote to the inhabitants of Yemen, promising to lend them as much support and help as they needed; and, around the same time, the people of Najraan gathered in one place, in order to prepare for any aggression on the part of Al-Aswad Al-'Ansee and his followers. Whereas the situation looked so promising at first for Al-Aswad — after all, he had conquered As-San'aa — he now watched as every Muslim in the region was preparing to go to war with him; and it was a war that he, in spite of his many followers, could certainly not win.[4]

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[1] *Taareek At-Tabaree* (4/52).

[2] *Al-Yemen Fee Sadril-Islam* (pg. 271).

[3] *Taareekh At-Tabaree* (4/51).

[4] *Al-Yemen Fee Sadril-Islam* (pg. 272).

Muslim military strength in Yemen was not focused in one city, but was instead dispersed over the span of a number of locales. Nonetheless, in each locale, Muslims had organized themselves into fighting battalions; moreover, the leaders of each locale – the likes of Mu'aadh ibn Jabal ﷺ, the leaders of Hamdaan, and the leaders of Humair – communicated with one another frequently.

The Muslims were, in short, poised to achieve all-out victory against Al-Aswad Al-'Ansee and his followers. And yet they did not launch an attack against them; instead, they decided to first make an assassination attempt on Al-Aswad. The Prophet ﷺ had given them a choice between fighting a war against Al-Aswad and assassinating him. They chose the latter option because they knew that it was a charismatic leader, and not a shared set of beliefs, that held together the men of Al-Aswad's army. With Al-Aswad out of the picture, his followers would become confused, divided, and terrified – terrified because Al-Aswad's false dream of victory would vanish, only to be replaced by the harsh reality of defeat, and perhaps even death, at the hands of Muslim soldiers.

Thus all of the Muslim leaders in the region agreed not to attack until they first tried to assassinate Al-Aswad Al-'Ansee. They were encouraged in this regard by an offer of help from two people who had access to Al-Aswad: The first was Qais ibn Makshooh Al-Muraadee, who was the commander of Al-Aswad's army. Qais, who initially was on very good terms with Al-Aswad, got into a disagreement with him and thus feared for his life. Therefore, fearing for his own life, he had every reason to want Al-Aswad to die.[1] The second source of inside help came from a sincere and helpless woman named Aazaad Al-Faar-isiyyah ﷺ. Aazaad was Al-Aswad's wife, not by choice, but as a result of Al-Aswad's crude actions. Aazaad was the wife of Shahr ibn Baadhaan, and the cousin of Fairooz Al-Faarisee. Al-Aswad,

[1] *Al-Yemen Fee Sadril-Islam* (pgs. 272, 273).

otherwise known as "The Liar of Yemen," killed Aazaad's husband, took her captive, and forced her to marry him. In order to safeguard her religion, she decided to do whatever was necessary to bring about the demise of Al-Aswad. And thus she came up with a brilliant plan, one that enabled a group of Muslim men to gain direct access to Al-Aswad's bedroom, where they ended up killing him, while he was on his bed.

After the Muslim attackers killed Al-Aswad, they cut off his head and threw it outside, where it landed amidst a gathered group of Al-Aswad's followers. Upon seeing their leader's head, they became shocked and terrified — just as the Muslim planners suspected would happen — and they dispersed from Al-Aswad's stronghold, fleeing for their lives.[1]

The Prophet ﷺ was still alive, and on the very same night, he ﷺ received news from the heavens, informing him about Al-Aswad's demise. The next morning he ﷺ said to his Companions ﷺ:

«قُتِلَ العَنَسِيُّ البَارِحَةَ، قَتَلَهُ رَجُلٌ مُبَارَكٌ مِنْ أَهْلِ بَيْتٍ مُبَارَكِينَ»

"Al-'Ansee was killed last night. The one who killed him was a blessed man from a blessed household."

Someone asked, "And who is he?" The Prophet ﷺ said, "Fairooz. Fairooz has achieved success."[2]

For more details, the reader would do well to refer to *Suwar Min Jihaad* As-Sahaabah. Its author, Dr. Salaah Al-Khaalidee, wrote extensively on both the planning and execution that was involved in the assassination of Al-Aswad Al-'Ansee.[3]

For a short while that followed Al-Aswad's death, San'aa was governed, not by a single man, but by three men who shared the duties of leadership: Fairooz, Daadhiway, and Qais ibn Makshooh. Then, when Mu'aadh ibn Jabal ﷺ arrived in San'aa, they

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[1] *Al-Yemen Fee Sadril-Islam* (pg. 273).

[2] *Taareekh At-Tabaree* (4/55).

[3] *Suwar Min Jihaad As-Sahaabah*, by Al-Khaalidee (pgs. 211-228).

agreed to appoint him as the sole governor of the city. Mu'aadh's governorship, and his stay in As-San'aa for that matter, lasted for a very brief amount of time. For having led the people of As-San'aa in prayer for only three days, Mu'aadh ﷺ received news that shocked him, saddened him, and frightened him all at once: The Messenger of Allah ﷺ had just died.[1] It was for Mu'aadh ﷺ — as it was and always will remain for all Muslims — a calamity above all other calamities.

News of the detailed account of Al-Aswad's assassination reached Al-Madeenah not only after the Prophet's death, but also after Usaamah's army departed from Al-Madeenah for its important mission. Therefore, Al-Aswad's death was the first news of victory — and there were many to follow — that Abu Bakr ﷺ received during his caliphate.[2]

One of the first official duties of Abu Bakr ﷺ was writing a letter to As-San'aa, informing its people that he was appointing Fairooz Ad-Dailamee as their new governor. Abu Bakr ﷺ did not choose Qais because he had been one of the closest followers of Al-Aswad, having decided to join his cause either because he sincerely believed in him, because he wanted to show loyalty to the Madhij tribe, or because he was hungry for power — or a strange combination of the three. Qais changed sides only after he became afraid that, because of a disagreement, Al-Aswad was going to have him killed. Abu Bakr's rule was not to appoint governors who had apostatized,[3] a decision he probably based on the principle, *a Muslim does not fall into the same hole twice* (Or the more modern-day expression, 'Fool me once...'). Nonetheless, not wanting to alienate Qais, Abu Bakr ﷺ appointed him, Daadhiway, and Jashees as Fairooz's helpers and ministers.

Qais, not being appointed governor, felt slighted. His resentment was at once bitter and extreme, and, adding madness into the mix, he vowed to destroy Fairooz and the other Abnaa

[1] *Taareekh At-Tabaree* (4/56).

[2] *Futooh Al-Buldaan*, by Al-Balaadhiree (1/127).

[3] *Al-Yemen Fee Sadril-Islam* (pg. 275).

leaders. The term 'Abnaa' referred to a group of Persians who moved to Arabia and married Arab women. Fairooz was from the 'Abnaa,' for his father was a governor of Yemen when it was a part of the Persian Empire. Perhaps most of Qais's anger was directed at Fairooz, and he probably brought up the question of the 'Abnaa' because he wanted to reignite ancient loyalties among the Arabs of the region. The question Qais wanted the Arabs of the region to ask was, "Why is it that a foreigner of Persian descent rules over us?" Well, the answer to that question was clear, although it made no difference to Qais's mental state of being. Fairooz ﷺ was a sincere Muslim, and the Prophet ﷺ bore witness to his faith when he said that Fairooz had achieved success and that both he and his family were blessed. Furthermore, he ruled over San'aa not because he wrested control over the city from its people, but because the *Khaleefah* of the Muslim nation, Abu Bakr ﷺ, appointed him to the post.

But Qais wanted to paint a completely different picture: That of Fairooz ﷺ and the other Abnaa ruling over Arabs by force. Qais made his first move when he either killed Daadhiway himself or had him killed by one of his henchmen. Perceiving that he was next on Qais's list, Fairooz fled San'aa and sought refuge with his uncles in Khaulaan.[1]

Qais, meanwhile, appealed to nearby tribal leaders, asking them to help him expel the 'Abnaa' from the region. The leaders he appealed to decided to take a neutral stance and to allow Qais and the 'Abnaa' to fight it out themselves. Although this was a serious blow to his ambitions for power, Qais did not give up so easily, but instead sought the help of the former followers of Al-Aswad Al-'Ansee. Having been their former commander, he knew them well.

Indeed there were a great many of them, not located in the same place, but scattered throughout the cities of San'aa and Najraan, while some of them sought refuge in Lahj. He asked

[1] *Taareekh At-Tabaree* (4/140).

them to gather around him, so that, together, they could expel the 'Abnaa' from Yemen. Al-Aswad's former followers answered Qais's call to arms, and they came out from their hiding places; so many were they — or so many they appeared to be — that the inhabitants of As-San'aa thought that they were surrounded by them. From that moment onwards, Qais tried to gather all of the 'Abnaa' in one place, so that he could rid himself of them once and for all.

Meanwhile, safe and sound in Khaulaan, Fairooz ﷺ wrote a letter to Abu Bakr ﷺ, informing him about what Qais had done. Abu Bakr ﷺ wrote to the same leaders that the Messenger of Allah ﷺ wrote to when he needed help to defeat Al-Aswad Al-'Ansee. Abu Bakr's message to them was simple and clear: he ﷺ commanded them to help the 'Abnaa' against those who opposed them, and he ordered them to obey Fairooz ﷺ, saying, "And strive alongside him, for I have appointed him as your leader."[1]

Abu Bakr ﷺ had no choice but to seek out the help of local leaders in Yemen, for, as serious as the situation was there, it paled in comparison to the strong outbreak of apostasy in Yamaamah, Bahrain, 'Ammaan, and Tameem. Furthermore, Abu Bakr's army was undermanned, since a large contingent of his overall armed forces was fighting a war in Ash-Sham under the leadership of Usaamah ibn Zaid ﷺ. And he needed to wait until they returned before he launched a serious major offensive against apostate forces throughout the peninsula. Therefore, he ﷺ had to hope that the leaders to whom he wrote letters would answer his call, just as they had done when the Prophet ﷺ requested their help in the Muslims' war against Al-Aswad Al-'Ansee.

Among the people Abu Bakr ﷺ wrote to were At-Taahir ibn Abu Haalah ﷺ and Masrooq Al-'Akkee ﷺ, both of whom lived somewhere between 'Ak and the Al-'Asha'riyyoon. Fairooz ﷺ made some direct pleas for help, seeking out the help of, among others, the Banu 'Aqeel ibn Rabee'ah ibn 'Aamir ibn Sa'sa'ah tribe.

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[1] *Taareekh At-Tabaree* (4/141).

Pleas for help were answered, and various Muslim groups began immediately the difficult task of protecting the 'Abnaa.' Groups of Muslim fighters came from various directions, and they gathered together and headed as a single army towards San'aa. They clashed with Qais's army, and Qais, realizing the imminence of defeat, was forced to flee from San'aa. Al-Aswad's former followers fled in various directions and went into hiding once again; some of them tried to keep a low profile in Najraan and San'aa, while others among them fled to Lahj. As for Qais, he sought refuge with 'Amr ibn Ma'dee-Karib. And thus, for a second occasion in a short span of time, San'aa returned to a state of peace, safety, and order.

One key strategy that Abu Bakr employed in his war against the apostates was attacking the enemy not from without but from within. So, instead of sending armies from Al-Madeenah to attack apostate strongholds, he ordered local Muslims to form militias and to wage war against neighboring apostates. We have thus far seen how Abu Bakr employed this strategy in his efforts to eradicate the threat that was posed by Al-Aswad Al-'Ansee.

Similarly, the apostate uprising that took place in Tihaamah was quelled not by an invading Muslim army from Al-Madeenah, but by a local militia that was made up of the Muslim inhabitants of Tihaamah. Two of the main leaders of that militia were Masrooq Al-'Akkee, who led a group of fighters from the 'Akk tribe, and At-Taahir ibn Abee Haalah, whom the Prophet had been appointed as governor of a district of Tihaamah – the district of 'Akk and Al-'Ash'ariyyeen.[1] When peace was restored in Tihaamah, Abu Bakr ordered 'Ukkaashah ibn Thaur to go there and oVersee the process of completely restoring peace and order and Islamic law.

As for the apostates of the Bajeelah tribe, Abu Bakr ordered Jareer ibn 'Abdullah – a member of the Bajeelah tribe who had embraced Islam in the year 10 H – to gather those members of his

[1] *Al-Yemen Fee Sadril-Islam* (pg. 277).

tribe who remained steadfast upon Islam, and to fight against the ones who had apostatized. Once Jareer ﷺ successfully completed his mission, he was, as per Abu Bakr's instructions, to take his men to Khus'um territory and to fight the apostates of the Khus'um tribe. Jareer ﷺ carried out all of Abu Bakr's orders; few people resisted Jareer's militia, and those that did were either killed or given chase.[1]

Some of the members of the Banu Al-Haarith ibn Ka'ab tribe in Najraan were followers of Al-Aswad Al-'Ansee; and upon the death of the Prophet ﷺ, they continued to waver in their Faith. As a result, Masrooq Al-'Akkee went to them, intending to do battle with them; but first, he ﷺ invited them to Islam. A battle was averted when they decided to fully embrace Islam; nonetheless, Masrooq ﷺ, not wanting to take any chances, decided to reside among them until peace and order became fully restored.

Abu Bakr's strategy of using local militias worked very well, and it gave him the time he needed until Usaamah's army returned from Ash-Sham, for it was only then that he sent out his armies for an all-out war against the apostates of the peninsula.

The Army of 'Ikrimah ﷺ

Having helped bring about an end to apostasy in 'Ammaan, 'Ikrimah ﷺ, as per Abu Bakr's instructions, headed towards Mahrah. He had under his command 700 horsemen, not to mention those members of 'Ammaan's tribes that volunteered to join his army. Upon entering Mahrah, 'Ikrimah ﷺ found that it was inhabited by two opposing groups of apostates. The two groups were against each other because each of its leaders wanted complete supremacy over the region. One of the two groups was headed by a man named Shikhreet, and his group was smaller than the other in terms of the number of its members and its military capabilities. The other group, which was the more powerful of the two, was headed by a man named Al-Musbih.

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[1] *Ath-Thaabitoon 'Alal-Islam Fee Ayyaam Fitnatur-Riddah* (pg. 42).

'Ikrimah ﷺ invited both groups to embrace Islam, but it was only the followers of Shikreet that answered his call. Al-Musbih and his followers refused, believing that they could not be defeated because of their size, numbers, and military capabilities. They were, of course, deluded in their assessment of the situation. 'Ikrimah ﷺ, his men, and the members of the Shikreet group attacked Al-Musbih and his followers. The Muslim forces achieved a quick and decisive victory, and Al-Musbih, as well as a number of his followers, was killed. 'Ikrimah ﷺ then stayed in the area for a while, organizing their political affairs and oVerseeing the restoration of civil order. All of the people of the area embraced Islam, after which peace and safety were completely restored.

'Ikrimah's stay in Mahra, although fruitful, was short-lived. For he soon received a letter from Abu Bakr ﷺ, who ordered him to join forces with Al-Muhaajir ibn Abee Umayyah ﷺ and his men, who were coming towards him from San'aa. Along with Al-Muhaajir's army, 'Ikrimah ﷺ and his men were to head towards Kindah in Hadramoot.

'Ikrimah left Mahrah and made camp in Abeen, where he awaited the arrival of Muhaajir. From the time he arrived in Abeen until the time of Muhaajir's arrival, 'Ikrimah ﷺ made wonderful use of his time. He ﷺ united the people of An-Nakha' and Hameer and made sure they remained steadfast upon Islam.[1] He ﷺ also strove to seek out and eradicate the remnants of Al-Aswad Al-'Ansee's followers. Two primary targets of 'Ikrimah were 'Amr ibn Ma'dee Karib and Qais ibn Makshooh; the latter, having fled from As-San'aa following his failed attempt to kill Fairooz ﷺ, was constantly moving from place to place, looking for a base of operations. As for 'Amr ibn Ma'dee-Karib, he had joined other former followers of Al-Aswad at or nearby a place called Lahj.

When 'Ikrimah ﷺ arrived in the region, Qais and 'Amr united their forces and prepared to launch a joint attack against 'Ikrimah

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[1] *Al-Yemen Fee Sadril-Islam* (pg. 281).

and his men. But before they could do that, they got into a bitter argument with one another, and they parted company on bad terms. Then, when Muhaajir ﵁ arrived with his men, 'Amr, being in awe of the combined strength of 'Ikrimah and Muhaajir's army, went quickly towards them and surrendered himself; shortly thereafter, Qais did the same. Muhaajir had the two men tied up and then sent them to Abu Bakr ﵁. Abu Bakr ﵁ censured them, after which both men apologized for their mistakes, repented, openly declared their re-entry into the fold of Islam, and vowed to remain loyal and obedient to Abu Bakr's Muslim government. Having witnessed a change in the two men, Abu Bakr ﵁ set them free.

Based on what we have hitherto discussed, it is clear that 'Ikrimah ﵁ and his men played an important role in defeating the apostates of Lahj. Many of the apostates did not even fight, but instead, fearing the approach of 'Ikrimah's army, laid down their arms and surrendered.

Al-Muhaajir ibn Abee Umayyah's Army Moves in on the Apostates of Hadramoot and Kindah

Of the eleven armies that Abu Bakr ﵁ sent out to fight against the apostates, the last of them to leave Al-Madeenah was the army of Al-Muhaajir ibn Abu Umayyah, which was accompanied by a special unit of men from the *Muhaajiroon* and the *Ansaar*. As Al-Muhaajir marched towards enemy territory, various people he passed by joined his army. So, for instance, when he passed through Makkah, Khaalid ibn Asad, brother of Makkah's governor 'Attaab ibn Asad, joined his army. And when he passed through At-Taaif, 'Abdur-Rahmaan ibn Abul-'Aas ﵁ and a number of other men volunteered to join his army. Others who joined him along the way were Jareer ibn 'Abdullah Al-Bajalee, 'Ukkaashah ibn Thaur, Firwah ibn Misseek Al-Muraadee, and Masrooq Al-'Akkee.[1]

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[1] *Taareekh Ar-Riddah*, by Al-Kilaa'ee (pgs. 154-158).

Upon his arrival in Najraan, Muhaajir broke his army up into two units: The first was to search out and destroy the former followers of Al-Aswad Al-'Ansee, who, in order to avoid death, did not stay in groups but instead dispersed throughout the region that separated Najraan from San'aa. Muhaajir himself was in charge of this unit. The mission of the second unit, which was headed by Al-Muhaajir's brother, 'Abdullah, was to rid the area of Tihaamah of any remaining apostate fighters.[1]

After having spent some time in San'aa, Muhaajir wrote a letter to Abu Bakr ﷺ, informing him about his activities and about the present situation in the region; he also indicated in the letter that he was awaiting further instructions from Abu Bakr ﷺ. Around the same time, Mu'aadh ibn Jabal ﷺ and — with the exception of Ziyaad ibn Lubaid ﷺ — the rest of the governors of Yemen that had been appointed to their posts by the Messenger of Allah ﷺ, wrote to Abu Bakr ﷺ, asking permission to return to Al-Madeenah. Abu Bakr ﷺ replied to their letters, telling them that he was leaving the choice of returning to them; furthermore, he instructed them that, if they did decide to return, it was their duty to appoint appropriate persons to govern their districts during their absence. Every single one of those governors opted to return to Al-Madeenah.[2]

As for Muhaajir, he received orders to head towards 'Ikrimah ﷺ, to form a single army that consisted of both his men and 'Ikrimah's men, and to travel towards Kindah in Hadramoot, in order to provide reinforcements for Ziyaad ibn Lubaid, who desperately needed help.

Ziyaad ibn Lubaid was, to be sure, in very serious trouble. It was the Messenger of Allah ﷺ who first appointed Ziyaad ﷺ to be his governor of Kindah in Hadramoot; and when the Messenger of Allah ﷺ died, Abu Bakr ﷺ reappointed Ziyaad to his post. Ziyaad ﷺ was at once a resolute and stern leader. His sternness

[1] *Tabaqaat Fuqahaa Al-Yemen* (pg. 36).

[2] *Tabaqaat Fuqahaa Al-Yemen* (pg. 36)

was a major reason why Haarithah ibn Suraaqah rebelled against him — which is not to say that Haarithah was in any way justified in his actions.

The conflict began — as conflicts usually do — with a simple matter. As he was distributing charity among his people, Ziyaad ﷺ mistakenly gave the wrong camel to a young resident of Kindah. When the young man demanded that Ziyaad ﷺ replace the camel with another, Ziyaad ﷺ outright refused his request. The young man went to one of the local leaders, a man named Haarithah ibn Suraaqah, and asked for his help. Haarithah went to Ziyaad on behalf of the young man and asked him to replace the camel, but Ziyaad remained unwavering in his refusal to comply with that request.

Haarithah became furious, and a tense stand-off took place between the followers of Ziyaad and the followers of Haarithah. A battle ensued, and Haarithah and his men were defeated; and all four of the former kings of Kindah were killed during the conflict.

Ziyaad ﷺ imprisoned a number of Haarithah's followers and personally took part in the process of transporting them to Al-Madeenah. On the way, however, the prisoners came across Al-Ash'ath ibn Qais, to whom they pleaded for help. Mainly out of a sense of tribal loyalty, Al-Ash'ath responded to their pleas for help, mobilizing the support of as many followers as possible, and then laying siege to Ziyaad ﷺ and his fellow Muslims.[1]

Ziyaad ﷺ managed to send news of his predicament to Muhaajir and 'Ikrimah. The two of them, based on Abu Bakr's orders, were already on their way, but now, given Ziyaad's predicament, their mission took on an air of great urgency. Muhaajir ﷺ realized that, if they continued to march at their present pace, they would probably not be able to arrive on time in order to save Ziyaad ﷺ and his men. And so, leaving 'Ikrimah ﷺ in charge of the infantry, Muhaajir ﷺ set out quickly with a

[1] *Al-Kaamil Fit-Taareekh* (2/49), and *Ath-Thaabitoon 'Alal-Islam* (pg. 66).

contingent that was made up primarily of many horsemen. Since time was of the essence, Muhaajir ﷺ acted wisely in his decision to leave behind part of his army. He ﷺ reached the area of the conflict just in time, and was able to break through the siege and save Ziyaad ﷺ and his men. As for Al-Ash'ath and his followers from the Kindah tribe, they fled the scene and sought sanctuary in one of their fortresses; it was called the An-Nujair fortress. Now, with the Muslims pursuing them, the besiegers became the besieged. There were only four roads that led out of the An-Nujair fortress; Ziyaad and his men guarded one of them; Muhaajir and his men watched over the second road; and the third remained unguarded until 'Ikrimah ﷺ and his men arrived at the scene and took the responsibility of guarding it. Thus Al-Ash'ath and his followers were surrounded from all directions.

One of the first things Muhaajir ﷺ did was to invite the people of Kindah to Islam. Various sub-tribes of the Kindah tribe were scattered all over the plains and mountains of the region. And Muhaajir ﷺ ordered his men to fight against those of them that refused to embrace Islam. Once that mission was completed, the only remaining members of the Kindah tribe that had not been dealt with were those that were besieged in the An-Nujair fortress. They had no hope of escape, for the combined forces of Ziyaad and Muhaajir's armies consisted of more than five-thousand fighters, many among whom were men from the *Ansaar* and the *Muhaajiroon*. The siege was calculated to slowly force the besieged members of the Kindah tribe to come out of their own volition. That is what happened, for, cut off from all help from the outside world, people inside of the fortress began to complain to their leaders of hunger. Rather than starve, they would rather go out and die by the sword.

The leaders inside of the fortress agreed that Al-Ash'ath should go out and negotiate terms of surrender on behalf of the besieged. Little did they know, however, that they picked the wrong man for the job, for he went out — as has been established in many narrations — asking for a guarantee of safety not for

everyone in the fortress, but only for a small group of men. Perhaps he did not insist that everybody's lives be spared, or perhaps he didn't ask that their lives be spared in the first place. Whatever the case, the Muslims stipulated that, in order for the seven-to-ten men Al-Ash'ath mentioned to be saved, the gates of the An-Nujair fortress had to be opened. As a result of the deal, seven-hundred people inside of the fortress, because of their apostasy and their actions against Ziyaad ﷺ and his men, were killed.[1] Their treachery and the price they paid for their treachery has been likened by historians to what happened years earlier to the members of the Jewish Banu Quraidhah tribe.

As a result of the aforementioned events, apostasy was completely eradicated from Kindah territory. 'Ikrimah ibn Abu Jahl ﷺ headed back towards Al-Madeenah, taking with him the prisoners of the conflict and one-fifth of the spoils. One of the prisoners was Al-Ash'ath ibn Qais, who became detested by his people, especially by their women. They were especially angry because, when he was negotiating terms with the Muslims, the first person whose security he guaranteed was himself. So much did the women of his tribe despise him that they gave him the name, "The Traitor."[2]

When Al-Ash'ath was brought before Abu Bakr ﷺ, the latter asked, "What do you suppose I will do with you, given your knowledge of the things you have done?" Al-Ash'ath replied, "You will show me mercy; you will break off my shackles; and you will marry me to your sister, for indeed, I have returned (i.e., repented) and embraced Islam." The reason he asked for Abu Bakr's sister's hand in marriage is that, months or years earlier, he proposed to her – and her name was Umm Farwah bint Abu Quhaafah – during his visit to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ married her off to him, but stipulated that he could take her with him only after he would return to Al-

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[1] *Al-Yemen Fee Sadril-Islam* (pg. 286) and *Taareekh Ar-Riddah* (168).

[2] *Harakatur-Riddah*, by Al-'Uttoom (pg. 107).

Madeenah for a second time. Soon thereafter, the Messenger of Allah ﷺ died, and Al-Ash'ath committed the crimes that are discussed above.

After Al-Ash'ath made his plea, Abu Bakr ﷺ said, "I do as you say (i.e., I will show mercy to you, etc.)," after which he ﷺ married him off to Umm Farwah ﷺ, perhaps being motivated primarily by the Prophet's promise to conclude the marriage agreement upon Al-Ash'ath's return to Al-Madeenah. And in spite of the crimes he came with, he did return, and, after all, he did repent and return to Islam. Afterwards, Al-Ash'ath remained in Al-Madeenah until the Muslim conquest of Iraq.[1]

According to one account, when Al-Ash'ath feared that he would not be pardoned, he said to Abu Bakr ﷺ, "Think well of me, free me, pardon me, accept my Islam, and do with me as you have done to others who are like me (i.e., pardon me because I have returned to Islam). And return to me my wife. You will find that I am the best among my people in terms of my support for Allah's religion." And it is reported that Abu Bakr ﷺ replied, "Go forth (in safety), and let me hear good things about you from now onwards." Abu Bakr ﷺ spared the lives of the rest of the prisoners as well (because they repented and returned to Islam), and he distributed among the people the one-fifth of the spoils that 'Ikrimah ﷺ had brought back with him.[2]

Morals and Lessons

The Women of Yemen

In the apostate wars that took place in Yemen, one can see two contrasting examples of women. The first is that of the pure and chaste woman, who fought against the evil forces of apostasy, and who helped Muslims defeat a grave threat to the security of the region. I am referring here to none other than Aazaad Al-

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[1] *Taareekh At-Tabaree* (4/155).

[2] *Taareekh At-Tabaree* (4/155).

Faarisiyyah, wife of Shahr ibn Baadhaan, and cousin of Fairooz Al-Faarisee. She took a difficult situation, and turned it into an opportunity to serve Islam. A prisoner who was forced into marrying Al-Aswad Al-'Ansee, Aazaad led a group of elite Muslim fighters directly into Al-Aswad's bedroom, so that they could kill him and thus bring an end to his evil apostate movement.

Aazaad was motivated by one overriding desire — the desire to serve her religion. Sadly, however, some historians have, either out of ignorance or evil intentions, ascribed nationalistic motives to Aazaad. Consider what Dr. Muhammad Husain Haikal wrote about her: "The Persian wife of Al-Aswad knew that he believed that Persians were plotting against him. The native blood of her people flowed with anger through her veins, and she began to despise the vile soothsayer (i.e., Al-Aswad), the murderer of the young Persian man whom she loved from the bottom of her heart. With her feminine talents, she was able to at once hide her feelings from Al-Aswad and show generosity to the degree that he began to trust her implicitly."[1]

These sound more like the words of a steamy novel than they do of an unbiased historian. Dr. Haikal made it sound as if Aazaad was struggling for the honor of her Persian ancestry against the corrupt Arab who kidnapped her and forced her to marry him. In reality, however, Aazaad's hatred for Al-Aswad had nothing to do with a conflict between Persians and Arabs; instead, she was a part of a conflict that was taking place between Muslims and apostates. And, had Dr. Haikal taken the trouble to study authentic historical accounts, he would have read about how Aazaad in her own words described her hatred of Al-Aswad: "Allah has not created a person who is more despised by me than Al-Aswad. In his life, he fulfills none of Allah's rights, while he lets no evil deed pass by without perpetrating it."[2]

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[1] As-Siddeeq Abu Bakr (pg. 79).

[2] *Al-Kaamil Fit-Taareekh* (2/310).

Thus it is clear that she was motivated purely by her strong love for her religion and her beliefs. And she hated Al-Aswad because he was a liar who wanted to destroy Islam, and partly because he killed her husband, but not because he was an Arab. The likes of Dr. Haikal would do well to laud her for her love of Islam, and not besmirch her character without having the least bit of proof. May Allah ﷻ be pleased with her and with the other women of her era who sacrificed all that they had for the cause of Islam.

The second example, which is completely opposite to that of Aazaad ﷺ, is not of a single woman, but of a group of women. I am referring to a group of young, evil women in Yemen, some of whom were Jewish and others who were simply apostates. They, upon learning of the death of the Messenger of Allah ﷺ, spent a number of nights celebrating his death by singing songs and committing lewd acts with any and all willing partners. Like the women who showed up for the Battle of Uhud, singing songs to encourage their fighters, these women sang lewd songs, encouraging the apostates of the region to wage war against Islam. These were women who loved to perform evil and lewd acts during the pre-Islamic days of ignorance, but who then, with the advent of Islam, were forced to live purer lives. Throughout that period, they felt as if they were in prison. So no sooner did they hear about the death of the Prophet ﷺ than they openly displayed their hatred of both him and Islam. Rubbing henna onto their hands, playing musical instruments, singing songs, engaging in lewd acts — these were the ways in which celebrated the Prophet's death.

There were somewhere between 23 and 29 such women, and they began an apostate movement that appealed to the decadent upper classes of Arab society and to local Jews — both of which groups stood to gain if Islam was eradicated from the region. The most famous of those women was Hurr bint Yaamin, who was renowned for her lewd acts, to the degree that an Arabic expression was coined because of her: "More of a whore than Hurr."

News of the said women reached Abu Bakr ﷺ, who wrote to his governor, Muhaajir ibn Abu Umayyah ﷺ, instructing him to take a stern approach to dealing with them. The text of the letter was as follows: "When this letter of mine reaches you, go to those women...and cut off their hands. If someone tries to defend them against you, explain the situation to him, so as to establish your proof against him, and let him know how severe of a sin he is perpetrating (by preventing you from punishing those women). If he moves out of your way, then accept that from him (i.e., do not harm him); but if he refuses, then fight him..." The punishment that Abu Bakr ﷺ described is one that, in Islam, is usually meted out to highway robbers and others of their ilk who threaten the safety and security of Muslim citizens. The said women also threatened the safety and security of Muslim society, albeit in a different, but nonetheless more dangerous manner.

Having read Abu Bakr's letter, Muhaajir ﷺ gathered all available horsemen and foot soldiers and traveled towards the evil women. A group of men from the Kindah and Hadramoot tribes stood between Muhaajir's men and the guilty women. Muhaajir ﷺ, obeying Abu Bakr's instructions, explained the matter to them as plainly as he could. Most of them moved out of Muhaajir's way, but some insisted on fighting. These men were quickly defeated, and the guilty women's hands were cut off; as a result, some of them died, while the rest went to Kufa. They received a just reward for their evil crimes, and a good example was made of them.

Abu Bakr ﷺ learned of one particular woman who, upon learning of the Prophet's death, sang songs in which she satirized and insulted the Prophet ﷺ. Abu Bakr ﷺ was informed that his governor of Hadramoot, Muhaajir ibn Abu Umayyah, had already punished the woman by cutting off her hands and pulling out her front teeth. Abu Bakr ﷺ wrote back, saying that, even though it was too late, he though that Muhaajir ﷺ was too lenient in his punishment. Abu Bakr ﷺ told Muhaajir ﷺ that, if she had been a Muslim, she was guilty of apostasy and was deserving

of a more severe punishment; and if she had been a non-Muslim who lived under Muslim rule based on the rules of an agreement, she was guilty not just of the crime of *Al-Hiraabah* (threatening the security of Muslim citizens), but of treason as well (since she had agreed to be loyal to the Muslim nation). So based on both scenarios, she deserved not the punishment that Muhaajir ﷺ had meted out to her, but death by execution.[1]

Moving Speeches

Swords, spears, arrows — these were not the only weapons Muslims had at their disposal in their war against the apostates. Some Muslims, risking their lives in the process, used their tongues, delivering moving speeches in the hope that at least some apostates would come back to their senses, repent, and reenter the fold of Islam. Speaking out as a Muslim, especially in areas wherein apostasy was rampant, was an act that carried with it a great degree of danger. Nonetheless, the Muslims who spoke out realized that apostasy itself was more dangerous than death, for apostatizing without repenting came with the price of eternity in the Hellfire. And the Muslims who spoke out did not want for their neighbors, their fellow citizens, or their relatives to enter the Hellfire.

One prominent example in this regard was Miraan ibn Dhee 'Umair Al-Hamdaanee, who was one of the kings of Yemen. When the people of his region apostatized, and the foolish ones among them openly made blasphemous statements, Miraan ﷺ stood up before them and delivered this speech: "O people of Hamdaan, verily, you never fought the Messenger of Allah ﷺ, and he never fought against you; and yet, through him, you gained prosperity and safety. And you were saved from being cursed (i.e., had you disobeyed him).... Some people embraced Islam before you did, while you embraced Islam before a group of others did. If you adhere to your religion, you will catch up to those who preceded you (in terms of rewards from Allah ﷻ). But

[1] *Taareekh At-Tabaree* (4/157).

if you lose your Islam, those that embraced it after you will catch up to you (with their weapons, and they will defeat you in battle)." The audience appreciated Miraan's truthful words and answered his call, returning to the fold of Islam.

'Abdullah ibn Maalik Al-Arhabee ﷺ also spoke out against his people. 'Abdullah ﷺ was a Companion of the Messenger of Allah ﷺ; he had made *Hijrah* (performed migration), and he was known for his many noble qualities. When the people of Hamdaan gathered around him, he ﷺ said, "O people of Hamdaan, verily you did not worship Muhammad; instead, you worshipped the Lord of Muhammad, Who is Ever-Living, and Who never dies. And even though you obeyed the Messenger of Allah ﷺ, you ultimately did so out of obedience to Allah ﷻ. Know that he has saved you from the Hellfire..." And he ﷺ went on to deliver a long and moving speech.

Also, Shurahbeel ibn As-Simt and his son stood up before the Banu Mu'aawiyah clan of the Kindah tribe; this took place after the Prophet's death, when every member of the clan refused to continue to pay *Zakaat*. Shurahbeel and his son said, "It is an impropriety for a noble and free people to change their views; in fact, noble people stick to an unclear point of view, and refuse to change to a view that is clearer, fearing that, in doing so, shame will descend upon them. Then what about a people who change from something that is good, noble, beautiful, and true (i.e., Islam), and opt to replace it with something that is false and vile (i.e., disbelief)."

The Miracles of Righteous Men

In English, there is an all-purpose word for a marvelous event that is not ascribable to human agency, and therefore is attributed to the intervention of the One True God, Allah ﷻ; and that word is "miracle." In Arabic, however, the word 'miracle' does not suffice, for it does not distinguish between two distinct kinds of 'miraculous events.' The two main words to describe miraculous events in Arabic are "*Mo'jizah*," and "*Karaamah*." The former

refers to miraculous events that occurred at the hands of Prophets ﷺ. If a miracle occurred at the hand of a Prophet ﷺ, and by the permission of Allah ﷻ, it was a sign that attested to the truthfulness of that Prophet ﷺ. But if a miraculous event occurs for the benefit of a righteous person who is not a Prophet ﷺ, no sign of Prophethood is intended; rather, the 'miraculous' event is simply something with which Allah ﷻ blesses that righteous servant — in order to strengthen his Faith, reward him for his righteousness, etc. This kind of miraculous event is called a "*Karaamah*," so as to distinguish it from a "*Mo'jizah*," which differs from a "*Karaamah*" in that it is specific to Prophets ﷺ and serves a sign that points to the truthfulness of their Prophethood.

Definitions aside, a *Karaamah* occurred during the time of Al-Aswad Al-'Ansee. When Al-Aswad gained a considerable following in Yemen, he sent for Abu Muslim Al-Khaulaanee ﷺ. When Abu Muslim came before him, Al-Aswad haughtily asked, "Do you bear witness that I am indeed the Messenger of Allah?" Abu Muslim said, "I do not hear." Al-Aswad said, "Do you bear witness that Muhammad is the Messenger of Allah?" Abu Muslim said, "Yes." Al-Aswad repeatedly asked the two questions, and Abu Muslim repeatedly gave the same answers for both. So furious did Al-Aswad become that he ordered for Abu Muslim to be thrown into a large fire.

Some people gathered to witness the event, but to everyone's utmost shock, the fire did not harm or burn Abu Muslim Al-Khaulaanee in the least. Someone, trying to save Al-Aswad from embarrassment, said to him, "Send this man away from here, for if he stays, he will cause your followers to turn against you." Al-Aswad, fearing Abu Muslim and being certain, based on his prior experience, that he would not be able to kill him, ordered him to leave Yemen.

Abu Muslim ﷺ headed towards Al-Madeenah, and by the time he arrived there, the Messenger of Allah ﷺ had already died, and Abu Bakr ﷺ had been appointed as his *Khaleefah*. Having tied his riding animal to the door of the *Masjid*, Abu Muslim went inside

and began to pray. 'Umar ﷺ noticed the stranger, went to him, and said, "Where are you from?" Abu Muslim ﷺ humbly replied, "I am from the inhabitants of Yemen." 'Umar ﷺ, who had heard about Abu Muslim's story but had never met Abu Muslim before, asked, "What happened to the man that 'The Liar' tried to burn with fire?" Abu Muslim replied, "That was 'Abdullah ibn Thaub," using a *Kunyah* so as to avoid 'Umar's praise. But 'Umar ﷺ, always perceptive and a good judge of men, said, "I ask you by Allah, are you him?" Abu Muslim ﷺ could not lie, so he simply answered in the affirmative. 'Umar ﷺ hugged him and cried, and he then seated Abu Muslim ﷺ between himself and Abu Bakr ﷺ. And then 'Umar ﷺ said, "All praise is for Allah, Who has delayed my death enough for Him to allow me to see among the nation of Muhammad a person for whom Allah ﷻ caused the same thing to occur as He ﷻ caused to occur for Ibraaheem, the Khaleel of Allah ﷺ (for Ibraaheem ﷺ too was thrown into a large fire, and Allah ﷻ protected him as well from being harmed or burned by it; and instead, the fire was coolness for him)."[1]

Abu Muslim followed Allah's divinely revealed laws; he loved for the sake of Allah; he hated for the sake of Allah; and he placed his complete trust in Allah ﷻ regarding all of the affairs of his life — as a reward for these qualities, Allah ﷻ caused a wonderful miracle to occur to him, the very same miracle He ﷻ caused to occur to Ibraaheem ﷺ. Allah ﷻ said:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَـٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ﴾

"No doubt! Verily, the Auliya of Allah (i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)),

[1] *Asadul-Ghaabah* (6/304) (6247), and *Al-Istee'aab* (4/1758).

no fear shall come upon them nor shall they grieve, – Those who believed (in the Oneness of Allah – Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e., righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success." (Qur'an 10: 62-64)

Abu Bakr's Mercy and Leniency

One might get the impression that the main theme of the Apostate Wars was bloody warfare in which many people lost their lives. The real story of the war, however, was one of peace and reconciliation – one that involved winning over the minds and hearts of the enemy once the war ended. Yes, apostasy had broken out in the Arabian Peninsula – given the calamity of the Prophet's death, some jolt, after all, was to be expected in the region – but once it was eradicated, Abu Bakr ؓ needed to make sure that it never reared its ugly head again.

Abu Bakr ؓ was truly wise and farsighted in all of his policies. So when brute strength was called for, brute strength is what he brought to the table – hence the quickness and decisiveness with which he took on the apostate outbreak. At the same time, however, if kindness, mercy, and leniency were called for, he ؓ was not slow in displaying those qualities, qualities he needed to rely on in order to unite the various tribes of the Arabian Peninsula under the banner of Islam. This was a monumental task in that, in as much as the Arabs were one people in terms of their shared language and culture, they were a divided people as a result of being broken up into many different tribes and sub-tribes, and of being, for many generations, inculcated with the idea that tribal loyalties mattered more than anything else.

In order to soften the hearts of the various tribal leaders of the region, Abu Bakr ؓ forgave them once they returned to Islam. Yes, he ؓ had used force with them, for doing so was a necessary

part of achieving two main goals: Showing the apostates the strength, power, and determination of the Muslim nation, and sending a clear message to the apostates that they were in the wrong, that they should not have rebelled against the Muslim government, and that it was in their best interests to return to the fold of Islam. Nonetheless, once various tribal leaders returned to Islam, Abu Bakr ﷺ replaced force with forgiveness, aggressiveness with leniency, and sternness with mercy.

With a desire to placate tribal leaders, Abu Bakr ﷺ allowed them to wield an influence over the members of their tribes; after all, using them and their ability to influence others benefited both Islam and Muslims.[1] Many of the tribal leaders who had apostatized possessed important qualities that, if used in the proper direction, had the potential of greatly benefiting the Muslim nation. Consider, for instance, the examples of 'Amr ibn Ma'dee-Karib and Qais ibn Yaghooth Al-Muraadee. These two men were not only influential and popular among the people of their tribes; but also, they were very brave and steadfast during battle. Not wanting to lose them, Abu Bakr ﷺ tried to convince them that it was not in their best interests to waver between Islam and disbelief, and that the only way in which they could achieve success in this life and the Hereafter was to be sincere to their religion. When 'Amr was brought as a prisoner to Al-Madeenah, Abu Bakr ﷺ said to him, "Does it not make you miserable to think how, every day, you (if you oppose us) will suffer either defeat or imprisonment? But were you to support and help this religion, Allah would raise you (to a level of honor and high-ranking)." 'Amr replied, "Yes, that is certainly true. I will indeed do as you say, and I will never again return to apostasy." Abu Bakr ﷺ then freed 'Amr, which was a wise decision and one that benefited Islam greatly. 'Amr (may Allah have mercy on him), true to his word, never again apostatized; what is more, he became a good and practicing Muslim, a Muslim who helped promote the cause of his religion and who showed great bravery in the battles that

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[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 256).

Muslims fought in during the conquests that took place in ensuing years.

Qais ibn Yaghooth also greatly regretted the role he played during the apostate wars, and so Abu Bakr ؓ both forgave and freed him. Both in the case of 'Amr and Qais, the lenience that was shown to them impacted not only them, but also, because of the influence they wielded, the members of their tribes, who saw in Abu Bakr's merciful and forgiving attitude a good reason to be sincere to their religion. And so Abu Bakr ؓ, having conquered the apostates on the battlefield, managed to conquer their hearts and minds and to show them the greatness of Islam. They, in turn, were at the forefront of wars in which they conquered new lands and, through the lessons they learned from Abu Bakr ؓ, were able to win over the hearts of the inhabitants of those lands and bring them into the fold of Islam.[1]

Abu Bakr's Sends Important Instructions to 'Ikrimah ؓ

Abu Bakr ؓ sent 'Ikrimah ibn Abu Jahl ؓ towards Banu Haneefah territory in order to fight Musailimah and his followers. Sensing that Musailamah was a force to be contended with, Abu Bakr ؓ thought it prudent to send reinforcements, and so he ؓ ordered Shurahbeel ibn Hasanah ؓ to catch up to and join 'Ikrimah's army. Having arrived early in Banu Haneefah territory, 'Ikrimah ؓ did not wait for Shurahbeel ؓ, but instead initiated a battle against Musailamah's army. Abu Bakr's assessment of Musailamah's military capabilities was right on target, for his army dealt a severe blow to 'Ikrimah ؓ and his men, causing many casualties and fatalities.

'Ikimah ؓ then wrote a letter to Abu Bakr ؓ, detailing the events of the battle and the losses he suffered; the tone of his letter indicated that he ؓ wanted to retreat and wait until reinforcements arrived before engaging the enemy once more. But Abu Bakr ؓ wrote back to him, ordering him not to retreat:

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 256).

"Do not return, for if you do so, the people (of the Muslim army) will become weak (in their morale)." Abu Bakr ﷺ also provided him with the details of ensuing missions, telling him that he was to join forces with Hudhaifah and 'Arjafah, and, alongside them, was to fight against the people of 'Ummaan and Mahrah. And then, finally, he was to meet up with Muhaajir ibn Abu Umayyah in Yemen and Hadramoot.[1] That, in short, was the gist of Abu Bakr's letter.

It is important to note here that, in sending out armies to renegade tribes, Abu Bakr ﷺ deemed it necessary to send two armies to fight against Musailamah and his followers. This again points to Abu Bakr's military prowess, for it indicates that he ﷺ was very well aware of the military capabilities of each renegade tribe. Furthermore, when 'Ikrimah ﷺ indicated that he wanted to retreat until reinforcements arrived, Abu Bakr ﷺ warned him not to retreat. And this too points to the military genius of Abu Bakr ﷺ, for he understood that the morale of his soldiers, whether good or bad, would greatly impact the outcome of the war. For had 'Ikrimah ﷺ and his men went back in a dejected mood and met up with the army that was headed out to meet the very same enemy, the members of that army would certainly become filled with feelings of weakness, despair, and fear – especially after hearing from 'Ikrimah's men about the huge size and tremendous strength of Musailamah's army.[2]

Holding His Governors Accountable for Their Actions

When Abu Bakr ﷺ appointed a person to govern a region, he was not sending him off to lead a comfortable and easy life; instead, he was giving him a very difficult job that entailed a great deal of responsibility. To be a leader in today's modern-day world – as has been the case throughout most of history – means that one is privileged with a better and more comfortable life than is enjoyed by any other member of society. Leadership, as under-

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[1] *Al-Kaamil Fit-Taareekh* (2/34), and *Al-Bidaayah Wan-Nihaayah* (6/334).

[2] *At-Taareekh Al-Islaamee*, by Al-Humaidee (9/83).

stood by Abu Bakr ﷺ, meant responsibility, hard work, and sacrifice — qualities he expected from all of his governors, and more so even from his own self. Thus Abu Bakr ﷺ stayed up most of the night, so that his people could sleep; worked, so that they could rest; and sacrificed his own freedom and time, so that they could enjoy a peaceful and stable existence. That Abu Bakr ﷺ expected the same from his governors is clear from various historical accounts. For instance, when Mu'aadh ibn Jabal ﷺ returned from Yemen, and when Abu Bakr As-Siddeeq ﷺ welcomed him home, Abu Bakr ﷺ said to him, "Now you must give an account of everything you did (while you served as governor)." This was not an unusual welcome, for it was customary for Abu Bakr ﷺ to hold his governors to account as soon as they returned from their posts in foreign lands. Mu'aadh ﷺ replied, "Will I be held accountable twice: Once by Allah, and once by you. By Allah, I will never again take on a post for you!"[1]

The State of Yemen after the Apostate Wars

After the conclusion of the Apostate Wars, the people of Yemen united under the banner of Islam. Furthermore, religion replaced tribalism as the foundation upon which people felt a kinship towards one another. The Muslim government encouraged this new reality, organizing Yemen into districts based on geographical borders, and not on tribal-territory borders. Thus Yemen was divided into three districts: San'aa, Al-Jund, and Hadramoot.

The role that tribes played in the governance of people was greatly reduced, if not completely done away with. Leaders were no longer chosen based on tribal allegiances, but instead upon the competency and righteousness of proposed candidates. A tribe as an entity no longer had any role in politics or governance, but it could still serve as a distinct military unit under the overall leadership of the Muslim government in Al-Madeenah. One's

[1] *'Uyoon Al-Akhbaar* (1/125).

status among one's tribe, tribal loyalties, and wealth — none of these things mattered any more. Piety, sincerity, and good deeds — these were the only things that now counted.[1]

All forms of polytheism were eradicated from Yemen, and everyone in the region realized that Prophethood was a serious matter and that Muhammad ﷺ was the seal of all Prophets ﷺ; therefore, anyone who now claimed to be a prophet was indubitably a charlatan who should be rejected and scorned. This was not the only lesson the people of Yemen learned. Through blood, pain, and many hardships, they came out of the apostate wars with the understanding that certain things do not mix — that Faith and greed do not mix, and that Islam and ignorance do not mix. Beyond what they learned, the people of Yemen wanted to make up for their past mistakes, and they were given a chance to do so when 'Umar ibn Al-Khattaab ﷺ, during his caliphate, gave them permission to go out and fight in the way of Allah ﷻ.

They set out towards foreign lands, taking with them their sincerity, determination, and desire to please Allah ﷻ. And if former apostates fought bravely to conquer new lands for Islam; equal or more valiant were those who, from the very beginning, had never apostatized, but had always remained steadfast upon Islam. Such men — the likes of Jareer ibn 'Abdullah Al-Bajalee ﷺ, Dhul-Kilaa' Al-Humairee ﷺ, Mas'ood Al-'Akkee ﷺ, and Jareer ibn 'Abdullah Al-Humairee ﷺ — became the leaders of conquering Muslim armies. And others among them — such as Hashk 'Abdul-Hameed ﷺ, Sa'eed ibn 'Abdullah Al-'Araj ﷺ, and Shurahbeel ibn As-Simt Al-Kindee ﷺ — were appointed as judges both inside and outside of Yemen.

The Muslim armies of Yemen went out, conquering new lands and, through hard work and determination, building the foundations of new cities in Iraq and Egypt. As for the inhabitants of Yemen itself, they trusted greatly in their government — both the overall government of the Muslim nation in Al-Madeenah,

[1] *Al-Yemen Fee Sadril-Islam* (pg. 290).

and the local government that oversaw their day-to-day affairs. As a result of that trust, peace and stability reigned supreme in Yemen; and the inhabitants of Yemen became at once productive and prosperous members of the overall Muslim nation.[1]

Tulaihah Al-Asdee

Tulaihah Al-Asdee was the third man who, during the final stages of the Prophet's lifetime, claimed to be a prophet. His full name was Tulaihah ibn Khuwailad ibn Naufal ibn Nadlah Al-Asdee. During the "Year of the Delegations" — the year 9 H, which was the year during which delegations from all over the peninsula visited the Prophet ﷺ in order to either negotiate terms of peace or declare their entry into the fold of Islam on behalf of their peoples — Tulaihah visited the Messenger of Allah ﷺ in the company of other members of the Asad tribe. The delegates of his tribe extended greetings of peace to the Prophet ﷺ and said to him, "We have come in order to bear witness that none has the right to be worshipped but Allah and that you are His slave and Messenger, though you were not sent to us..." They said these words not with complete sincerity, but to give the impression that they were doing the Prophet ﷺ a big favor. As a result of their bad manners, Allah ﷻ revealed the Verse:

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم ۖ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ
هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ﴾

"They regard as favour upon you (O Muhammad ﷺ) that they have embraced Islam. Say: "Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true." (Qur'an 49: 17)

It was when he returned to his homeland that Tulaihah not only apostatized, but also claimed to be a prophet. By claiming to

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[1] *Al-Yemen Fee Sadril-Islam* (pg. 291).

be a Prophet, Tulaihah understood that he would soon be entering into a military conflict with Muslims, and so he set up a military command post in Sumairah, which was an area of land that was a part of Banu Asad territory.

Allah ﷻ tested the Faith of the people of Banu Asad through Tulaihah. One day, they completely ran out of water; the situation soon became dire, for most of them were overcome by an unbearable feeling of thirst. Tulaihah spoke a riddle to them, the answer of which, he claimed, would lead them to water. They played along, but were shocked and pleasantly surprised to find that, by following the instructions of his riddle, they came across a source of water. It was then that the common masses of the Asad tribe, as well as many Bedouins who lived in the region, fell under the spell of Tulaihah and willingly became his followers.

Deeming himself to be a legislator of Religious law, Tulaihah told his people that it was no longer compulsory upon them to perform prostration during prayer. He claimed that revelation came down to him from the heavens, and in order to prove that claim, he composed a number of Verses. Even though the Verses he recited were trite and nonsensical, people still followed him out of a sense of tribal loyalty.

Tulaihah became delusional, thinking that he became so powerful that no one could defeat him. It was perhaps his arrogance, more than anything else, which led to his quick demise. Upon hearing of Tulaihah's claims, the Messenger of Allah ﷺ sent Diraar ibn Al-Azwar ؓ to fight him. Diraar ؓ and his men, however, were no match for Tulaihah's army — for, even though he had become delusional, Tulaihah did manage to gain a rather large following, especially after the members of both the Asad and Ghatfaan tribes joined the ranks of his followers.[1]

The famous encyclopedia *Daairatul-Ma'aarif Al-Islaamiyyah* contains this article about Tulaihah: "It is related that he composed Verses of poetry and that he delivered (moving)

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[1] *Asadul-Ghaabah* (3/95).

sermons...on the occasions of battle. And he seems to have been an example of a truly quintessential tribal, pre-Islamic leader. He possessed all of the following qualities: He was a soothsayer, a poet, an eloquent speaker, and a (brave) warrior."[1] This excerpt gives one the impression that the author of the article failed in an attempt to hide his admiration of Tulaihah Al-Asdee. This is not strange, considering the fact that the authors of the said encyclopedia have often taken advantage of opportunities to slander or misrepresent Islam.

When the Messenger of Allah died, Tulaihah was still commanding a large army, and was still spreading his lies. Shortly after he became *Khaleefah* of the Muslim nation, Abu Bakr sent out armies to deal with various apostate strongholds throughout the Arabian Peninsula; one of the armies he sent was commissioned with the task of dealing with Tulaihah and his followers. That army was headed by Khaalid ibn Al-Waleed, about whom Abu Bakr said, "I heard the Messenger of Allah say, 'Khaalid ibn Al-Waleed is a blessed slave of Allah, and a blessed brother to his kinsfolk. He is a sword from the swords of Allah. Allah unsheathed him (and set him loose to fight) against disbelievers and hypocrites."[2]

When Khaalid was about to set out with his army from Dhil-Qissah, Abu Bakr announced that he would meet him, along with other army leaders, on one of the borders of Khaibar; Abu Bakr made this announcement, hoping that it would reach the Bedouins of the region and instill fear into their hearts.

Abu Bakr ordered Khaalid to go first to Tulaihah Al-Asdee, and then to Banu Tameem. Meanwhile, Tulaihah was building a formidable army, already having gained the support of the Banu Asad and Ghatfaan tribes. Shortly thereafter, the Banu 'Abs and Dhibyaan tribes joined the ranks of his followers. But

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[1] *Daairatul-Ma'aarif Al-Islaamiyyah* (pg. 78).

[2] *Musnad Ahmad* (1/173). Commending on the authenticity of this *Hadeeth*, Shaikh Ahmad Shaakir said, "Its chain is authentic."

still, Tulaihah was not one to rest on his laurels; instead, he sought out new followers. For instance, he sent a message to the Banu Jadeelah and Ghauth clans of the Taiy tribe, asking them to join his cause.

Thus the Taiy tribe — which was the tribe of the famous Companion 'Adee ibn Haatim ﷺ — was in danger of falling under the spell of Tulaihah's false promises; in fact, they responded positively to his message, with a number of them leaving Taiy territory in order to join Tulaihah's army. Things did not bode well for the people of Taiy, but they were not altogether beyond hope, for Abu Bakr ﷺ had, by that time — and even prior to sending out Khaalid ﷺ — sent 'Adee ibn Haatim ﷺ to his people, hoping that he could convince them not to apostatize.

When 'Adee ﷺ reached his destination, he pleaded with the people of Taiy to pledge allegiance to Abu Bakr As-Siddeeq ﷺ[1] and to return to the fold of Islam. At first, they were cold and rigid in their response to 'Adee's pleas, but slowly they warmed up to his arguments and softened their stance. It was around then that Khaalid ﷺ arrived with his army; one of the *Ansaar*ee men that were serving under his command was Thaabit ibn Qais ibn Shammaas ﷺ.

Khaalid ﷺ sent out an advance party of two men, Thaabit ibn Aqram ﷺ and 'Ukkaashah ibn Maihsan ﷺ. They were met on the way by a man named Hibaal, who was the nephew of Tulaihah. The two of them killed Hibaal, and news of his death soon reached Tulaihah.

Whatever else he was, Tulaihah was not a coward. He quickly set out with his brother Salamah in order to exact revenge for his nephew's death. And when they came across Thaabit ﷺ and 'Ukkaashah ﷺ, they challenged them to a duel. Tulaihah faced off against 'Ukkaashah ﷺ and managed to kill him. And Salamah fought against and killed his opponent, Thaabit ibn

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[1] *Tarteeb Wa-Tahdheeb Kitaab Al-Bidaayah Wan-Nihaayah*, *Khilaafah Abu Bakr*, by Dr. Muhammad ibn Saamil As-Salmee (pg. 101).

Aqram ﷺ. After a short while, by which time Tulaihah and his brother were far away from the scene of the duels, Khaalid ﷺ and his men came across the corpses of their fallen brethren. It was truly painful for them to witness the loss of two such noble Muslims – and may Allah ﷻ reward them with the highest stations of Paradise.

Khaalid ﷺ continued his march, intending first to attack the people of Taiy. Either Khaalid ﷺ knew that many members of the Taiy tribe had apostatized or he suspected it; what is for sure, however, is that he had to assess the situation of each tribe in the area, in order to find out who had apostatized and who had remained steadfast upon Islam; furthermore, Abu Bakr ﷺ gave clear instructions to the effect that he was to go first to the people of Taiy. Before Khaalid ﷺ reached Taiy, 'Adee ﷺ went out to meet with him. Of the two men, Khaalid ﷺ was in charge, since he was sent to fight the apostates, while 'Adee ﷺ was sent simply to convince his tribe to remain steadfast upon Islam. And so, while 'Adee ﷺ wanted to save his people from destruction, he had to speak carefully and wisely with Khaalid ﷺ. 'Adee ﷺ said, "Give me three days. They have asked me to wait. They want to call back those of their fellow tribesmen that have already gone to Tulaihah. They say that, once those fellow tribesmen return, they will openly follow you. This is because they fear that, if they were to openly follow you now, Tulaihah would kill those among them that had already reached him. So is not this solution more beloved to you than for you to (fight them and) hasten them towards the Hellfire." 'Adee ﷺ made a very good point, for if Khaalid ﷺ fought them then and there, they would still be considered apostates and would therefore be headed towards eternity in the Hellfire. But if he were to wait a few days, they would openly return to the fold of Islam, and he would be able to enlist them in his army.

True to his word, 'Adee ﷺ returned to Khaalid ﷺ after three days, coming not alone, but in the company of five-hundred fighters, who all joined the ranks of Khaalid's army. With five-

Siddeeq wrote a congratulatory letter to Khaalid ibn Al-Waleed. The text of that letter ran as follows: "May Allah increase you in the goodness that He has blessed you with. And fear Allah regarding all of your affairs; for indeed, Allah is with those who fear Him and those who do good deeds. Be stern now, and do not become soft: So if you come across any polytheist (from the apostates) who had killed even a single Muslim, exact revenge upon him."

And so, in keeping with Abu Bakr's instructions, Khaalid stayed in the area of Buzaakhah for an entire month. He and his men pursued enemy fighters, seeking revenge not only on behalf of those Muslims who had died in the recent battle, but also on behalf of those Muslims who had lived among the apostates and had been persecuted, tortured, or killed for their beliefs. In short, Khaalid was to make an example of the apostates, so that no one in the region would ever again think of apostatizing, of persecuting Muslims who lived in their midst, or, for that matter, of waging war against Muslim armies. Sufficient warning had been given to the apostates, but because they had refused to return to Islam, because they were adamant in their desire to fight against and kill Muslims, and because they were guilty of heinous war crimes, those of them that Khaalid captured were either burned to death, crushed with huge stones, or thrown off of the cliffs of tall mountains. News of their demise spread throughout the region, and thus terror was instilled into the hearts of other apostate and renegade tribes.

A Delegation of Men from the Asad and Ghatfaan Tribes Visit Abu Bakr

The main followers of Tulaihah were members of the Asad and Ghatfaan tribes. A group of them visited Abu Bakr in order to ask him for a truce. Abu Bakr responded by giving them one of two bitter choices: Either they could continue the conflict with an all-out war against the Muslims, or they could surrender and agree to humiliating terms. They responded, "As for an open war

(against you), we know what it means (for we have already tasted the consequences of doing battle against you), so what are the humiliating terms you speak of?"

Abu Bakr ﷺ said, "All weapons (and horses) will be taken from you. And you will become a people who follow the tails of camels (perhaps this means: you will become nomads in the desert), until Allah makes the *Khaleefah* of His Prophet and the believers see some positive change in you, a change that will result in your being pardoned. Furthermore, you will return all of the booty you took from us, while we will not give back to you anything we won from you. You will bear witness that our fallen fighters are in Paradise, and that your fallen fighters are in the Hellfire. And you will pay blood money for our fallen fighters, while we will not pay blood money for your fallen fighters." 'Umar ﷺ then said to Abu Bakr ﷺ, "As for your saying, 'You will pay blood money for our fallen fighters,' no blood money should be paid for them since they died fighting for the sake of Allah." But shortly thereafter 'Umar ﷺ changed his mind and said to Abu Bakr ﷺ, "Blessed and good was your opinion (regarding the issue of receiving blood money)."[1]

Umm Ziml

Many of the former followers of Tulaihah, either looking for a new cause or a new leader, rallied around a woman named Umm Ziml, whose actual full name was Salmaa bint Maalik ibn Hudhaifah. Umm Ziml lived in a place called Dhafar, which was situated near Al-Hauab, alongside the road that led from Basrah to Al-Madeenah. Salmaa was a prominent and well-known female chieftain. She had initially gained respect because of her mother, Umm Firqah, who, because of her many children, her high standing among her tribe, and her noble lineage, was considered by Arabs a paragon of nobleness.

Salmaa encouraged her newfound followers to wage war against Khaalid ﷺ. They enthusiastically obeyed her, and they

[1] *Al-Bidaayah Wan-Nihaayah* (2/323).

were joined by a number of individuals from the Sulaim, Taiy, Hawaazin, and Asad tribes. Thus the army became quite large and formidable, and Salmaa was now deemed a powerful leader in the region. But her fame and power were short-lived, for no sooner did Khaalid ibn Al-Waleed ﷺ hear about the formation of her army, than he set out with his army to engage them in battle. When the battle later began in earnest, the fighting was fierce. In the end, however, the Muslims came out victorious and Khaalid ﷺ killed both Salmaa ﷺ and the riding camel upon which she was mounted. Once the battle was concluded, Khaalid ﷺ sent news of the victory to Abu Bakr ﷺ.[1]

Lessons and Morals

Abu Bakr's Trust in Allah ﷻ, and His Brilliant Military Strategy

Abu Bakr ﷺ said to 'Adee ibn Haatim ﷺ, "Go to your people and prevent them from joining up with Tulaihah, for if they do join the ranks of his followers, it will be the cause of their destruction." That Abu Bakr ﷺ said, "It will be the cause of their destruction," points to his strong Faith, in that, even before any battle took place, he knew what the results would be: Allah ﷻ would help his obedient slaves, and the Muslim army would easily defeat Tulaihah and his followers from the Taiy tribe.

Also, by ordering Khaalid ﷺ to begin his expedition by going to the Taiy tribe, Abu Bakr ﷺ showed just how brilliant a military strategist he was. Taiy, it should be remembered, was further away from Al-Madeenah than was the place wherein Tulaihah and his followers were gathered. On the surface, therefore, it would have been better to attack Tulaihah and his followers first, but in reality, Abu Bakr ﷺ made a wise decision, taking a step that would prevent the people of Taiy from joining up with Tulaihah, or, at the very least, would force those of Taiy's members who had already joined up with Tulaihah to abandon Tulaihah, to return to

[1] *Al-Bidaayah Wan-Nihaayah* (2/323).

their native land, and to defend their fellow tribesmen against Khaalid's army. Regardless of how the people of Taiy would respond to 'Adee's invitation to return to Islam, Khaalid ﷺ and his men, by going to Taiy first, would be able to at once decrease the size of and weaken Tulaihah's army.

Abu Bakr ﷺ, even though he was in Al-Madeenah, far removed from Tulaihah's army, was able to influence the outcome of the war in other ways as well. For instance, he ﷺ announced that he ﷺ was heading out with an army in the direction of Khaibar, with the goal of meeting up with Khaalid's army in Taiy territory. Of course, Abu Bakr ﷺ knew that news of his announcement would quickly reach the enemy, and that is exactly what he desired, for he wanted to instill fear into the hearts of both enemy soldiers and all people who remained undecided as to whether they would side with Tulaihah or the Muslims.

But perhaps the greatest impact that Abu Bakr ﷺ had on the conflict was choosing the right leader for his army — Khaalid ibn Al-Waleed ﷺ. Khaalid ﷺ was known as a man of war, both as a soldier, a commander, and a military strategist. If the Muslims hoped to achieve a quick and decisive victory, they needed the leadership skills and military genius of Khaalid ﷺ. This proved to be true, for Khaalid ﷺ led his army to a surprisingly easy victory against the formidable and sizeable army of Tulaihah.[1]

When the Battle of Buzaakhah was over, Abu Bakr ﷺ sent a very meaningful letter to Khaalid ﷺ, one in which he congratulated Khaalid ﷺ and provided him with important advice. Abu Bakr ﷺ wrote: "May Allah increase you in the goodness that He has blessed you with. And fear Allah regarding all of your affairs; for indeed, Allah is with those who fear Him, and those who do good deeds. Be stern now, and do not become soft: So if you come across any polytheist (from the apostates) who had killed even a single Muslim, exact revenge upon him."

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[1] *Taareekh Al-Islaamee,* by Al-Humaidee (9/60-63).

Abu Bakr ﵁, showing concern for the welfare of one of his Muslim brothers, began his beautiful letter by supplicating for Khaalid ﵁. He ﵁ reminded Khaalid ﵁ about the importance of fearing Allah ﷻ, an issue that is especially important for military commanders, since a mistake or an act of tyranny on their part results usually not in hurt feelings, but in deaths and injuries. In short, Abu Bakr ﵁ was saying to Khaalid ﵁ that he should continue to wage war according to the Islamic rules of war: This meant that he had to take good care of his soldiers, that he was not to kill women and children, that he was not to wrongly mutilate the bodies of fallen enemy soldiers, and so on.

The apostates differed from other enemies of Islam in that they did not deserve the least bit of mercy. They were a people who had tasted the sweetness of Faith but then, because of worldly concerns, opted to replace guidance with misguidance; what is more, they treacherously sought to take advantage of the vulnerable state of the Muslims — vulnerable because of the death of the Prophet ﷺ — by preparing to wage war against them. They were not enemies in the sense that the Romans were enemies; they were, more accurately put, traitors who had betrayed their oaths to defend and be loyal to Allah ﷻ, His Messenger ﷺ, and the believers. For these reasons, Abu Bakr ﵁, in his letter to Khaalid ﵁, ordered him to be unrelenting in his pursuit of apostate soldiers. By being stern with the apostates, Abu Bakr ﵁ hoped to achieve two goals: First, to punish the apostates for their treachery; and second, to make an example of them, for there were still many tribes throughout the region that were wavering in their Faith, not having as of then decided whether they preferred the truth or falsehood, guidance or misguidance, good or evil, Faith or disbelief. So we see from his letter that Abu Bakr ﵁, though he is predominately remembered for being soft and easy-going, was stern when sternness was called for, and merciful when mercy was the appropriate course of action.

When delegates from the Asad and Ghatfaan tribes visited Al-Madeenah, Abu Bakr ﵁ again was able to directly steer the course

of the war through his policy decisions. He ﷺ set a clear tone for the war, informing the delegates that, since they had not repented when the opportunity to do so was presented to them, he was not prepared to make any concessions to them. They could either accept his terms of their surrender, or they could go back and prepare for an open, all-out war against the Muslims. To be sure, this firm stance of Abu Bakr ﷺ sent a clear message to all of the apostates of the region: The Muslims would not waver or hesitate or waste time with peace treaties; instead, they would unrelentingly continue to fight the war until they succeeded in completely eradicating apostasy from the peninsula.

Thus, knowing that they were no challenge for their Muslim counterparts, the leaders of Ghatfaan and Asad accepted defeat as well as Abu Bakr's terms of their surrender. They gave up their weapons and their horses, and they were not allowed to take up weapons again until they repented and proved their sincerity to the Muslim nation. Preventing them from bearing arms acted as a guarantee that they would never again return to apostasy.[1]

'Adee ibn Haatim ﷺ

'Adee ﷺ was truly a blessing for his people. He ﷺ had to walk a tightrope when he had to deal with both his people and Khaalid ﷺ, having to convince the former to return to Islam, and having to prevent the latter from attacking them. 'Adee ﷺ was himself a sincere Muslim, but, in order to achieve his aims, he had to come down to the level of his people and convince them that, from a worldly point of view, it was in their best interests to return to Islam. He ﷺ told them that the Muslim army was definitely going to defeat them, kill their men, and take their women as prisoners. He ﷺ said this because he sensed that his people were underestimating the strength of the Muslim army. He won over his people with his arguments, but they did make one stipulation: They would openly announce their reentry into the fold of Islam

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[1] *At-Taareekh Al-Islaamee* (9/66).

only after they sent word to those of their fellow tribesmen who had already joined the ranks of Tulaihah's followers. They feared that, if Tulaihah were to learn of their return to Islam, he would either kill their fellow tribesmen or use them as hostages.

Now all 'Adee رضي الله عنه had to do was to convince Khaalid رضي الله عنه not to attack his fellow tribesmen. This was a tall order, since Khaalid رضي الله عنه was known to be a stern and unrelenting military commander. When it came to war, he was known to show more of an iron fist than a soft heart. So 'Adee رضي الله عنه addressed Khaalid رضي الله عنه at his level, arguing that, from a military standpoint, it was in his best interests to wait three days, for, according to at least one account, 'Adee رضي الله عنه promised that, after the passing of three days, he would bring Khaalid رضي الله عنه five-hundred fighters from his tribe. Given the strength of 'Adee's arguments, Khaalid رضي الله عنه agreed to fulfill his request. And true to his word, 'Adee رضي الله عنه, after the passing of three days, returned with five-hundred fighters from the Banu Al-Ghauth clan — for 'Adee's tribe was made of two clans, the Banu Al-Ghauth clan and the Banu Jadeelah clan. A short while later, 'Adee رضي الله عنه convinced Khaalid رضي الله عنه to allow him to speak with the members of the Banu Jadeelah clan; they too were convinced by 'Adee's arguments, and one-thousand of their fighters joined the ranks of Khaalid's army. And so, through diplomacy and a sincere desire to save his people, 'Adee رضي الله عنه not only brought his fellow tribesmen back to Islam; but also, his efforts resulted in 1500 soldiers being added to the ranks of Khaalid's army. 'Adee's people acted nobly as well, for they could have sat out the war and waited to see which side came out victorious; but instead they decided to risk their lives and to contribute a contingent of 1500 fighters to the Muslim army.

Nonetheless, 'Adee's people were careful and did not want to pay the consequences of fighting against their allies from the Banu Asad tribe. Rather than fight against their allies, they asked Khaalid رضي الله عنه for permission to instead fight against the people of Qais, for they too had apostatized. Khaalid رضي الله عنه acquiesced to their request, saying to them, "By Allah, the people of Qais are not the

weaker of the two opposing enemies. Stand up firmly and fight against whichever of the two tribes you want." 'Adee ﷺ, on the other hand, was furious with his people, and he expressed his outrage when he said, "Were the closest members of my family and of my tribe to abandon this religion, I would have fought against them. So why then should I refuse to fight Banu Asad, even if they have been our allies! No, by Allah, I will not do that."

Khaalid ﷺ took a more moderate approach, for he was interested more in achieving results than in anything else; moreover, he felt, what the people of Taiy said actually made sense: Since both the Qais and Banu Asad tribes were enemies of the Muslims, since the people of Taiy had been allied to the Banu Asad tribe, and since the people of Taiy were weak in their Faith, only recently having returned to Islam, it was likely that they would fight with more enthusiasm and with less chances of being tempted to betray Khaalid ﷺ if they were sent to fight against the people of Qais. Thus Khaalid ﷺ said to 'Adee ﷺ, "Verily, waging war against both groups — against the people of Qais and the people of Banu Asad — is *Jihaad*, so do not show opposition to the opinion and viewpoint of your companions. Go and fight one of the two groups; lead your companions towards the people against whom they will fight with greater enthusiasm and energy."[1]

In a way, both 'Adee ﷺ and Khaalid ﷺ were in the right. 'Adee ﷺ proved the strength of his Faith, showing that he was willing to fight against anyone who turned away from Islam, even if that meant fighting against his closest relatives. But Khaalid ﷺ was right also, for the people of Taiy were not anywhere close to 'Adee's level of Faith. And so it was wise not to put them in a situation wherein they would be tempted to side with their former allies, especially considering the fact that there was an alternative solution: Sending them to fight against the people of Qais.

[1] *Taareekh At-Tabaree* (4/75).

It must be remembered that 'Adee ibn Haatim's efforts to bring his tribe back to Islam benefited not only the people of Taiy, but the general population of Muslims as well. Taiy, after all, was one of the strongest and most powerful tribes in the entire Arabian Peninsula. The army of Taiy was feared, and the people of neighboring tribes had always tried their best to remain on the good side of Taiy's leaders by forming alliances with them. Therefore, by winning over the people of Taiy, Khaalid's army dealt a severe blow to the enemy – the impact of which resulted in a sharp decrease in morale among the ranks of Tulaihah's followers and, for that matter, of all of the apostates in the peninsula.

The tide of the war shifted, and momentum was clearly in the favor of the Muslim armed forces. The Muslims knew that it was only a matter of time before they defeated all of the apostates in the Arabian Peninsula, and for their part, the apostates lost all of the confidence and enthusiasm that they had possessed just a few weeks or months earlier. The immediate result of the increase in momentum for the Muslim armed forces was the quick and decisive defeat of Tulaihah's army. Muslim soldiers chased down the enemy, killing some and capturing others. As for Tulaihah, it appears as if he knew that defeat was imminent, for he had made preparations for a quick escape from the scene of the battle. Once it was clear that his army would be defeated, Tulaihah mounted his horse and fled towards Ash-Sham (Syria and surrounding regions). His followers, however, were not so fortunate, for many among them were killed. This victory for the Muslims, although the only direct losers were Tulaihah and his followers, dealt a severe psychological blow to all of the apostates that were scattered throughout the Arabian Peninsula. Their days were numbered, and they were probably aware at some level that the end of their rebellion was near.[1]

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[1] *Al-Harb An-Nafsiyyah Min-Mandhoor Islaamee*, by Dr. Ahmad Naufal (2/143, 144).

The Causes of the Downfall of Tulaihah's Army

There are a number of factors that coalesced to bring about the downfall of Tulaihah's army; the most prominent of them are as follows:

- The Muslims under Khaalid's command were fighting in order to uphold beliefs that they valued more than their very own lives; meanwhile, most of Tulaihah's followers fought for worldly reasons, such as greed and a desire to maintain tribal loyalties and alliances. While Muslims were certain of achieving victory through Allah's help, they nonetheless longed to achieve martyrdom. By wanting to die in the path of Allah, they became fearless — and men who have nothing to fear are very dangerous in battle. The enemy understood this, for when they began to flee from the scene of the battle, Tulaihah called out, asking his men why they were fleeing. One of them responded, "Each one of us hopes for his opponent to die before he does; meanwhile, we are facing a group of people who all want to die (and become martyred) before anyone else does."[1] And even before the battle commenced, Khaalid ﷺ made the enemy understand the state of mind of his fighters, for he sent this simple, short message to them: "Verily, I have come to you with a group of people who love death just as much as you love life."[2]

- Taiy's reentry into the fold of Islam shifted the power balance in the battle that was to take place between Khaalid's army and Tulaihah's army. And even though the people of Taiy opted not to fight against the people of Banu Asad, the simple fact that they returned to Islam had a demoralizing effect on Tulaihah's soldiers.

- The deaths of 'Ukkaashah ibn Maihsin ﷺ and Thaabit ibn Aqram ﷺ enraged the Muslims, and gave them all the more reason to want to teach Tulaihah's followers a stern lesson.

[1] *Taareekh Al-Khamseen*, by Ad-Dayyaar Bakree (2/207); also refer to *Harakatur-Riddah*, by Al-'Uttoom (pg. 289).

[2] *Harakatur-Riddah* (pg. 289).

- By allowing the people of Taiy to fight against the Qais instead of the children of Asad, Khaalid ﷺ maximized the potential of his army and increased the chances of achieving a quick and decisive victory.

Some of the Consequences of the Battle of Buzaakhah

The main consequence of the Battle of Buzaakhah was that a large number of Arabs, from various tribes, returned to the fold of Islam. After their defeat at Buzaakhah, for instance, the children of 'Aamir said, "We enter into the same religion from which we had recently exited." And so the Banu 'Aaamir tribe, as well as the tribes of Asad, Ghatfaan, Hawaazin, Sulaim, and Taiy, pledged allegiance to Abu Bakr ﷺ through his representative Khaalid ibn Al-Waleed ﷺ. Khaalid ibn Al-Waleed ﷺ, however, did not immediately accept pledges of allegiance from them; no, if they wanted to return to Islam, they had to first surrender to the Muslim army their war criminals — those who not only apostatized but also tortured, killed, and mutilated Muslims who lived in their midst. When such war criminals were captured, or when they were handed over to Khaalid ﷺ, he ﷺ punished them in the same manner that they killed Muslims: He ﷺ burned them with fires, crushed them with large stones, threw them into wells, stabbed them with arrows, and pushed them off of the cliffs of tall mountains.

Along with Baqarah ibn Hubairah and other prisoners, Khaalid ﷺ sent the following message back to Abu Bakr ﷺ: "Verily, after having first turned away (from Islam), the Banu 'Aamir (tribe) has come back; and they have entered into the fold of Islam, after having plotted (to destroy us). Verily, I do not accept anything (in terms of an agreement) from anyone who either fought against me or tried to make peace with me, until they bring me those who attacked and viciously killed Muslims (who lived in fear in their midst). And I have sent to you Baqarah and his companions."[1]

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[1] *Taareekh At-Tabaree* (4/82).

One of the said prisoners was 'Uyainah ibn Hisn of the Banu Fuzaarah tribe. To punish him and teach a lesson to others, Khaalid ﷺ tightened 'Uyainah's shackles, having first tied his hands behind his neck — an especially humiliating and painful punishment, considering he would have to remain that way for the entire journey to Al-Madeenah. That was not the end of 'Uyainah's humiliating treatment, for when he entered Al-Madeenah, he was greeted by a crowd of jeering children, who poked at him with their little hands, all the while saying, "O enemy of Allah! You have abandoned Islam." To this 'Uyainah responded, "By Allah, I never believed in the first place." Then 'Uyainah was brought before the *Khaleefah* of the Messenger of Allah ﷺ, and much to 'Uyainah's surprise and disbelief, Abu Bakr ﷺ was kind and forgiving to him. First, Abu Bakr ﷺ ordered for his shackles to be undone, and then he, with kind words, convinced 'Uyainah to repent. 'Uyainah, moved by Abu Bakr's treatment, made a sincere repentance and apologized for all of his previous misdeeds. This time around, 'Uyainah was sincere, for he never turned away from Islam again, but instead became an upstanding citizen and a good, practicing Muslim.[1]

As for Tulaihah, even after he had been the cause of so much grief for Muslims, Allah ﷻ blessed him by guiding him to Islam. He sought refuge with and lived among the people of the Kalb tribe, and he continued to reside in their midst until Abu Bakr ﷺ died. It was when he heard about the return of the Asad, Ghatfaan, and 'Aamir tribes to Islam that he too embraced Islam. Shortly thereafter, he set out on a journey towards Makkah, with the intention of performing *'Umrah* (the lesser pilgrimage to Makkah); and this took place during the caliphate of Abu Bakr ﷺ. On his way, he passed by the outskirts of Al-Madeenah, where he was recognized and reported to Abu Bakr ﷺ. Abu Bakr ﷺ said, "What should I do to him! Leave him alone, for Allah has guided him to Islam."[2]

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[1] As-Siddeeq Awwalul-Khulafaa (pg. 87).

[2] *Taareekh Al-Islaamee* (9/59).

Tulaihah's situation resembled that of Al-Wahshee, the Abyssinian man who killed Hamzah ﷺ, the uncle of the Prophet ﷺ, but then repented and embraced Islam. For the rest of the Prophet's life, however, Al-Wahshee ﷺ, feeling the gravity of his past errors, shied away from coming face to face with the Prophet ﷺ. For the same reason, Tulaihah ﷺ — and all signs indicate that he was sincere in his repentance — avoided coming face to face with Abu Bakr ﷺ.

Tulaihah, having become a good Muslim, went to 'Umar ﷺ when, following Abu Bakr's death, people were pledging allegiance to him. 'Umar ﷺ, recognizing him, said, "You are the murderer of 'Ukkaashah ﷺ and Thaabit ﷺ. By Allah, I will never love you." Tulaihah replied, "O Leader of the Believers, why do you bother about two men whom Allah honored (with martyrdom) through my hands, especially considering the fact that He did not humiliate me through their hands (i.e., they died as martyrs because of my actions, and I, not having been killed by them, was saved from dying as a disbeliever; therefore, everything worked out for the best)." Tulaihah returned to his homeland, and after some time, he moved to Iraq.[1] It is not related that anyone thereafter accused him of any wrongdoing; all signs indicate that his repentance was sincere, and he even wrote a poem in which he expressed his regret for his past misdeeds.

Abu Bakr's Treatment of Former Apostates

Abu Bakr ﷺ was at once forgiving and guarded in his treatment of former apostates. On the one hand, he forgave them and encouraged them to lead noble lives; and on the other hand, he did not appoint them to positions of leadership and forbade them from participating in the conquests of Iraq and Ash-Sham (Syria and surrounding regions). Abu Bakr ﷺ had two choices: He could trust former apostates and put the general population of Muslims at risk, since those who had formerly betrayed Muslims

[1] *At-Taareekh Al-Islaamee* (9/59) and At-*Taareekh At-Tabaree* (4/81).

might do so once again. Or, he could protect the general population of Muslims and prevent former apostates from taking leadership positions, which would result in hurt feelings on their part. Abu Bakr ﷺ chose the latter option, opting to place the interests of all Muslims before those of a small group of Muslims. This did not mean that Abu Bakr ﷺ accused their sincerity, or lacked trust in them altogether; rather, he ﷺ was simply taking a precautionary step that affected only those who had already once been guilty of betrayal and treason. This provides an important lesson for Muslims of all generations: Important positions of leadership should be entrusted only to those who, having once embraced Islam, have always remained upright Muslims and have never been found guilty of betraying Muslims or acting treacherously towards them.

The Story of Al-Fujaa'ah

Fujaa'ah's actual name was Iyaas ibn 'Abdullah ibn 'Abd Ya-Lail ibn 'Umair ibn Khufaaf; and he was, according to the eminent historian ibn Ishaaq, a member of the Banu Sulaim tribe. Fujaa'ah died in a humiliating and painful manner, for he was burned to death in Al-Baqee', the graveyard of Al-Madeenah.

His death, as well as the manner in which he died, was a direct result of his evil actions. He came into prominence when, during the apostate wars, he visited Abu Bakr ﷺ in Al-Madeenah and declared that he had embraced Islam — when, in reality, he was only trying to deceive Abu Bakr ﷺ. Fujaa'ah asked Abu Bakr ﷺ to provide him with an army, so that he could attack people who had apostatized.

Abu Bakr ﷺ took him at his word, and cooperated with him by helping him form a small battalion of fighters. But instead of waging war against apostates, Fujaa'ah robbed and killed every group of people he came across — regardless of whether they were apostates or Muslims. His sole concern was to kill and rob as many people as possible. Abu Bakr ﷺ, having quickly learned about Fujaa'ah's actions, sent a contingent of fighters to pursue

him, and it was not long before he was captured and sent back as a prisoner to Al-Madeenah. The person who captured him was a member of his tribe; his name was Turaifah ibn Haajiz.

Abu Bakr ﷺ ordered for the prisoner to be taken to Al-Baqee', which was — and still is — the graveyard of Al-Madeenah. With his hands tied behind his head, Fujaa'ah was thrown into a blazing fire that was set for him. The probable reason why Fujaa'ah was burned to death is that, during the period in which he wreaked havoc on the people he came across, he killed one or more of his victims by burning them to death.[1]

Sujaah, Banu Tameem, and the Death of Maalik ibn Nuwairah Al-Yarboo'ee

During the outbreak of apostasy, the people of Banu Tameem were divided into three main groups. The first apostatized and refused to pay *Zakaat*; the second sent *Zakaat* wealth to Abu Bakr ﷺ in Al-Madeenah; and the third took a neutral stance, deciding to wait out the conflict and to later side with the victors. At some point while they were thus divided, a woman named Sujaah bint Al-Haarith ibn Suwaid ibn 'Uqfaan At-Taghlabiyyah (i.e., from the Banu Taghlib tribe), passed by; she had been a Christian Arab, but then she claimed to be a prophetess.

Her followers consisted mainly of, but were not limited to, the members of her tribe. Marching through Arabia with an army of followers, Sujaah was bent on the idea of attacking Abu Bakr ﷺ in Al-Madeenah. When she passed by Banu Tameem territory, she invited people to join in her cause. The common masses of people from the Banu Tameem tribe agreed to follow her. Among her newfound followers from the Banu Tameem tribe were Maalik ibn Nuwairah At-Tameemee, 'Ataarid ibn Haajib, and a number of prominent chieftains.

Still, some people from Banu Tameem refused to follow her. The tribe, now divided, was on the verge of an internal war; a

[1] *Harakatur-Riddah*, by Al-'Uttoom (pg. 185).

peace agreement, however, was arrived at and temporarily averted internecine warfare. I say temporarily because Maalik ibn Nuwairah soon convinced Sujaah not to attack the people of Al-Madeenah, but to instead attack Banu Yarboo', a subtribe of the overall Banu Tameem tribe that had refused to join Sujaah's army.

Sujaah, who was a bloodthirsty leader, did not need much convincing at all. And after her soldiers failed in their attempt to defeat the Banu Yarboo' clan, her followers from Banu Tameem convinced her to go to Al-Yamaamah and to wrest control of it from the hands of Musailamah ibn Habeeb. Having just faced defeat, Sujaah was discouraged about her idea to attack the inhabitants of Al-Madeenah, so, agreeing with her counselors from the Banu Tameem tribe, she decided to go after easier prey.

Musailamah too was a false prophet, and he had many followers, most of whom were from the Banu Haneefah tribe. Thus Sujaah was being advised to fight not against the Muslims of Al-Madeenah, but against another false prophet and his followers; the goal, it seems, was to defeat Musailamah and gain the support of his followers, which, if achieved, would lead to her having a very large and formidable army.

Musailamah could not have heard worse news than he did when he was informed about the impending arrival of Sujaah and her army. He and his soldiers were already preoccupied with war, for they were defending their stronghold against the armies of Thumaamah ibn Uthaal and 'Ikrimah ibn Abu Jahl ﷺ. These two leaders were encamped in the region and were awaiting the arrival of Khaalid ﷺ and his army. The last thing Musailamah needed, therefore, was another army that wanted to destroy him and his followers.

Since he was a false prophet who was bent on gaining power and wealth, and since he represented the antithesis of Islamic teachings and values, there was no point in negotiating terms with his Muslim counterparts. Sujaah, however, was someone who took after his own heart — someone with whom he could

arrive at a mutual agreement. He sent word to her, seeking an alliance with her and promising her one-half of Quraish's land. He then rode out towards her in the company of forty of his fellow tribesmen; the two of them then conducted a meeting alone in a tent. Upon being alone with Sujaah, Musailamah offered her one-third of his land, which she readily accepted. He then said, "Will you allow me to marry you, so that with my people and your people under my command, I can eat up (i.e., destroy and subjugate) all Arabs?" She said, "Yes." The two of them spent three days together, after which she returned to her people, and he, to his.

Sujaah's followers asked her, "Did Musailamah give you any dowry?" She said, "He did not give me anything." They said, "It is indeed vile for someone of your standing not to receive any dowry." She, seeing the logic of their words, sent a message to Musailamah, asking him to pay her some dowry. In his reply, Musailamah asked her to send a representative, and she responded by sending him a man named Shabth ibn Rib'ee Ar-Riyaahee.

Musailamah said to Shabth, "Call out to your people with this message: Verily, Musailamah ibn Habeeb, messenger of Allah, has removed from you the obligation of performing two of the prayers that Muhammad came to you with – the *Fajr* and *'Eesha* prayers." This legislation was Musailamah's dowry payment to Sujaah. Sujaah was not so foolish as to take only that from Musailamah; instead, upon learning about Khaalid's impending arrival in the vicinity, she headed back towards her people, having taken from Musailamah half of his land's produce. Knowing that Khaalid ﷺ and his men would destroy Musailamah and that she would probably face a similar end, she gave up her pursuit of power and returned to Banu Taghlib territory, where she continued to reside for a number of years. Then, years later, Mu'aawiyah ﷺ confronted her and her people and banished her from her land.[1]

[1] *Al-Bidaayah Wan-Nihaayah* (6/326).

After Sujaah fled from Yamaamah and returned to her people, Maalik ibn Nuwairah regretted the role he played in following her; at the time, he and his fellow tribesmen were staying at a place called Al-Butaah, which was situated in Banu Asad territory, in the land of Najd. Khaalid ﷺ and his men, having found out about their whereabouts, headed their way. The people of the *Ansaar* refused to join Khaalid ﷺ, arguing that "We have fulfilled Abu Bakr's orders (so let us not attack Banu Tameem, but instead let us wait for new orders from Abu Bakr ﷺ)." Khaalid ﷺ said, "This is something that we must do, and it is an opportunity that we must take advantage of." The opportunity he was speaking about was the vulnerable situation of Banu Tameem. Khaalid ﷺ told his *Ansaar*ee brothers that he would not force them to accompany him, but it was a mission he felt he needed to accomplish.

Two days after Khaalid ﷺ and his men began their pursuit of the Banu Tameem, a messenger from the *Ansaar* caught up to them and asked them to wait; Khaalid ﷺ did so, and a short while later, his brothers from the *Ansaar* joined him.

The leader of the people who had gathered at Al-Butaah was Maalik ibn Nuwairah. The first thing Khaalid ﷺ did upon arriving at Al-Butaah was to send out units throughout the area, inviting people to embrace Islam. The leaders of Banu Tameem welcomed Khaalid ﷺ, vowed that they would follow him, and handed over *Zakaat* wealth to him.

The only leader of Banu Tameem that did not come forth repentantly was Maalik ibn Nuwairah, who seemed to have been depressed and confused about his situation. He had secluded himself, and was seated all alone when a unit of Khaalid's army found him and imprisoned both him and his followers. The members of that unit disagreed about what happened next. Abu Qataadah (Al-Haarith ibn Rib'ee Al-*Ansaar*ee) bore witness that they prayed (therefore, their lives should have been spared). Other members of the unit said that they neither made a call to prayer nor performed prayer.

Accounts vary regarding what happened next. According to one account, Maalik and his fellow prisoners spent the night tied up in their shackles; and that, since it was a very cold night, Khaalid's messenger announced that heat should be provided for the prisoners. The guards thought that, by heat, Khaalid ﷺ meant that they should be killed (perhaps burned), and so they killed each and every one of them. According to that account, it was Diraar ibn Al-Azwar who killed Maalik ibn Nuwairah.

Upon hearing of the killings and the miscommunication that took place between his messenger and some of his soldiers, Khaalid ﷺ took a resigned attitude and said, "If Allah wills for something to happen, it occurs." According to some people, Khaalid ﷺ had overstepped his bounds and seemed to justify the killings.

Based on another account, Khaalid ﷺ met with Maalik ibn Nuwairah and castigated him for following Sujaah and for having refused to pay *Zakaat*. Khaalid ﷺ said to him, "Did you not know that *Zakaat* is the companion of prayer (i.e., both of them are pillars of Islam that must be applied)?" Maalik, referring to the Prophet ﷺ, replied, "That is what your companion claimed." Khaalid ﷺ said, "Is he our companion, and is he not your companion?" Furious at Maalik's impudence, Khaalid ﷺ called out, "O Diraar, strike his neck (i.e., kill him)." And that, according to this account, is when Diraar killed Maalik.

Whatever the case, Abu Qataadah spoke to Khaalid ﷺ about what had just happened, and the two men got into an argument. So dissatisfied was Abu Qataadah with the situation that he went back to Abu Bakr ﷺ and complained that Khaalid ﷺ had gone too far and had wrongfully killed a group of men. 'Umar ﷺ sided with Abu Qataadah, saying to Abu Bakr ﷺ, "Remove him from his post." Maalik's brother, Mutammim ibn Nuwairah, also went to complain about Khaalid ﷺ. But in spite of the arguments he heard, Abu Bakr ﷺ remained adamant in his support for Khaalid ﷺ, convinced that Khaalid ﷺ was in the right, and justifying his support for Khaalid ﷺ with the words: "I will not sheathe a sword

that Allah has unsheathed and let loose against the disbelievers." Nonetheless, in order to appease Mutammim, Abu Bakr ﷺ paid him blood money from his own wealth.[1]

Lessons and Morals

1) Not Everyone from the Banu Tameem Tribe Apostatized

Certain contemporary historians have attempted to give the impression that practically everyone from the Banu Tameem tribe apostatized. That, however, is patently false. Banu Tameem was a huge tribe that consisted of various subdivisions, or subtribes. And suffice it to say not every individual, and not every subtribe, and not every chieftain, for that matter, apostatized. In fact, even after some members of the overall Banu Tameem tribe apostatized, Islam was still a strong and vibrant force among the people of Banu Tameem. Maalik ibn Nuwairah, after he became a follower of Sujaah, considered the Muslims of his tribe to be enough of a threat to wage war against them. And after he convinced Sujaah to attack the clans of Banu Tameem that had remained steadfast upon Islam, Sujaah and her soldiers, even with the aid of Maalik and his men, suffered a humiliating defeat — one that discouraged them from going on towards Al-Madeenah, and made them look for a weaker enemy to fight against, which is why they headed towards Al-Yamaamah. That Sujaah lost so decisively to the Muslims of Banu Tameem, even though she had help from Maalik and his followers, indicates that, from the overall Banu Tameem tribe, there were more people who remained Muslims than there were that apostatized.

Certain narrations point to the important role that the Ar-Rubaab subtribe, or clan, played in standing up to Sujaah, Maalik, and their followers. In the end, after having failed to defeat the Muslims of Banu Tameem, Sujaah was forced to agree to a truce with the leaders of the Ar-Rubaab clan. The same narrations also

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[1] *Al-Bidaayah Wan-Nihaayah* (6/327).

give an account of how Qais ibn 'Aasim, one of the leaders of the Banu Tameem tribe, transported *Zakaat* wealth from Banu Tameem territory to Al-Madeenah. All of this proves that only certain factions of the Banu Tameem tribe apostatized and that many, or in fact the majority, of the tribe's members remained steadfast upon Islam.

2) Khaalid ﷺ and the Killing of Maalik ibn Nuwairah

There has been much discussion and disagreement among historians regarding the death of Maalik ibn Nuwairah. The disagreement stems from the questions, was he wrongfully killed, or was he justly killed? Did he die a disbeliever, or did he die a Muslim? Much of the disagreement over this matter came as a result of conflicting accounts and narrations.

In his invaluable work *Harakatur-Riddah*, Dr. 'Ali Al-'Uttoom discussed in detail the events surrounding Maalik's execution. And in *Naqd 'Ilmee Li-Kitaab Al-Islam Wa-Usool Al-Hukm*, Shaikh Muhammad At-Taahir ibn 'Aashoor similarly provides a detailed analysis of Maalik's death. Also, Shaikh Muhammad Zaahir Al-Kautharee, in his book *Maqaalaat Al-Kautharee*, wrote a great deal in defense of Khaalid ﷺ and his decision to execute Maalik ibn Nuwairah.

Various other books have also treated the same subject matter, but of all that I have read, I am most convinced by the arguments and opinions of Dr. 'Ali Al-'Uttoom, who I feel dealt with the subject matter in an unbiased and highly scholarly manner; he relied on authentic proofs, and, more importantly, he focused not just on the day of Maalik's death, but on Maalik's history, his past actions, and the overall context and events of the apostate wars.

Dr. Al-'Uttoom rightly concluded that what led Maalik to his ultimate demise was his arrogance. Why else did he delay repenting and returning to Islam, when all others had already surrendered and pledged allegiance to Abu Bakr ﷺ? And why else did he strive continually to prevent his people from paying *Zakaat*? All authentic historical accounts show Maalik to be a man

who was greedy for power, and who was scornful of those of his relatives that remained loyal and obedient to the *Khaleefah* of the Messenger of Allah ﷺ.

Maalik's sayings and actions are enough of an indictment against the man. He stood side by side with Sujaah, a false and evil prophetess. And when his people gathered camels that were meant for *Zakaat*, Maalik, instead of sending them to Abu Bakr ﷺ, redistributed them among his people; in fact, he outright forbade his people from paying *Zakaat* wealth to Abu Bakr ﷺ. Furthermore, Maalik remained deaf to the counsels of his Muslim relatives, who sought to bring him back to the fold of Islam. All of the above indicates that Maalik was a man who was closer to disbelief than he was to Islam.

One might argue that final actions are what count, but even until the end, he did not change his ways. In his discussion with Khaalid ﷺ, which I have hitherto mentioned, Maalik referred to the Prophet ﷺ as 'your companion' and not as 'our companion,' which clearly proved that he wanted nothing to do with Islam or with the Prophet ﷺ.

Even supposing that there were mitigating circumstances and that Maalik, during his last days, performed prayer, the fundamental and key issue at stake was not his performance of prayer, but his refusal to pay *Zakaat*. One must remember, after all, that many of the apostates throughout the peninsula performed prayer, but they were nonetheless disbelievers because they refused to pay *Zakaat* (to reject one pillar of Islam is to reject all of the pillars of Islam).

In *Tabaqaat Fuhool Ash-Shu'araa*, Ibn Salaam wrote, "What is agreed upon is the fact that Khaalid debated and argued (issues of Islam) with Maalik and that, while Maalik accepted prayer, he spoke in a roundabout and twisted manner regarding *Zakaat*."[1] And in *Sharh Saheeh Muslim*, *Imam* An-Nawawee wrote, "Among

[1] *Tabaqaat Fuhool Ash-Shu'araa*, with notes and commentary by Mahmood Shaakir (pg. 172).

groups of apostates were individual who were willing to pay *Zakaat*, but who were prevented from doing so by their leaders. Such was the case regarding the Banu Yarboo' clan: its members gathered their *Zakaat* wealth and intended to send it all to Abu Bakr ﷺ, but Maalik ibn Nuwairah forbade them from doing so and instead redistributed the wealth among them."[1]

3) Khaalid's Marriage to Umm Tameem

Umm Tameem's full name was Lailah bint Sinaan Al-Minhaal, and she was the wife of Maalik ibn Nuwairah. After Maalik was killed, Khaalid ﷺ married her.

Khaalid's marriage to Umm Tameem was not a controversial issue during the era of Abu Bakr's caliphate; nor was it so during the centuries that followed. Only recently have doubts been raised regarding their marriage, and the people who have raised those doubts have ulterior motives and lack proofs to back up their arguments. They claim that Khaalid ibn Al-Waleed ﷺ married her as soon as she was captured, since Khaalid ﷺ had always been enamored with her; based on their claim, his union with her was closer to an act of fornication than it was to marriage. Their claim is not backed by any proof, and it is clear that their sole intention is to tarnish the reputation of a noble Companion of the Messenger of Allah ﷺ. The fact is that, based on sound scholarly research, Khaalid ﷺ was legally married to Umm Tameem, which is why no one at the time even raised any doubts about the validity of their marriage.

There are a number of factors that both contradict and disprove the above-mentioned claim. First, Khaalid ﷺ ordered for Maalik ibn Nuwairah to be killed not because he desired Umm Tameem, but because Maalik refused to pay *Zakaat*; second, since Maalik was an apostate, his marriage to Umm Tameem became null and void; they became, for all intensive purposes, strangers unto one another. Third, when the wives and female relatives of

[1] *Sharh An-Nawawee 'Ala Saheeh Muslim* (1/203).

apostates are captured in enemy territory, they are not killed, but are instead taken as slaves, as has been pointed out by *Imam* As-Sarakhsaree. So when Umm Tameem was captured, she became a slave, after which Khaalid ﷺ chose her for himself. And when her first period of menstruation came to an end, he consummated his marriage to her, all of which occurred in harmony with the teachings of Islam and the principles of Islamic warfare.

Shaikh Ahmad Shaakir (may Allah have mercy on him) pointed out that, when a female is taken as a slave, her owner does not have to let her go through a long waiting period before he engages in sexual relations with her; he simply has to wait until she becomes purified from her next period of menstruation. A female slave is deemed unlawful for her owner only if she is pregnant, in which case he must wait until she delivers her baby. Otherwise, upon the conclusion of a female slave's menstrual period, she is deemed Islamically lawful for her owner.

Therefore, there is no basis for the criticism that has been leveled against Khaalid ﷺ. Only those who harbor ill feelings towards Khaalid ﷺ have criticized him for his marriage to Umm Tameem, and they took advantage of the circumstances surrounding his marriage by claiming that Maalik was a Muslim and that Khaalid ﷺ killed him so that he could marry his wife.[1]

Critics of Khaalid ﷺ further have argued that his marriage to Umm Tameem, in that it was done so hastily after her capture, was contrary to Arab customs. Al-'Aqqaad, for instance, wrote, "Khaalid killed Maalik ibn Nuwairah and consummated his marriage with Maalik's wife at the scene of the battle — a show of hastiness that was contrary to Arab customs both prior to and after the advent of Islam; what is more, the hasty manner of his marriage was contrary not only to Muslim customs, but also to what Muslims are commanded to do by the *Shariah* (Islamic Law)."[2]

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[1] *Harakatur-Riddah* (pg. 230).

[2] *'Abqariyyatus-Siddeeq* (pg. 70).

'Aqqaad certainly did not do his homework, for his statement is far from the truth and from what is authentically related regarding wars that took place both prior to and after the advent of Islam. For it was a very frequent occurrence, during pre-Islamic times, for Arabs to marry captured women immediately after having vanquished the army of an enemy tribe; in fact, they took pride in doing that, which is why pre-Islamic Arabs had a great many children by way of their female slaves.

As for the issue of Islamic Law, 'Aqqaad could not have been more wrong. What Khaalid ﵁ did was not only lawful and permissible in Islam, it was also done by someone who was much better than him — the Messenger of Allah ﷺ. Before criticizing Khaalid ﵁ for marrying so soon after a battle, 'Aqqaad should have first brushed up a little on the events of the Prophet's biography. For the Messenger of Allah ﷺ married Juwairiyyah bint Al-Haarith Al-Mustalaqiyyah immediately after the Battle of Al-Muraisee'. Juwairiyyah ﵂ was one of the members of the Banu Al-Mustaliq tribe that were taken captive. The Prophet ﷺ paid off a lump sum of money in order to free her, and then he ﷺ married her. Because of that marriage — which the critics of Khaalid ﵁ would have called hasty — the Prophet's Companions ﵃, not wanting to keep captive the in-laws of the Prophet's wife, set free one-hundred prisoners from the Banu Al-Mustaliq tribe. And as a further result of the Prophet's blessed marriage to Juwairiyyah ﵂, her father, Al-Haarith ibn Diraar ﵁[1] , embraced Islam, as did the rest of her fellow tribesmen.

And on yet another occasion, the Prophet ﷺ married Safiyyah bint Huyai ibn Akhtab — who was of Jewish descent — immediately after the Battle of Khaibar; and he ﷺ consummated his marriage to her either in Khaibar itself or on his way back to Al-Madeenah.[2] Since the Prophet ﷺ is the best example and the model we must follow in all of our affairs, it is

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[1] *Seerah ibn Hishaam* (2/290, 295).

[2] *Seerah ibn Hishaam* (2/339).

clear that Khaalid ﷺ was blameless in his marriage to Umm Tameem.[1]

There is one point, however, that we must remember when we defend Khaalid ﷺ or anyone else for that matter. If Khaalid ﷺ or any one else makes a mistake, we must point it out without making unacceptable excuses. I am referring here to what Dr. Muhammad Husain Haikal wrote about Khaalid ﷺ. Perhaps Dr. Haikal had the best of intentions when he attempted to defend Khaalid ﷺ, but he nonetheless presented arguments that are at once unacceptable and dangerous in their implications. Dr. Haikal wrote, "What does it matter if a man marries a woman in a manner that is contrary to the customs of Arabs? And what does it matter if he enters upon her before she becomes purified (from her period of menstruation)? What do these things matter if they were perpetrated by a conqueror, a man who deserves to take ownership of female captives? If we speak about applying Islamic Law, what we say should not apply to great men such as Khaalid, especially when holding such great men to account hurts the interests of the Muslim nation or endangers the lives of Muslims.[2] It appears, as Shaikh Ahmad Shaakir pointed out, that Dr. Haikal was influenced by what has been written about Napoleon and other European leaders and kings. Such men, according to certain Western writings, are, because of their greatness, above the law. This certainly is not an Islamic principle, and so what Dr. Haikal wrote is both misleading and unacceptable. The Muslims of the early generations of Islam were nothing like western kings and rulers; if anything, they were more accountable to the laws of Islam than were the common masses of Muslims. So, in short, if one endeavors to defend Khaalid ibn Al-Waleed ﷺ, one is doing something honorable; nonetheless, his arguments and the methodology of his defense count of a lot, for he must adhere to clear proofs and sound principles. As for what Dr. Haikal said, the

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[1] *Harakatur-Riddah* (pg. 237).

[2] As-Siddeeq Abu Bakr ﷺ, pg. 140.

implications of his arguments run contrary to some of the most cherished and important of Islamic principles.[1]

4) Abu Bakr ﷺ Supports His Military Commanders

Some of the members of Khaalid's army bore witness that, when the Muslims made the call to prayer, the prisoners — among whom was Maalik ibn Nuwairah — also made the call to prayer; therefore, some of Khaalid's soldiers felt that it was forbidden to kill the prisoners. One such soldier was the noble Companion Abu Qataadah ﷺ.

Abu Qataadah ﷺ was genuinely, if not correctly, outraged; he felt that Khaalid ﷺ had gone too far when he killed Maalik ibn Nuwairah. Abu Qataadah ﷺ then left Khaalid ﷺ and went to Al-Madeenah, in order to register an official complaint with the *Khaleefah* of the Messenger of Allah ﷺ.

When Abu Qataadah ﷺ went to Al-Madeenah and complained about Khaalid's actions, Abu Bakr ﷺ became upset and took a strong position, being upset more with Abu Qataadah ﷺ than with Khaalid ﷺ. Khaalid ﷺ, after all, was the appointed leader of the Muslim army; he and his men were in enemy territory; and it was clearly a time of war. Therefore, Abu Bakr ﷺ felt, it was highly inappropriate for Abu Qataadah ﷺ to abandon his leader during a time of grave danger. And so, wanting to teach a lesson to Abu Qataadah ﷺ and other members of the Muslim army, Abu Bakr ﷺ ordered Abu Qataadah ﷺ to leave Al-Madeenah immediately and to return from whence he came in order to rejoin his fellow soldiers under the command of Khaalid ibn Al-Waleed ﷺ.[2] During a time of war, it was important for soldiers to remain united among themselves and loyal to their commanders.

Abu Bakr ﷺ did not ignore Abu Qataadah's complaints, for he did look into the matter, and he did listen to Abu Qataadah ﷺ and to other accounts as well. It was simply a matter of Abu Bakr ﷺ,

[1] *Harakatur-Riddah* (pg. 232).

[2] *Harakatur-Riddah* (pg. 231).

having studied the matter in depth, concluding that Khaalid ﷺ was innocent of the accusations that were leveled against him. It is not unlikely that Abu Bakr ﷺ approved of Khaalid's actions since Maalik ibn Nuwairah continued to refuse to pay *Zakaat* until the end of his life.

Everyone had their own opinion about what had happened. Abu Bakr ﷺ was able to listen to their opinions, weigh the various proofs that were presented to him regarding the matter, and arrive at a correct conclusion — hence his belief in the innocence of Khaalid ibn Al-Waleed ﷺ.

In keeping Khaalid ﷺ on as the commander of his army, Abu Bakr ﷺ was following the *Sunnah* of the Messenger of Allah ﷺ. For at times, Khaalid ﷺ did things — at times out of zealousness or at times out of a lack of knowledge — that the Messenger of Allah ﷺ was not completely comfortable with; nonetheless, the Messenger of Allah ﷺ kept him on and did not fire him from his post. And he ﷺ would accept Khaalid's apologies when he might have gone too far. Overall, Khaalid ﷺ might not have been as knowledgeable as other Companions ﷺ were, but he was a supremely brilliant military commander who, in the end, was a great asset to the Muslim nation. The Prophet ﷺ said:

«لَا تُؤْذُوا خَالِدًا، فَإِنَّهُ سَيْفٌ مِنْ سُيُوفِ اللهِ، صَبَّهُ اللهُ عَلَى الْكُفَّارِ»

"Do not harm Khaalid, for indeed, he is a sword from the swords of Allah, which Allah has set loose against the disbelievers."[1]

There is, as *Imam* ibn Taymiyyah (may Allah have mercy on him) pointed out, a deeper meaning to Abu Bakr's unwavering attitude towards Khaalid ﷺ. A leader must be balanced; he should not be exclusively soft and lenient, nor should he be exclusively harsh and stern; instead, he should have a mix of both qualities. The problem was that Abu Bakr ﷺ, by his very nature, was soft and lenient; yet when he became *Khaleefah*, he added a

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[1] *Fathul-Baaree* (7/101).

degree of appropriate sternness to his character — hence the firm stand he took against the apostates. Understanding that a leader must be balanced in his level of sternness and leniency, Abu Bakr sought the help of men who could help make him complete. If a leader is lenient, and if he employs the help of men that are stern and harsh, a proper balance will be arrived at, which is why Abu Bakr used 'Umar as a minister and counselor, and Khaalid ibn Al-Waleed as a military commander.

The opposite is true as well: If a leader is harsh and stern, he, in order to arrive at a proper balance, should employ the services of men who are lenient and easy-going. That is why 'Umar, who was known for his sternness and harshness, relied, upon being nominated to the post of *Khaleefah,* on the likes of Abu 'Ubaidah ibn Al-Jarraah, Sa'ad ibn Abee Waqqaas, Abu 'Ubaidah Ath-Thaqafee, An-No'maan ibn Muqrin, Sa'eed ibn 'Aamir, and others of their kind, who were known more for their worship and abstemious lifestyles than was, for instance, someone like Khaalid ibn Al-Waleed. To achieve a complete balance, 'Umar strove, after he became *Khaleefah,* to become more gentle and lenient that he had ever been before. Thus arriving at a proper balance — between the states of harshness and leniency — he truly became deserving of the title, "The Leader of the Believers."

In the case of Abu Bakr, he continued to employ the services of Khaalid ibn Al-Waleed throughout not only the apostate wars, but the conquests of Iraq and Ash-Sham (Syria and surrounding regions) as well. Abu Bakr needed Khaalid, and even when Khaalid would make the odd mistake, Abu Bakr would think the best of him if an excuse could be found for him; otherwise, he would admonish him and censure him with words; what he was not willing to do, however, was fire him from his post. The benefit of keeping him on as commander of his armies was greater than the benefit of removing him from his post; after all, no one else could truly replace him.

In short, if a leader's personality leans towards leniency, his ministers and helpers should be stern; and if a leader's personality

leans towards harshness, his ministers and helpers should be lenient – all in the name of arriving at a proper balance. So for the above-mentioned reason Abu Bakr ﷺ kept on Khaalid ﷺ as the commander of his armies; and for the very same reason 'Umar ﷺ, upon becoming *Khaleefah,* decided to remove Khaalid ﷺ from his post and to replace him with a more lenient man, Abu 'Ubaidah ibn Al-Jarraah ﷺ. For both the sternness of 'Umar ﷺ and the sternness of Khaalid ﷺ would not make for a good mix. Both Abu Bakr ﷺ and 'Umar ﷺ strove in the same fashion to become, through the men they appointed to important posts, balanced leaders. As for the Messenger of Allah ﷺ, he was, in and of himself, balanced and complete, stern when necessary, and lenient when leniency was called for. And that is why he ﷺ said about himself:

«أَنَا نَبِيُّ الرَّحْمَةِ، أَنَا نَبِيُّ المَلْحَمَةِ»

"I am the Prophet of mercy; I am the Prophet of slaughter (in war)."[1]

5) The Apostasy of the Peoples of 'Ummaan and Bahrain

The people of 'Ummaan had in fact embraced Islam during the lifetime of the Prophet ﷺ. In order to educate the people of 'Ummaan about the teachings of Islam, the Prophet ﷺ sent 'Amr ibn Al-'Aas ﷺ to live among them for a while. But as with other parts of Arabia, 'Ummaan went through turbulent times after the death of the Prophet ﷺ. For shortly after the Prophet ﷺ died, a man named Dhut-Taaj Laqeet ibn Maalik Al-Azdee rose to prominence among his people and claimed to be a Prophet. The ignorant masses among the people of 'Ummaan followed him, and with so many followers under his command, he was able to defeat the forces of 'Abbaad and Jaifar, who were the two recognized leaders of 'Ummaan.

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[1] *Musnad Ahmad* (4/395, 404, 407).

Jaifar, 'Abbaad, and their followers were forced to retreat to nearby mountainsides and seashores. And Jaifar immediately sent word to Abu Bakr As-Siddeeq ﷺ, informing him about the dire situation of his people, and imploring him to send armies to 'Ummaan in order to restore peace to the region.

In response to Jaifar's letter, Abu Bakr ﷺ mobilized and dispatched two armies, one of which was headed by Hudaifah ibn Maihsin Al-Ghilfaanee ﷺ, and the other by 'Irjifah ﷺ. Abu Bakr ﷺ ordered the two leaders to cooperate with one another and to head towards 'Ummaan. He told them that Hudhaifah ﷺ was to be the overall leader of the two armies, but that, once they reached Mahrah, 'Irjiafah was to take over that role. Furthermore, Abu Bakr ﷺ sent 'Ikrimah ibn Abu Jahl ﷺ to provide them with reinforcements. After he sent 'Ikrimah ﷺ, Abu Bakr ﷺ sent word to 'Irjifah ﷺ and Hudhaifah ﷺ, ordering them to follow 'Ikrimah's decisions once they reached 'Ummaan.

Upon nearing the region of 'Ummaan, Hudhaifah ﷺ and 'Irjifah ﷺ contacted Jaifar, informing him of their impending arrival. Although their message reached Jaifar, Laqeet too was informed about their approaching army. And so in order to prepare for an impending battle, Laqeet set out with his followers and made camp in a place called Dabaa, which was the largest city of the region; also, it was the most visited city of the region, since it contained in it a large marketplace.

As was sometimes practiced during wars that took place prior to the advent of Islam, Laqeet brought with him not just his soldiers, but their wives, their children, and their wealth as well. These three were placed at the rear of the army in order to motivate soldiers and remind them about what they were fighting for, a strategy that was at once effective and dangerous, in that it put the lives of women and children directly at risk. But no matter, for Laqeet knew that this was going to be a decisive battle: Either he would win and gain power, or he would lose, never to get back up on his feet again. It was, in short, an all-or-nothing battle for him.

Meanwhile, Jaifar, 'Abbaad, and their followers made camp nearby at a place called Suhaar, and they were soon met by Hudhaifah, 'Irjifah, and their soldiers.

Shortly thereafter, the Muslim forces met head on with Laqeet's army. The fighting was intense, and the Muslims had their backs up against the wall, and were on the verge of fleeing from the scene of the battle. But at the most crucial moment of the battle — when the Muslims were about to flee and lose all hope of victory — Allah ﷻ, by His Grace and Mercy, helped his obedient slaves in the form of reinforcements from the Banu Naajiyah and 'Abdul-Qais tribes. No sooner did the reinforcements arrive than the tide of the battle shifted completely: imminent defeat for the Muslims turned into certain victory as the polytheists went from attacking to running away from the battlefield. Muslim soldiers mounted horses that were left behind by the enemy and gave chase to enemy fighters, managing, in the end, to kill approximately ten-thousand of them. Also, the women and children of enemy soldiers were taken captive, and their wealth was seized; and what is more, all of the wealth that was in the marketplace of Dabaa was taken as booty. After all of the war booty was collected and gathered in one place, one-fifth of it was put to one side and was then sent, in the hands of 'Irjifah ﷺ, to Abu Bakr ﷺ in Al-Madeenah.[1]

A number of factors contributed to the victory of the Muslim army. First, a large percentage of the inhabitants of 'Ummaan, instead of following Laqeet, remained steadfast upon Islam and fought under the leadership of 'Abbaad and Jaifar. Second, 'Abbaad, Jaifar, and their followers managed to stay safe in fortified areas for long enough to allow the Muslim army to arrive on the scene. Third, the Banu Judhaidh, Banu Naajiyah, and Banu 'Abdul-Qais tribes arrived just in the nick of time, thus greatly influencing the outcome of the battle and helping turn defeat for the Muslims into a clear and decisive victory.[2]

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[1] *Ath-Thabitoona 'Alal-Islam* (pgs. 59-60).

[2] Ibid..

Apostasy in Bahrain

The Messenger of Allah ﷺ sent out messengers to distant lands, charging them with the duty of inviting foreign kings, leaders, and emperors to Islam. One of the messengers he sent was Al-'Alaa ibn Al-Hadramee ﷺ, and his mission was to go to Bahrain and invite its king, Al-Mundhir ibn Saawaa Al-'Abdee, to Islam. Whereas most foreign leaders rejected the message of Islam, Al-Mundhir enthusiastically embraced it, as did his people shortly thereafter. Al-Mundhir stayed on as leader of his people, and he quickly succeeded in establishing justice and the laws of Islam throughout Bahrain. Al-Mundhir's initial response to Al-'Alaa ibn Al-Hadramee ﷺ was at once moving and very logical in its tone: "I have given thought to my kingdom, and I have come to the conclusion that being king will benefit me only in this world, and not at all in the Hereafter. And I have also given thought to your religion; I have come to the conclusion that it will benefit me both in this life and the Hereafter. So what should prevent me from embracing a religion that will provide me with safety in this life and peace once I am dead? Yesterday (i.e., years earlier, when I first heard about Islam), I wondered at those who embraced Islam; as for today, I wonder at those who reject it."[1]

But the situation in Bahrain changed when, within a short span of time, both the Messenger of Allah ﷺ and Al-Mundhir ﷺ died. The inhabitants of Bahrain apostatized, and they crowned as their new king a man named Al-Mundhir ibn An-No'maan Al-Gharoor.[2]

Not everyone in Bahrain apostatized; in fact, those of them that remained steadfast upon Islam played an important role in bringing back Islam, safety, and justice to the region. Noteworthy in this regard was a man named Jaarood ibn Al-Ma'laa ﷺ, who was a Companion of the Messenger of Allah ﷺ, and who was knowledgeable about the teachings of Islam.

[1] *At-Taraateeb Al-Idaariyyah* (1/19).

[2] *Huroob Ar-Riddah*, by Ahmad Sa'eed (pg. 146).

Having gained knowledge directly from the Messenger of Allah ﷺ, Jaarood ﷺ returned to his people and invited them to Islam. They all answered his call, but shortly thereafter the Messenger of Allah ﷺ died, and they began to harbor doubts about their religion. They, the members of the 'Abdul-Qais tribe, said to one another, "Had Muhammad been a Prophet, he would not have died." And so they apostatized. Upon learning of their condition, Jaarood ﷺ asked them to gather together for a meeting. Once they were all assembled before him, he ﷺ said, "O people of 'Abdul-Qais, I will ask you about something, and if you know the answer, tell it to me; but if you don't know the answer, don't answer me." They replied, "Ask whatever you want." He said, "You know that in bygone times Allah had (sent) Prophets." They said, "Yes." He asked, "You know that to be true, or you think that to be true?" They said, "We know that to be true." He asked, "And what happened to them in the end?" They said, "They died." He ﷺ said, "And so Muhammad has died just as they have died. And I bear witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger." They said, "And we too bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger; we further bear witness that you are our chief and the best among us." Thus did they change their minds and choose Islam over apostasy. Truly, this was a memorable moment for Jaarood ﷺ, who showed that, with knowledge and logical arguments, one can have a profound effect on the hearts and minds of one's people. Knowledge, to be sure, is as indispensable to *Da'wah* (i.e., to propagating Islam) as water is to life.

In Bahrain, the inhabitants of the town of Juwaathah remained steadfast upon Islam. Consequently, the apostates of Bahrain laid siege to their town and made matters very difficult for them, having prevented all food from entering their fortified areas. As a result of the siege, the people of Juwaathah were made to suffer severe hunger; Allah's help soon came, but not before they were put to trial in their Faith and came out of that test triumphant, even though many of them were on the verge of death by

starvation. Throughout the ordeal, they remained strong because of their Faith and because of their complete and unyielding trust in Allah ﷻ.[1]

Their ordeal came to an end when the army that Abu Bakr ﷺ sent to the region finally arrived. That army was headed by Al-'Alaa ibn Al-Hadramee ﷺ, who, upon nearing Bahrain, was joined by Humaamah ibn Uthaal ﷺ and a large contingent of people from the Banu Suhaim tribe. Also, Jaarood ibn Al-Ma'laa ﷺ soon arrived on the scene along with a number of fighters from the Banu 'Abdul-Qais tribe. With so many soldiers now under his overall leadership, Al-'Alaa ﷺ led an attack against the apostates. And it was not long before Allah ﷻ granted victory to His believing slaves. As for Al-'Alaa ﷺ, he, in his effort to eradicate apostasy in Bahrain, was greatly helped by Qais ibn 'Aaasim An-Naqree, 'Afeef ibn Al-Mundhir, and Al-Muthannah ibn Haar-ithah Ash-Shaibaanee.[2]

A Miracle Occurs for the Benefit of Al-'Alaa ibn Al-Hadramee ﷺ

In our times, Al-'Alaa ﷺ might not be widely known among the common masses of Muslims; nonetheless, he was among the best of the Prophet's Companions ﷺ. Even among the many highly knowledgeable Companions ﷺ of the Messenger of Allah ﷺ, Al-'Alaa ﷺ was deemed a scholar; and what is more, he ﷺ was a prolific worshipper. But perhaps it was something else for which Al-'Alaa ﷺ was most respected: he was that rare kind of person who was so close to Allah ﷻ that he simply had to pray for something in order for his prayer to be answered.

One of the clearest examples of the power of his prayer relates to the above-mentioned expedition to Bahrain. On their way to enemy territory, Al-'Alaa ﷺ and his men suffered a great loss that almost resulted in their deaths. For, while they were in the middle of the desert, ready to make camp, their camels inexplicably went wild and raced off with all of their belongings — their food, drink,

[1] *At-Taareekh Al-Islaamee*, by Al-Humaidee (9/98).

[2] *Ath-Thaabitoona 'Alal-Islam* (pg. 63).

tents, supplies, weapons, etc. And so Al-'Alaa ﷺ and his men were stranded in the middle of the desert with nothing more than the clothing on their backs.

The camels were nowhere to be found; in fact, the soldiers were not able to retrieve even a single one of them. The situation seemed hopeless. Far away from any town or city, the soldiers new that, without water, it was only a matter of days before the desert heat and a complete lack of water would result in their deaths. Sadness and misery overcame the soldiers, as they, feeling the certainty of death, began to verbally dictate their final wills and testaments to one another.

Al-'Alaa ﷺ, not being able to countenance so much hopelessness in his men, ordered them to gather around him. He ﷺ then said to them, "O people, are you not Muslims? Are you not out here striving in the way of Allah? Are you not Allah's helpers?" They said, "Yes." He ﷺ said, "So rejoice, for, by Allah, Allah does not abandon those who are in a situation that resembles the one you find yourselves to be in now." The call to *Fajr* prayer was then made.

After he led his men in prayer, Al-'Alaa ﷺ fell down on his knees and raised his hands in order to supplicate. And his men then did the same. They remained upon that state until the rising of the sun, at which time Al-'Alaa ﷺ was still, with all of his heart, invoking Allah ﷻ for help. Then, suddenly, Allah ﷻ created a large stream of pure water right beside where Al-'Alaa ﷺ and his men were making supplication. Al-'Alaa ﷺ and his men walked towards the stream, drank from it, and even bathed with its water. Later on that morning, their camels, coming from all directions, returned to them. It was not a matter of some camels returning; rather, every single one of them came back, carrying upon their humps all of the soldiers' supplies. Then the camels were taken to the miraculous stream and were made to drink to their full not once, but twice, so blessed and plentiful was the stream's water. The soldiers rejoiced, were thankful to Allah ﷻ, and continued onwards in order to complete their mission.

The Defeat of the Apostates

When Al-'Alaa ﷺ and his men reached enemy territory, they made camp at a close distance from the opposing army's encampment. That night, as the Muslims were resting in preparation for the upcoming battle, Al-'Alaa ﷺ heard loud voices emanating from the enemy encampment. Al-'Alaa ﷺ then said, "Who is the man that will go and find out what they (i.e., the enemy) are doing?" 'Abdullah ibn Hadhf volunteered for the job, after which he stealthily made his way to the enemy encampment. Upon entering he found that many, if not most, of the enemy fighters were drunk.

When 'Abdullah ibn Hadhf returned and informed the Muslims about the unbridled revelry that was taking place in the enemy encampment, Al-'Alaa ﷺ ordered his men to launch an immediate attack against the enemy. Given their drunken states, the apostates were in no way ready to fight, and so many of them were killed that night, with only some of them being able to escape death. For the Muslims, the battle was a resounding success; they not only defeated the enemy, but they also gained a great deal in terms of war booty.

Around the time the Muslims launched their attack, one of the leaders of the opposing army, a man named Al-Hutam ibn Dubai'ah, was deep in sleep. He woke up with a start when Muslims began their attack. Al-Hutam was terrified, but he nonetheless, being determined to survive the attack, made his way towards his riding horse and mounted it. Realizing that the stirrups were broken, he called out, asking for one of his men to come and fix them. But instead of one of his men, it was a Muslim soldier who responded to his call. "I will fix your stirrups for you," the Muslim soldier said, "so raise your leg." Al-Hutam, not realizing that the man who came to help him was a Muslim, complied, at which point the Muslim soldier took a heavy swing with his sword, the result of which was the complete severing of Al-Hutam's leg. Having fallen down onto the ground, Al-Hutam, not wanting to live the rest of his life with a single leg only,

pleaded with the Muslim soldier, saying, "Please, finish me off." The Muslim soldier replied, "I will not do so," after which he left. Then, each time another Muslim soldier passed by, Al-Hutam implored him to finish him off, but each one of them refused. Finally, when Qais ibn 'Aasim (may Allah have mercy on him) passed by, Al-Hutam said, "I am Al-Hutam, so kill me." Qais, not seeing the state of Al-Hutam's lower body, did as Al-Hutam asked, killing him with a lethal blow. But when he then saw the state of Al-Hutam's missing leg, he regretting what he had done, saying, "O what a mistake I have made! Had I known about his situation, I would not have even touched him."

The Muslims pursued the fleeing enemy fighters, killing all those they came across. Most enemy soldiers that did manage to escape with their lives went to Daarain, which was a famous seaport in Bahrain. From there they boarded ships and prepared to leave the region. Meanwhile, back at the scene of the battle, Al-'Alaa Al-Hadramee ﷺ was busy distributing the spoils of war. And once that task was completed, he said to his men, "Come and let us attack the enemy in Daarain."

By the time Al-'Alaa ﷺ and his men reached the seaport of Daarain, the apostates had already cast off and were sailing towards safety. Al-'Alaa ﷺ knew that even if, right then and there, he and his men boarded ships and set sail in pursuit of the enemy, they would not be able to catch up to them on time. And so he rode into the sea on horseback, all the while saying, "O Most Merciful of the merciful ones, O All-Wise, O Most Generous One; O the One; O As-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks); O Ever Living One, O the One Who sustains and protects all that exists; O Possessor of Might and Majesty – None has the right to be worshipped but You. O our Lord."[1] He ﷺ then ordered his soldiers to do the same; they obeyed, and they too entered the sea on their riding animals.

[1] *Al-Bidaayah Wan-Nihaayah* (6/121).

By the permission of Allah ﷻ, the Almighty, they crossed the bay as if they were riding on sand; miraculously, none of their riding camels' hooves became immersed in water; also, water did not reach the knees of their riding horses. In the span of a day, they caught up to the enemy, killed every enemy soldier, and returned with captives and a great deal of war booty. Throughout their sea expedition, they did not lose a single thing. When they returned safely to shore, Al-'Alaa ﷺ distributed the war booty, giving six-thousand (*Deenars* or *Dirhams*) to each rider, and two-thousand to each infantryman. He ﷺ then wrote to Abu Bakr ﷺ, informing him about their victory; and Abu Bakr ﷺ then wrote back, commending him for his efforts.

In this section, I have given an account of two miracles with which Allah ﷻ blessed Al-'Alaa Al-Hadramee ﷺ. One of the witnesses of both miracles was a Christian monk from Hajr who had decided to accompany the Muslim army. When the Muslims achieved victory, the monk embraced Islam. Upon being asked, "What made you accept Islam?" he replied, "I feared that Allah would transform me (into a pig or some other animal) if I didn't embrace Islam. I had that fear because I witnessed so many clear miracles." He became a good, practicing Muslim, and the Companions ﷺ would listen to his narrations (this probably refers to Israelite narrations).[1]

After the defeat of the apostates, Islamic law, justice, and peace were restored in Bahrain. It should be noted, however, that the uprising of the apostates in the region was not attributed only to Arabs who turned away from Islam; rather, the Persians too played a role in the conflict, providing fighters and other forms of material support to their apostate allies. In fact, the apostates would not have been able to fight against the Muslims for so long had it not been for their Persian allies. The total number of foes that the Muslims had to face in the region was twelve-thousand; nine-thousand of them were foreign Persian fighters, and three-

[1] *Al-Bidaayah Wan-Nihaayah* (6/334).

thousand were Arab apostates.[1] Meanwhile, the Muslim army consisted of four-thousand soldiers.

Muthannah ibn Haarithah ﷺ played an important role in helping to defeat the apostates in Bahrain. Along with the soldiers who were under his command, Muthannah ﷺ was a great help to Al-'Alaa ﷺ. He led his contingent of fighters northwards from Bahrain to Qateef, Hajr, and then finally to the Dijlah River. Along the way, he came across and defeated battalions of Persian soldiers who were stationed in the region in order to provide support to their apostate allies in Bahrain.

Upon hearing of the brave feats of Muthannah ﷺ, and after the conflict in Bahrain was over with, Abu Bakr ﷺ ordered Muthannah ﷺ to continue his *Da'wah* (propagation of Islam) efforts among the Arabs of Iraq. Abu Bakr ﷺ was pleased with Muthannah's achievements, but he considered them to be only the first steps to freeing Iraq from the shackles of disbelief. The final and decisive step would involve sending an army headed by Khaalid ibn Al-Waleed ﷺ to the region.[2]

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[1] *Futooh ibn 'Atham* (pg. 47) and to *Ath-Thaabitoona 'Alal-Islam* (pg. 64).

[2] Abu Bakr As-Siddeeq (pg. 44), by Khaalid Al-Jinaabee and Nazzaar *Al-Hadeethee*.

Chapter 4

Musailamah, "The Liar"; and the Banu Haneefah Tribe

First: Some Background Information

Musailamah posed perhaps the greatest threat to the Muslims during the apostate wars, for he had many well-armed followers. And though his evil became a cause for concern during the caliphate of Abu Bakr ﷺ, Musailamah had been a charlatan and an evil-doer even as far back as during the Makkan period of the Prophet's biography. And after Musailamah died he continued to be remembered through an Arab expression that was coined because of him: "More of a liar than Musailamah."

His full name was Musailamah ibn Thumaamah ibn Kabeer ibn Habeeb Al-Hanafee Abu Shaamah, and he was a member of the Banu Haneefah tribe. Born and raised in Yamaamah, in a town that is today called Al-Jubailah, and that is situated near Al-'Uyainah, Musailamah was given the nickname "Ar-Rahmaan" during the pre-Islamic days of ignorance; and later on, he became

known as the Rahmaan (merciful one) of Yamaamah.[1]

In his younger days, he traveled far and wide throughout both Arab and foreign lands. His goal was to learn ways of influencing people; of particular interest to him were magic, soothsaying, sorcery, fortunetelling, and other similar evil arts. He was known to have practiced a magic trick in which he would reattach a bird's wing that seemed to be, but was not really, broken.

When Musailamah first claimed to be a prophet, the Messenger of Allah ﷺ was still in Makkah. Most probably Musailamah did not make his claim to many people, but instead maintained a low profile. Nonetheless, having heard about the Messenger of Allah ﷺ, he sent men to Makkah in order to hear the Qur'an for him. When they returned and conveyed to him the Verses they heard, he would recite them to people, claiming them as his own sayings.[2]

In the ninth year of the Islamic calendar, a year during which Islam spread throughout the entire Arabian Peninsula, a delegation of Banu Haneefah tribesmen visited the Messenger of Allah ﷺ in Al-Madeenah in order to declare their entry into the fold of Islam. Accompanying the delegates was Musailamah. According to an account that is related by ibn Ishaaq, Musailamah met with and spoke to the Messenger of Allah ﷺ. Although ibn Ishaaq did not relate their entire conversation, he did mention that the Messenger of Allah ﷺ, referring to a piece of palm branch that was beside him, said:

«لَوْ سَأَلْتَنِي هَذَا العَسِيبَ مَا أَعْطَيْتُكَهُ»

"Were you to ask me for this palm branch, I would not give it to you."[3]

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[1] *Huroob Ar-Riddah Wa Binaa Ad-Daulah,* by Ahmad Sa'eed (pg. 133); also refer to *Az-Zarkalee* (2/125).

[2] *Al-Bad' Wat-Taareekh,* by Al-Maqdasee (5/160); also, refer to *Harakatur-Riddah* (pg. 71).

[3]. *As-Seerah An-Nabawiyyah* (2/576, 577), by Ibn Hishaam.

This wording suggests that Musailamah had first asked the Messenger of Allah ﷺ to make him a partner in prophethood or to appoint him as his successor.

According to another account, however, Musailamah did not meet with the Messenger of Allah ﷺ but instead stayed behind, looking after and guarding the riding animals and supplies of the Banu Haneefah delegates. When the Messenger of Allah ﷺ gave out gifts to the delegates, he ﷺ allotted a share to Musailamah that was equal in quantity to what was received by the rest of the delegates. Having allotted a share for Musailamah, the Prophet ﷺ said, "He is not the most evil one among you." The Prophet ﷺ said this because Musailamah was looking after their things for them.[1]

The Banu Haneefah Delegates Return to Yamaamah

Shortly after the delegates returned to Yamaamah, Musailamah openly declared that he was a prophet; he said that he was a partner of the Messenger of Allah ﷺ, basing his claim on the Prophet's saying:

«إِنَّهُ لَيْسَ بِشَرِّكُمْ»

"He is not the most evil one among you."

In reality, this saying of the Prophet ﷺ in no way meant that Musailamah was the best person among his people. Rather, what is more likely, the Prophet's statement was based on the fact that all of the delegates were evil; and so what the Prophet ﷺ meant was simply that Musailamah was no more evil than they were, but was instead as evil as them. This, as later events showed, proved to be true, for the vast majority of people from the Banu Haneefah tribe were evil. And even though Musailamah was their leader, they were willing participants in his evil activities.

[1] *As-Seerah An-Nabawiyyah* (2/577).

After he claimed to be a prophet, Musailamah began to predict future events for his people, compose Verses of poetry, and decree laws based on his whims and desires. One claim he made was that the Qur'an was being revealed to him; in order to prove his claim, he would compose and recite Verses that he described as being a part of the Qur'an. Some of those Verses are mentioned in history books, and they range from the ridiculous to the absurd to outright nonsense. One such Verse described, in a banal and trite manner, the life of a frog. The more Musailamah tried to imitate the lofty and eloquent wording of the Qur'an, the more he exposed himself as a composer of third-rate poetry; but no matter, for many of his people followed him not because they believed in him, but out of a sense of tribal loyalty.

ibn Katheer related an account of how, prior to becoming a Muslim, 'Amr ibn Al-'Aaas met Musailamah. Knowing that 'Amr was a member of the Quraish, Musailamah asked him about what had recently been revealed to Prophet Muhammad ﷺ. 'Amr said, "Allah has revealed to him Chapter *'Al-'Asr.'*" Musailamah said, "A similar chapter has been revealed to me," after which he proceeded to recite trite Verses of poetry which he claimed was revealed to him by Allah ﷻ. When Musailamah finished reciting his poetry, 'Amr, who was still a polytheist, said, "By Allah, indeed you know that I know that you are a liar!"[1] Referring to this incident, ibn Katheer aptly pointed out that Musailamah's poetry was so terrible that he was not even able to gain the support of a polytheist who was, like him, a staunch enemy of the Prophet ﷺ.[2] And as Abu Bakr Al-Baaqillaanee pointed out, even though history books record some of Musailamah's foolish sayings, they are not worth any sane person's time; they are mentioned only to be laughed at and to be wondered at — wondered at because, even though they are trite and ridiculous sayings, Musailamah still managed to lead a great many people

[1] *Tafseer ibn Katheer* (4/547).

[2] Ibid.

astray, which goes to show just how gullible and ignorant many people are in this world.[1]

Musailamah's Letter to the Messenger of Allah ﷺ

In the year 10 H, when the Messenger of Allah ﷺ became sick with the illness that led to his death, Musailamah became at once more confident and bold in his actions. He wrote a letter to the Messenger of Allah ﷺ, claiming in it that he was a partner to the Messenger of Allah ﷺ in his prophethood. 'Amr ibn Al-Jaarood Al-Hanafee wrote the letter for Musailamah, and 'Ubaadah ibn Al-Haarith Al-Hanafee was the messenger who delivered it to the Prophet ﷺ in Al-Madeenah. Here is the actual text of that letter: "This is from Musailamah, the messenger of Allah, to Muhammad, the Messenger of Allah. To proceed: We should have one-half of the earth, and the Quraish should have the other half, but the Quraish are not just (with us)."[2]

The Messenger of Allah ﷺ wrote back a beautiful reply, which Ubai ibn Ka'ab ﷺ transcribed for him:

«بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ النَّبِيِّ إِلَى مُسَيْلَمَةَ الكَذَّابِ، أَمَّا بَعْدَ، فَإِنَّ الأَرْضَ للهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَالعَاقِبَةُ لِلْمُتَّقِينَ، وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الهُدَى»

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad, the Prophet, to Musailamah, the Liar. To proceed: Verily, the earth belongs to Allah, and He gives it to whomsoever He pleases from among his slaves. And the good ending (in life) is for those who fear Allah. And so peace be upon those who follow true guidance."[3]

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[1] *'Aijaaz Al-Qur'an,* with scholarly commentary by Sayyid Saqr (pg. 156).

[2] *Taareekh At-Tabaree* (3/386).

[3] *Taareekh At-Tabaree* (3/387).

Musailamah sent his letter with two men; one of them, as I have hitherto mentioned, was 'Ubaadah ibn Al-Haarith Al-Hanafee, who was known by the nickname, ibn An-Nuwaahah. When the Prophet ﷺ was finished reading the letter, he ﷺ asked the two messengers:

«وَمَاذَا تَقُولَانِ أَنْتُمَا؟»

"And what do the two of you say?"

They said: "Whatever Musailamah says, we say," to which the Prophet ﷺ replied,

«أَمَا وَاللهِ لَوْ لَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمْ»

"Lo! By Allah, had it not been for the fact that messengers are not killed, I would have struck your necks (with the lethal blows of a sword)."[1]

The Dangerous Mission of Habeeb ibn Zaid Al-*Ansaar*ee ﷺ

The Messenger of Allah ﷺ respected and honored not only the treaties he signed, but also international norms; for since it was customary among the nations of the world not to harm messengers and emissaries from foreign lands, the Messenger of Allah ﷺ did not kill Musailamah's messengers, even though they were both despicable apostates who deserved to be executed right then and there. Musailamah, on the other hand, had no respect for treaties, agreements, and international norms. For this reason, the person who was delivering the Prophet's reply was embarking upon a dangerous mission that would very likely end in his death.

Dangerous as the job was, Habeeb ibn Zaid Al-*Ansaar* ﷺ, son of Umm 'Ammaarah bitn Ka'ab Al-Maaziniyyah ﷺ, willingly agreed to deliver the Prophet's letter to Musailamah. Upon receiving and reading the Prophet's letter, Musailamah asked

[1] *Taareekh At-Tabaree* (3/386).

Habeeb ﷺ, "Do you bear witness that Muhammad is the Messenger of Allah?" Habeeb said, "Yes." Musailamah then asked, "And do you bear witness that I am the messenger of Allah?" Habeeb ﷺ replied, "I am deaf and cannot hear (what you have to say)." Musailamah repeated his question many times, but Habeeb ﷺ continued to refuse to answer him. With each refusal on Habeeb's part, Musailamah became more furious and frustrated; more importantly, each time Habeeb ﷺ refused to answer Musailamah's question, a limb from his body was chopped off. Throughout the entire horrific ordeal, however, Habeeb ﷺ remained unbelievably calm and patient – until finally, he achieved martyrdom at the hands of the tyrannical charlatan.[1] May Allah be pleased with Habeeb ﷺ and with all of the Prophet's Companions ﷺ.

Ar-Rajjaal ibn 'Unfuwah Al-Hanafee

Musailamah gained almost universal and instant support from his fellow tribesmen. This indicates that most people from the Banu Haneefah tribe were naturally inclined towards evil, and were just waiting for someone to lead them. The most rotten apple among them all was perhaps not even Musailamah, but a man named Ar-Rajjaal ibn 'Unfuwah.

Ar-Rajjaal's story began on a positive note, for he migrated to Al-Madeenah, embraced Islam, recited the Qur'an, and even memorized certain Chapters of the Qur'an. But he changed when the Messenger of Allah ﷺ ordered him to go back to Al-Yamaamah in order to convince people not to follow Musailamah. Upon arriving in Yamaamah, Ar-Rajjaal did the opposite of what the Messenger of Allah ﷺ asked him to do, for not only did he abstain from inviting people to Islam, he told people that he was coming back from Al-Madeenah with important news: That the Messenger of Allah ﷺ had made Musailamah his partner in prophethood. As a result of this most heinous lie, Ar-Rajjaal

[1] *Asadul-Ghaabah* (biography number: 1049).

convinced more people to follow falsehood than did his leader, Musailamah.[1]

During his lifetime, the Messenger of Allah ﷺ alluded to the evil change that was to occur in Ar-Rajjaal. Abu Hurairah ﷺ said, "I and a group of others sat down with the Prophet ﷺ, and present among us was Ar-Rajjaal ibn 'Unfuwah. During that gathering, the Messenger of Allah ﷺ said:

«إِنَّ فِيكُمْ لَرَجُلًا ضِرْسُهُ فِي النَّارِ أَعْظَمُ مِنْ أُحُدٍ»

"'Verily, among you (i.e., among this gathered group today) is a man whose molar tooth in the Hellfire will be larger than (Mount) Uhud.'"

Abu Hurairah ﷺ then said, "The members of that gathering had died, and the only two that remained were myself and Ar-Rajjaal. I continued to be afraid for myself (i.e., that the Prophet ﷺ was referring to me) until Ar-Rajjaal came out with Musailamah, (supporting him and) bearing witness to his prophethood. The turmoil that was caused by Ar-Rajjaal was greater than the turmoil that was caused by Musailamah."[2]

Second: The Muslims of Banu Haneefah

Anyone who studies the Apostate Wars is likely to come out with the impression that every member of the Banu Haneefah tribe apostatized. This is because history books abound with narrations that describe the apostate movement in Yamaamah, while very few accounts discuss those of Yamaamah's inhabitants that remained steadfast upon Islam.

And while it is true that the majority of Banu Haneefah's tribesmen apostatized, some of them did not; though hard to find among the many narrations that describe the widespread

[1] *Harakatur-Riddah*, by Al-'Uttoom (pg. 75).

[2] *Taareekh At-Tabaree* (4/106).

apostasy that took place in Yamaamah, some trustworthy accounts do shed light on the reality that, not only did some members of the Banu Haneefah tribe remain steadfast upon Islam, they played an important role in defeating Musailamah and his followers.[1]

If not anything else, the reader should take away from the following paragraphs a sense of appreciation and admiration for those of Banu Haneefah's tribesmen who, in spite of the dangers they faced, refused to succumb to Musailamah's false promises. One such man — who should be remembered as a hero to all Muslims — was Thumaamah ibn Aathaal ﷺ. He was one of the chieftains of the Banu Haneefah tribe, and his opposition to Musailamah was known to many. Because of his high ranking among his tribe, and because he openly opposed Musailamah, other Muslim members of his tribe went to him for guidance when Khaalid ibn Al-Waleed ﷺ approached with the Muslim army.

Thumaamah ﷺ was at once wise and brave. He openly scorned the followers of Musailamah, saying to them, "Woe upon you, O children of Haneefah. Listen to what I say, so that perhaps you might become guided. And obey me, so that perhaps you might become upright in your affairs. Know for certainty that Muhammad ﷺ was a Prophet who was sent (by Allah) and that there is no doubt whatsoever regarding the truthfulness of his prophethood. And know that Musailamah is a liar. Do not be deceived by his speech and his lies. Verily, you have heard the Qur'an that Muhammad ﷺ came with from his Lord, and you have heard Allah's Saying:

﴿حمٓ ① تَنزِيلُ ٱلۡكِتَٰبِ مِنَ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡعَلِيمِ ② غَافِرِ ٱلذَّنۢبِ وَقَابِلِ ٱلتَّوۡبِ شَدِيدِ ٱلۡعِقَابِ ذِى ٱلطَّوۡلِۖ لَآ إِلَٰهَ إِلَّا هُوَۖ إِلَيۡهِ ٱلۡمَصِيرُ﴾

"Ha Mīm (These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings). The revelation of

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[1] *Ath-Thaabitoon 'Alal-Islam* (pg. 51).

the Book (this Qur'an) is from Allah the All-Mighty, the All-Knower. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favors), La ilaha illa Huwa (none has the right to be worshipped but He), to Him is the final return." (Qur'an 40: 1-3)"

Thumaamah (may Allah have mercy on him) went on to say, "Now compare that to the (nonsensical) speech of Musailamah, the Liar. Consider and contemplate these matters, and do not let them escape your attention. Lo! Verily, I am going out to Khaalid ibn Al-Waleed tonight, and I am going to ask him to grant me safety — safety for myself, my wealth, my wife, and my children." Al-Kilaa'ee related that Thumaamah also said to them, "In these times, the only Prophet is Muhammad, and there will be no Prophet after him." According to Al-Kilaa'ee, Thumaamah also recited some of the Verses that Musailamah claimed were revealed to him, in order to expose Musailamah for the charlatan and third-rate poet that he really was.[1]

Those that agreed with him responded, "We are with you, O Abu 'Aamir. We want you to know that." True to his word, Thumaamah ibn Aathaal ﷺ, along with a number of his fellow tribesmen, went out in the middle of the night in order to meet with Khaalid ibn Al-Waleed ﷺ. Thumaamah asked for a promise of safety, and Khaalid ﷺ of course granted it to both him and his companions.[2]

There is another account that describes Thumaamah's role in the battle that took place against Musailamah and his followers. Thumaamah's contributions did not end there, for he and other Muslims from the Banu Haneefah tribe fought alongside Al-'Alaa ibn Al-Hadramee ﷺ against the apostates of Bahrain. In regard to the battles that took place in Bahrain, many brave feats have been ascribed to Thumaamah (may Allah have mercy on him).[3]

[1] *Huroob Ar-Riddah,* by Al-Kilaa'ee (pg. 117).

[2] *Ath-Thaabitoon 'Alal-Islam* (pg. 52).

[3] *Ath-Thaabitoon 'Alal-Islam* (pg. 54).

Another Banu Haneefah tribesman who remained steadfast upon Islam was a man named Ma'mar ibn Kilaab Ar-Rummaanee (may Allah have mercy on him). Ma'mar, who was Thumaamah's neighbor in Yamaamah, openly dissented by delivering a speech in which he exhorted Musailamah and his followers to come back to Islam. Ma'mar also made his way to the Muslim army, and he too fought alongside Khaalid ﷺ against the apostates of Banu Haneefah.

A man named ibn 'Amr Al-Yashkaree also decided not to follow Musailamah, but he, fearing for his life, kept his Islam a secret. He was probably most afraid of being ratted out by his former friend, the infamous Ar-Rajjaal ibn 'Unfuwah. ibn 'Amr composed a poem in which he discussed his beliefs and his refusal to turn away from Islam. Somehow, Musailamah learned about both the poem and its author, and he then ordered his men to arrest, or perhaps even kill, the dissenter. But it was too late: By the time they reached his house, he was already gone; and shortly thereafter, he safely reached the place where the Muslim army had made camp. He then met up with Khaalid ﷺ and discussed strategy with him, pointing out to him the most weak and vulnerable parts of Yamaamah.[1] Other examples of Banu Haneefah tribesmen who remained steadfast upon Islam were 'Aaamir ibn Maslamah and the members of his clan.[2]

Abu Bakr ﷺ honored and rewarded the Muslims of Banu Haneefah, for once Muslims defeated Musailamah and his followers, Abu Bakr ﷺ appointed Mutraf ibn An-No'maan as governor of Yamaamah. Mutraf was a nephew of both Thumaamah ibn Uthaal and 'Aamir ibn Maslamah, both of whom remained firm upon their Islam throughout the ordeal of the Apostate War in Yamaamah.[3]

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[1] *Huroob Ar-Riddah,* by Al-Kilaa'ee (pgs. 104-106).

[2] *Ath-Thaabitoon 'Alal-Islam* (pg. 57).

[3] *Ath-Thaabitoon 'Alal-Islam* (pg. 58).

Third: Khaalid ﷺ Leads His Army Towards Yamaamah

Abu Bakr ﷺ sent orders to Khaalid ibn Al-Waleed ﷺ, telling him that, as soon as he finished dealing with Asad, Ghatfaan, and Maalik ibn Nuwairah, he was to lead his army towards Yamaamah. Shareek Al-Fizaaree ﷺ, whose job it was to carry messages between Abu Bakr ﷺ and Khaalid ﷺ, said, "I witnessed the Battle of Buzaakhah, and when it was over with, I went to Abu Bakr. He ordered me to go to Khaalid, and he sent with me this written message: 'To proceed: Your messenger has arrived with your letter, in which you described how Allah granted you victory over the people of Buzaakhah and how you acted in regard to the Asad and Ghatfaan (tribes); furthermore, you mentioned that you were heading towards Yamaamah. That you should go to Yamaamah is what I command you to do. Fear Allah alone, for He has no partner; and be gentle with the Muslims that are with you; be as a father to them....Study the state of the Banu Haneefah tribe when you meet them, *In Sha Allah* (Allah Willing), for you have never before come across a people that are like the people of Banu Haneefah: They are all against you, and their territory is vast. So when you arrive at your destination, oVersee the proceedings of the conflict yourself. Put a man on your right (i.e., in charge of the right wing of your army; or perhaps, in order to guard over and protect you)), and a man on your left.[1] And put a man in charge of your horse. Seek the counsel of the most eminent of the Messenger of Allah's Companions from the *Ansaar* and the *Muhaajiroon*. And give them the respect that is due to them. When you meet the enemy, and you see that they are lined up in their rows, then meet them (in battle), making sure that you have prepared for them like weapons (i.e., weapons that are at least similar to theirs): an arrow for an arrow, a spear for a spear, and a sword for a sword. Use a sword to kill their prisoners. And

[1] *Huroob Ar-Riddah*, by Shauqee Abu Khaleel (pg. 78).

terrify them by killing (those of them that you come across), and burn them with fire (i.e., as a payback for how they burned to death the Muslims that lived among them). Beware of disobeying my command. And peace be upon you."[1] After he read this letter, Khaalid ﷺ said, "I have heard, and I will obey."[2]

Khaalid ﷺ headed towards Yamaamah, fighting against and killing all of the apostates he came across on the way. Meanwhile, back in Al-Madeenah, Abu Bakr ﷺ didn't want to take any chances, and so he sent out another large army, whose job it would be to protect the rear of Khaalid's army.

There were a number of apostate tribes that Khaalid ﷺ passed by on his way to Yamaamah. He fought against them, and some of them he killed, while others returned to Islam. Khaalid ﷺ even came across the rear of Sujaah's army (Sujaah, whom we have hitherto discussed, was the woman who married Musailamah and claimed to be a prophetess). Khaalid ﷺ afflicted Sujaah's soldiers with a great deal of punishment, but he couldn't pursue them, since doing so would require a great deal of time, would take him far away from Yamaamah, and would divert him from his primary mission of attacking Musailamah. Therefore, he swerved away from the direction of Sujaah's army and continued on his way towards Yamaamah.[3]

Upon learning about Khaalid's imminent arrival, Musailamah made camp at a place called 'Aqribaa, which was situated on the outskirts of Yamaamah. He then concentrated his efforts on motivating his soldiers to fight bravely against Khaalid ﷺ and his men. He appointed Al-Mahkam ibn At-Tufail and Ar-Rajjaal ibn 'Unfuwah as the leaders of the right and left wings of his army.

As for the Muslims, Khaalid ﷺ met up with 'Ikrimah ﷺ and Shurahbeel ﷺ. As he prepared for the upcoming battle, Khaalid ﷺ

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[1] *Majmoo'ah Al-Wathaaiq As-Siyaasiyyah* (pg. 348, 349) and *Huroob Ar-Riddah*, by Abu Khaleel (pg. 79).

[2] *Huroob Ar-Riddah*, by Shauqee Abu Khaleel (pg. 79).

[3] *As-Siddeeq Awwalul-Khulafaa* (pg. 105).

appointed Shurahbeel ibn Hasanah ﷺ to lead the front of his army, and over the army's two wings he ﷺ appointed Zaid ibn Al-Khattaab ﷺ and Abu Hudhaifah ibn 'Utbah ibn Rabee'ah.[1]

Mujaa'ah ibn Miraarah Al-Hanafee is Captured by the Muslim Army

The men in the front part of Khaalid's army came across forty (and it has been said, sixty) horsemen, who were under the leadership of Mujaa'ah ibn Miraarah Al-Hanafee. These were members of the Banu Haneefah tribe who had no idea about the arrival of Khaalid's army. This is because they had been absent from Yamaamah for a while, being preoccupied with getting revenge on their enemies from the Banu Tameem and Banu 'Aamir tribes. On their way back to Yamaamah, they were surprised to see Khaalid's army, and since there was no way to escape for them, they were forced to surrender and were taken as prisoners by Khaalid's soldiers.

When Mujaa'ah and his men were brought to Khaalid ﷺ, he asked them, "O children of Haneefah, what have you to say?" They, at the cost of their lives, said, "We say that one of us is a prophet and that one of you is a Prophet." Based on their apostasy, Khaalid ﷺ killed them.[2] According to one account, Khaalid ﷺ asked them, "When did you first feel our presence (in the region)?" They said, "We never felt your presence (until you came upon us and captured us). We went out to exact revenge against the people of Banu 'Aamir and Tameem." But Khaalid ﷺ did not believe them; he thought that they were spies that Musailamah had sent out for the purpose of gathering information.

When Khaalid ﷺ made it clear that each and every one of them was to be killed, they pleaded only for the life of their leader, saying to Khaalid ﷺ, "Whether you want to help or hurt the people of Yamaamah tomorrow, keep this one alive," and as they

[1] *Huroob Ar-Riddah*, by Shauqee Abu Khaleel (pg. 80).

[2] *Al-Bidaayah Wan-Nihaayah* (6/338).

said this, they pointed to Mujaa'ah. Khaalid ﷺ then spared Mujaa'ah's life and killed the rest of the prisoners. Mujaa'ah, a man of good lineage, was a well-respected chieftain of the Banu Haneefah tribe.

Each time Khaalid ﷺ stopped to make camp, he invited Mujaa'ah to sit down beside him; then the two of them would eat together and engage in conversation. On one of those occasions, Khaalid ﷺ asked him, "Tell me about your companion (i.e., Musailamah). What is it that he recites to you? And have you memorized any of his sayings (which he claims to be revelation)?" Mujaa'ah replied, "Yes," after which he proceeded to recite some of Musailamah's poetry. Khaalid ﷺ, shocked at the silliness of what he was hearing, stood up, struck one of his hands against the other, and said, "O Muslims, come and listen to the enemy of Allah and to how he opposes the Qur'an." Khaalid ﷺ then said, "Woe upon you, O Mujaa'ah. I consider you to be a chieftain who is wise and intelligent (and yet how can you buy into his nonsense). O enemy of Allah, listen to the Book of Allah (The Possessor of Might and Majesty) and then reflect on how what the enemy of Allah (Musailamah) says pales in comparison to it." Khaalid ﷺ then recited to him the Chapter:

﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾

"Glorify the Name of your Lord, the Most High." (Qur'an 87: 1)

After Khaalid ﷺ finished his recitation, Mujaa'ah softened his stance and decided to open up a little to Khaalid, telling him this story: "There was a man from Bahrain who knew how to read and write. Musailamah gave him preferential treatment, making him his closest companion. In spite of the status he enjoyed with Musailamah, the man would come out to us and say, 'Woe upon you, O people of Yamaamah: Your companion, by Allah, is a liar. I do not think that you would accuse me of being biased against him, for you see how he favors me (over everyone else). By Allah, he lies to you, and he has taken pledges of allegiance from you based upon pure falsehood." Khaalid ﷺ asked, "What happened

to that Bahraini man?" Mujaa'ah said, "He ran away. He would continue to speak in that manner until finally Musailamah found out what he was saying about him. Fearing for his life, the man ran away and went back to Bahrain." Khaalid ﷺ said, "Tell us more about the lies of this vile creature." Mujaa'ah then related more of Musailamah's poetry, after which Khaalid ﷺ said, "And you people considered this to be the truth? You actually believed him?" Mujaa'ah said, "Had my people not considered what he said to be true, we would not have prepared to meet you tomorrow with more than ten-thousand swords..." Khaalid ﷺ said, "Then Allah is sufficient for us against you, and He will honor His religion (by granting us victory). Indeed, it is against Him that you are fighting, even though it is His religion that you are seeking out."[1]

Some people might have the impression that Khaalid ﷺ was purely a military man who had very little knowledge about Islam, but that is simply not true. He ﷺ was a man of profound Faith, and the powers he had on the battlefield were derived from that Faith. Consider the above-mentioned conversation and the strong Faith and trust in Allah ﷻ Khaalid ﷺ evinced when he said, "Then Allah is sufficient for us against you, and He will honor His religion (by granting us victory). Indeed, it is against Him that you are fighting, even though it is His religion that you are seeking out." Yes, Khaalid ﷺ was a military man by nature; but he was more than that: He ﷺ was a true believer who fought to raise the Word of Allah ﷻ above all else. May Allah be pleased with him and with all of the Prophet's Companions ﷺ.

The Actual Battle is Preceded by Psychological Warfare

If the pressure was on anyone regarding the upcoming battle, it was on the followers of Musailamah. They had their backs up against the walls, with no hope of reinforcements from foreign allies; yes, they had numbers and weapons, but they were all

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[1] *Huroob Ar-Riddah* (pg. 82).

alone, with most of the Peninsula under the banner of Islam. The Muslims, on the other hand, had plenty of reinforcements they could rely upon if needed; what is more, Khaalid's soldiers were fighting for the sake of Allah ﷻ, and so they had nothing to lose: For even if they died, they would achieve martyrdom.

Another advantage that Khaalid ؓ had over the enemy was that his soldiers were confident of victory; they were certain that Allah ﷻ would help them. As for Musailamah's soldiers, they were, at best, doubtful about the outcome of the upcoming battle. Some of them weren't fighting to uphold their beliefs, but instead to show loyalty to their fellow tribesmen. Khaalid ؓ wisely decided to take advantage of the situation by waging psychological warfare against the enemy. For one thing, he sent Zaid ibn Lubaid to meet up with his friend Mahkam ibn Tufail, who was one of the most respected chieftains of Yamaamah. Zaid's goal was to convince Mahkam to change sides in the conflict.

Also, Khaalid ؓ sought the help of 'Umair ibn Saaleh Al-Yashkaree, who was a Muslim, but who kept his Islam a secret from his fellow tribesmen. 'Umair's faith was strong, and he was inspired to convey a clear warning to his people: "You are surrounded by Khaalid and men from the *Muhaajiroon* and the *Ansaar*....If you think that you can beat them by your numbers, they will defeat you with the help of reinforcements. You and they are not equal: Islam is growing strong, and polytheism is becoming a thing of the past. Their companion (i.e., the Messenger of Allah ﷺ) is a Prophet, and your companion (i.e., Musailamah) is a liar. They have happiness with them, and all you have is deception (i.e., you are all being deceived by Musailamah's lies)."[1]

The purpose of this speech was of course to lower the morale of Musailamah's soldiers. Khaalid ؓ charged Thumaamah ibn Uthaal Al-Hanafee ؓ with a similar mission. He was to go to his fellow clansmen from the Banu Haneefah tribe and instill fear

[1] *Al-Harb An-Nafsiyyah*, by Dr. Ahmad Naufal (pg. 144, 145).

into their hearts. When he went to them, he said, "Verily, two Prophets do not come together at the same time for the same purpose. Indeed, there will be no Prophet after Muhammad, and there is no Prophet that was sent along with him. Abu Bakr has sent to you a man who goes neither by his own name nor by the name of his father; rather, he is simply called, 'The Sword of Allah.' He has many swords with him, so think hard and long about what you want to do."[1]

As should be clear to the reader by now, Khaalid ﷺ meticulously took every possible step to achieve victory against his enemy. The key to his attitude was that he never underestimated his enemy; as such, he was always prepared and one step ahead of his opponents. He was a brilliant military man for his entire life; even back when he was a polytheist, he, through his carefully planned strategy, was one of the main reasons why the polytheists of Makkah fared so well during the Battle of Uhud. Khaalid ﷺ was described by his soldiers as a man who would be vigilant even during his sleep; every night, he was fully prepared for the events of the following day, and he always tried to learn as much as possible about the enemy.[2]

Prior to the commencement of the battle, Khaalid ﷺ made his final preparations. He sent two scouts — Mukannaf ibn Zaid Al-Khail and his brother, Huraithah — to gather information about the enemy. He gave the banner of his army to 'Abdullah ibn Hafs ibn Ghaanim, and later on to Saalim, the freed slave of Abu Hudhaifah. Khaalid ﷺ then divided his army into five divisions, appointing Khaalid Al-Makhzoomee to lead the division that was at the front of the army; Abu Hudhaifah to lead the right-wing division of the army; Shujaa' to lead the left-wing division; Zaid ibn Al-Khattaab to lead the division that was at the heart of the army; and Usaamah ibn Zaid ﷺ to lead the cavalry. And he

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[1] *Fann Idaarah Al-Ma'rakah,* by Muhammad Farj (pg. 138); and *Al-Harb An-Nafsiyyah,* by Dr. Ahmad Naufal (2/145).

[2] *Harakatur-Riddah,* by Al-'Uttoom (pg. 199).

ordered Adh-Dha'an to remain in the rear of the army, which is where the women and tents were situated.[1] These were Khaalid's final preparations prior to the commencement of the battle.

Fourth: The Fighting Begins

As the two armies marched towards one another, Musailamah delivered a quick speech, reminding his soldiers about what would happen if they lost the battle: "Today is a the day you show your sense of honor. Verily, if you are defeated, your women will be married off as slaves...so fight to preserve your lineages and to protect your women."[2]

Khaalid ﷺ stopped on the way and built a makeshift military command post on a hill that overlooked Yamaamah. Shortly thereafter, the two armies clashed. Musailamah's soldiers gained an early advantage, to the degree that they were able to enter Khaalid's command post. Finding Umm Tameem there, they intended to kill her, but Mujaa'ah, who was there as a prisoner, forbade them from doing so. He said to them, "She is a noble and good free woman (so leave her alone)." While Musailamah's soldiers were able to initially penetrate the ranks of Muslim fighters, they did suffer an important loss, for Zaid ibn Al-Khattaab ﷺ was able to kill one of their leaders, the infamous scoundrel Ar-Rajjaal ibn 'Unfuwah.

The advantage that was enjoyed by Musailamah's army was short-lived, for Muslim fighters were quickly able to repel them and force them to retreat. The Muslims fought in an organized manner; Khaalid ﷺ had placed a banner over each battalion, so as to distinguish between *Muhaajiroon* soldiers, *Ansaar*ee soldiers, and Bedouin soldiers. As long as each respective group remained close to their respective banner, chaos would be averted, and they would be able to distinguish between friend and foe.

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[1] *Harakatur-Riddah*, by Al-'Uttoom (pg. 200).

[2] *Al-Bidaayah Wan-Nihaayah* (6/328).

Muslim to see him was Wahshee ibn Harb, the freed slave of Jubair ibn Mut'am. It was the same Wahshee who killed Hamzah during the Battle of Uhud. This was the opportunity for redemption that Wahshee had wanted for a long time. He killed one of the best people on earth, and now, as an act of redemption, he, now a good, practicing Muslim, wanted to kill one of the most evil people on earth. A skilled spear thrower, Wahshee took aim and threw his spear; it pierced right through Musailamah's body, exiting from the other side. Musailamah was as good as dead, but he was still standing up; Abu Dujaanah Simaak ibn Kharishah then raced towards him and struck him with his sword, causing him to fall down onto the ground. A woman who was inside of a nearby building saw what happened and screamed out, "O the loss of a pure leader! He has been killed by a black slave."

Approximately ten-thousand apostate fighters were killed in the garden, although some historians have said that the number of their fallen soldiers was closer to twenty-one thousand — hence the new name of the garden: "The Garden of Death." The number of Muslim fatalities (in the garden) ranged between five and six hundred — and Allah knows best. Among the Muslim dead were some of the most eminent of the Prophet's Companions.

Once the garden was secured, Khaalid walked through it, and he was followed by Mujaa'ah ibn Muraarah, who, being a prisoner, was tied up in chains. Khaalid took Mujaa'ah with him because he wanted him to identify for him the dead corpse of Musailamah. When they passed by the dead body of Ar-Rajjaal ibn 'Unfuwah, Khaalid asked, "Is this him?" Mujaa'ah said, "No, by Allah, this man is better than Musailamah. This is Ar-Rajjaal ibn 'Unfuwah." Finally, when they passed by a snub-nosed, yellow-skinned man, Mujaa'ah said, "This is the one you are looking for." Khaalid said, "May Allah disfigure all of you for following him." Khaalid then sent out horsemen, ordering them to ride throughout Yamaamah and gather all of the wealth and female prisoners of the city.[1]

[1] *Al-Bidaayah Wan-Nihaayah* (2/330).

3) Abu 'Aqeel: 'Abdur-Rahmaan ibn 'Abdullah Al-Balwee Al-*Ansaar*ee Al-Ausee

Abu 'Aqeel ﷺ, a man from the *Ansaar*, was one of the first people to be injured on the Day of Yamaamah. He became hurt as a result of an arrow that struck him somewhere between his shoulder and his heart; it was a serious but non-lethal blow, and he was able to pull out the arrow. Nonetheless, his entire left side became weak, and so he returned to the Muslim encampment in order to seek medical attention. When the fighting became intense and the Muslims were forced to head back towards their encampment, Ma'an ibn 'Adee called out, "O people of the *Ansaar*. (Remember) Allah, Allah, and turn around and bear down upon your enemies." So as to set an example for others, Ma'an ﷺ then raced ahead of everyone else, plunging directly into the ranks of the opposing army. And the people of the *Ansaar*, in response to Ma'an's plea, were right behind him.

At that point, Abu 'Aqeel ﷺ got up, intending to catch up to his *Ansaar*ee brothers. Some Muslims tried to convince him to stay where he was, saying to him, "O Abu 'Aqeel, you are not fit for fighting." Abu 'Aqeel ﷺ, referring to Ma'an's plea for help, said, "The caller mentioned me by name." Someone responded, "The caller merely said, 'O people of the *Ansaar*.' He was not referring to injured fighters." Abu 'Aqeel ﷺ replied, "And I am from the *Ansaar*, and I will answer his call to arms, even if I have to crawl (towards the enemy)."

Because his entire left side was weak and numb, Abu 'Aqeel ﷺ was able to hold his sword with his right hand only; nonetheless, with pure grit and determination, he marched onwards toward the enemy, all the while calling out, "O people of the *Ansaar*, let us launch a renewed attack like we did on the Day of Hunain." Every member of that elite *Ansaar*ee group then fought with high spirits, seeking out one of two things: martyrdom or victory. With their renewed attack, they forced their enemies to retreat and seek refuge in the "Garden of Death." During the course of this assault, Abu 'Aqeel's arm was cut off; in fact, he was inflicted with a total of fourteen wounds, each of which was lethal in and of itself.

Later on, when ibn 'Umar ﷺ walked by him, Abu 'Aqeel ﷺ was taking in his last few breaths. ibn 'Umar ﷺ said, "O Abu 'Aqeel," to which Abu 'Aqeel ﷺ responded with a heavy voice, "Here I am, answering your call. Who has won (today)?" ibn 'Umar ﷺ replied, "Rejoice, for the enemy of Allah (i.e., Musailamah) has been killed." Abu 'Aqeel ﷺ then raised his finger towards the sky, a gesture by which he meant to praise and thank Allah.

'Umar ibn Al-Khattaab ﷺ later said about Abu 'Aqeel ﷺ, "May Allah have mercy on him. He has sought out martyrdom for a long time, and he has now achieved it. Verily, he is among the best of our Prophet's Companions ﷺ."[1]

4) Naseebah bint Ka'ab Al-Maaziniyyah *Al-Ansaariyyah*

Naseebah ﷺ not only accompanied Khaalid's army towards Yamaamah, but she also took part in the fighting. Despising the evil "Liar" of Yamaamah, she took an oath not to lay down her weapons until he died. She ﷺ lived up to her promise, for after Musailamah died, she returned to Al-Madeenah with twelve wounds, which were inflicted upon her with arrows, spears, and swords. The extent of her wounds goes to show just how much she participated in the fighting. She took upon herself a responsibility that most other women wouldn't be able to handle. And because of her efforts and sacrifices for the cause of Islam, Khaalid ﷺ continued to honor her for the rest of her life. Khaalid ﷺ visited her and even brought to her a doctor to look after her wounds. She ﷺ later said, "Khaalid took care of me a great deal, and he was a good companion to us (i.e., to the people of the *Ansaar*). He fulfilled our rights and obeyed the command that the Prophet ﷺ gave regarding us (i.e., the command to be good to the *Ansaar*)."[2]

[1] *Huroob Ar-Riddah* (pg. 93, 94), by Shauqee Abu Khaleel; refer also to *Al-Iktifaa* (2/13).

[2] *Al-Ansaar Fil-'Asr*, by Ar-Raashidee (pg. 190).

Sixth: Some of the Martyrs of the Battle of Yamaamah

1) Thaabit ibn Qais ibn Shimaas ﷺ

Thaabit's *Kunyah* was Abu Muhammad, and he was the orator of the *Ansaar*. And it is authentically related that the Messenger of Allah ﷺ gave him glad tidings that he would die as a martyr. That prophecy came true on the Day of Yamaamah, when Thaabit ﷺ was killed while he was fulfilling his duty as the flag-bearer of the *Ansaar*.

After Thaabit ﷺ died, a man saw him in a dream; in it, Thaabit ﷺ addressed the man directly, saying to him, "When I was killed yesterday, a Muslim man passed by me and pulled away from my body an expensive piece of armor. He is staying in the furthermost part of the encampment." In the man's dream, Thaabit ﷺ went on to describe the exact location of the armor. Thaabit ﷺ then said, "So go to Khaalid and order him to seize my armor (from the man, since it is mine). Then when you return to Al-Madeenah and meet the *Khaleefah* of the Messenger of Allah ﷺ (i.e., Abu Bakr ﷺ), tell him that I have such and such debts to pay, and tell him that such and such slave of mine is now a free man. And beware of saying (to yourself) that this is only a dream and thus allow these matters to be forgotten." When the man woke up, he didn't take his dream lightly; instead, he did as Thaabit ﷺ asked, by going to Khaalid ﷺ and telling him about Thaabit's armor. When they went to look for it, they found it exactly where Thaabit ﷺ said it would be. When the man later told Abu Bakr ﷺ about his dream, Abu Bakr ﷺ executed Thaabit's final will and testament. This is the only known case of someone mentioning his final will and testament not while being alive, but after having died. May Allah ﷻ be pleased with Thaabit ﷺ and with all of the Prophet's Companions ﷺ.

2) Zaid ibn Al-Khattaab ﷺ

Zaid ﷺ was 'Umar ibn Al-Khattaab's brother by way of their father. Eldest among the two brothers, Zaid ﷺ was one of the early converts to Islam, and he had the distinction of having participated in the Battle of Badr, not to mention the battles that took place later on.

When the Messenger of Allah ﷺ arrived in Al-Madeenah, he established bonds of brotherhood between members of the *Muhaajiroon* and the *Ansaar*. As for Zaid ibn Al-Khattaab ﷺ, his appointed *Ansaar*ee brother was Ma'an ibn 'Adee Al-*Ansaar*ee ﷺ — the very same Ma'an ﷺ who was martyred on the Day of Yamaamah.

During the Battle of Yamaamah, Zaid ﷺ was the flag-bearer of the *Muhaajiroon*. He continued to advance with his flag until he became martyred, after which Saalim, the freed slave of Abu Hudhaifah, took hold of the *Muhaajiroon*'s flag.

Before being killed, Zaid ﷺ delivered a costly blow to Musailamah by killing his number one commander, the infamous Ar-Rajjaal ibn 'Unfuwah, whose evil was described as being greater than that of Musailamah himself. The man who killed Zaid ﷺ was Abu Maryam Al-Hanafee, who later embraced Islam and said, upon encountering Zaid's brother 'Umar ﷺ, "O Leader of the Believers, Allah has indeed honored Zaid by my hand, and He has not humiliated me at the hands of Zaid." Or in other words: It was because of me that Zaid ﷺ achieved martyrdom, and, all praise is to Allah ﷻ, Zaid ﷺ did not kill me, for had he done so, I would have died as a disbeliever and suffered eternal humiliation.

Upon learning about Zaid's death, 'Umar ibn Al-Khattaab ﷺ said, "He beat me to goodness twice: He embraced Islam before I did, and he was the first of us to be martyred." And when 'Umar ﷺ consoled Mutammim ibn Nuwairah after his brother died, Mutammim replied, "Had my brother died as your brother (Zaid) died, I would not have felt sad on account of his death." 'Umar ﷺ

then said, "No one has consoled me as well as you have just done." 'Umar ﷺ, who loved Zaid ﷺ a great deal, later said that he would often think of and remember Zaid ﷺ.[1]

3) Ma'an ibn 'Adee Al-Balwee

Ma'an ﷺ, a member of the *Ansaar*, attended the Pledge of 'Aqabah and took part in the Battles of Badr, Uhud, Khandaq, and all of the other battles in which the Prophet ﷺ took part. Both Ma'an ﷺ and his brother from the *Muhaajiroon*, Zaid ibn Al-Khattaab ﷺ, died during the Battle of Yamaamah.

Among other things, Ma'an ﷺ is remembered for his unique yet commendable attitude when the Messenger of Allah ﷺ died. Everyone was crying, and many people were saying, "By Allah, we wish we had died before him, and we fear that, now that he has died, we will succumb to temptation." As for Ma'an ﷺ, he said, "By Allah, I do not wish to have died before him, because I want to be able to believe in him when he is dead just as I believed in him when he was alive."[2]

4) 'Abdullah ibn Suhail ibn 'Amr ﷺ

An early convert to Islam, 'Abdullah ﷺ migrated (probably to Abyssinia), but then, after the Prophet ﷺ migrated to Al-Madeenah, was forced to stay back in Makkah against his will. On the Day of Badr, he went out with the army of the Quraish, and when the two armies faced each other, he raced to the other side and then fought alongside his Muslim brothers. 'Abdullah ﷺ was yet another eminent Companion who died during the Battle of Yamaamah.

Later on, when Abu Bakr ﷺ performed *Hajj* (the greater pilgrimage to Makkah), he consoled 'Abdullah's father, Suhail. Suhail ﷺ then said, "It has been conveyed to me that the Messenger of Allah ﷺ said, 'A martyr will intercede on behalf of

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[1] *Al-Bidaayah Wan-Nihaayah* (6/240).

[2] *Al-Bidaayah Wan-Nihaayah* (6/240).

seventy members of his family.'[1] And I hope that he will begin with me (i.e., that he will begin by interceding on my behalf)."[2]

Suhail ﷺ took a brave and noble stance when the Messenger of Allah ﷺ died. Most of the inhabitants of Makkah were thinking seriously about turning away from Islam; the situation became so tense that the governor of Makkah, 'Uttaab ibn Aseed ﷺ, went into hiding. But Suhail ﷺ did not hide; instead, he stood up before the people, praised Allah, glorified Him, mentioned the death of the Messenger of Allah ﷺ, and then stated that Islam was as strong as ever, and that anyone who turned away from it would be killed. After Suhail ﷺ delivered his speech, the people of Makkah changed their minds, deciding not to apostatize. Tensions were immediately eased in the city, and 'Uttaab ibn Aseed ﷺ came out of hiding.

5) Abu Dujaanah Simaak ibn Kharishah ﷺ

It has been said that the Prophet ﷺ established bonds of brotherhood between Abu Dujaanah ﷺ and 'Utbah ibn Ghazwaan ﷺ. And it is related that, on the Day of Badr, Abu Dujaanah ﷺ wore a red head-cloth. Then, on the Day of Uhud, he stood firmly alongside the Prophet ﷺ, and he was one of the Companions ﷺ who made the pledge of death to the Prophet ﷺ. As for the Battle of Yamaamah, Abu Dujaanah ﷺ was martyred during it, but not before he helped kill Musailamah "The Liar."

Zaid ibn Aslam ﷺ said, "When Abu Dujaanah was once sick, people visited him, and upon seeing the gleam in his face, someone asked, "Why is your face shining so?" Zaid ﷺ said, "Of the deeds I have performed, the two that I am the most confident about are the following: I would not speak about matters that did not concern me. And as for the other, I was at peace in my heart regarding all Muslims (i.e., I did not hold a grudge against any Muslim)."[3]

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[1] *Sunan Abu Daawood*, The Book of *Jihaad*, chapter, "The Martyr Will Intercede." (2522).

[2] *Taareekh Adh-Dhahabee*, *Al-Khulafaa Ar-Raashidoon* (pg. 61).

[3] *'Ahd Al-Khulafaa Ar-Raashidoon*, by Adh-Dhahabee (pg. 70).

6) 'Abbaad ibn Bishr ﷺ

Also one of the more eminent of the Prophet's Companions ﷺ, 'Abbaad ﷺ was martyred on the Day of Yamaamah, having died at the age of forty-five.

A member of the *Ansaar*, 'Abbaad ﷺ embraced Islam — like many other members of the *Ansaar* — at the hands of Mus'ab ibn 'Umair ﷺ. In *Saheeh Bukhaaree*, a miracle involving 'Abbaad ﷺ is described: 'Abbaad ﷺ had spent much of the night in the company of the Prophet ﷺ, and when it was time to go home, it was pitch dark outside, thus making it very difficult for him to know for certain what road he was upon and in which direction he was heading. By the grace, mercy, and permission of Allah ﷻ, 'Abbaad's stick lit up for him, after which it became easy for him to find his home.[1] This incident alone attests to 'Abbaad's piety and closeness to Allah ﷻ.

The Prophet ﷺ trusted 'Abbaad ﷺ a great deal. Based on his confidence in 'Abbaad's integrity, the Prophet ﷺ charged him with the duty of collecting *Zakaat* wealth from the Muzainah and Banu Saleem tribes; and during the Tabook expedition, he made him a personal guard. Also during the Prophet's lifetime, 'Abbaad ﷺ had the honor of taking part in the killing of Ka'ab ibn Al-Ashraf.[2]

In short, 'Abbaad ﷺ was recognized among the Prophet's Companions ﷺ as a noble and pious believer. Attesting to his superior character, 'Aaishah ﷺ said, "Three members of the *Ansaar* stand out as being superior to others, and each one of them is from the Banu 'Abdul-Ashhal clan: Sa'ad ibn Mu'aadh ﷺ, Usaid ibn Hudair ﷺ, and 'Abbaad ibn Bishr ﷺ." 'Aaishah ﷺ also said, "(One night,) as the Messenger of Allah ﷺ was performing the late-night voluntary (*Tahajjud*) prayer in my house, he heard the voice of 'Abbaad ibn Bishr. He ﷺ then said to me, 'O 'Aaishah, is

[1] *Bukhaaree* (3805).

[2] *Bukhaaree* (4037).

that the voice of 'Abbaad?' I said, 'Yes.' He ﷺ said, 'O Allah, forgive him.'"[1]

As for the Battle of Yamaamah, 'Abbaad ﷺ achieved what he had always wanted: martyrdom. He ﷺ had an idea beforehand that he would die a martyr, as is indicated by the following narration. Abu Sa'eed Al-Khudree ﷺ said, "When we had finished fighting the Battle of Buzaakhah, I heard 'Abbaad ﷺ say, 'O Abu Sa'eed, last night, in a dream, I saw the sky opening up for me. Then it closed upon me. *In Sha Allah* (Allah Willing), that means martyrdom (for me).' I replied, 'By Allah, you have seen a good dream.'"[2]

On the Day of Yamaamah, 'Abbaad ﷺ showed exceptional bravery and skill on the battlefield, to the degree that he left an indelible mark on the people of Banu Haneefah. Thereafter, if any man among them got injured, they would utter the expression, "It is as if he has been struck by...'Abbaad ibn Bishr."[3]

They had every reason to coin that expression, since 'Abbaad ﷺ inflicted their army with many losses on the Day of Yamaamah. During the earlier stages of the battle, 'Abbaad ﷺ stood up on a small mound and called out as loudly as he could, "I am 'Abbaad Ibn Bishr. Come, O people of the *Ansaar*. Come, O people of the *Ansaar*. Lo! Rally around me. Lo! Rally around me." Responding with the words, "Here we are, answering your call," the people of the *Ansaar* gathered around him. He then broke his sheathe, thus indicating that his sword would remain unsheathed until he achieved either victory or martyrdom; the people of the *Ansaar* then did the same. Next, he ﷺ said to them, "Let us attack with sincerity and determination. Now follow me." Having said this, he led his brothers from the *Ansaar* straight towards the heart of the opposing army. It was an attack that changed the momentum of the battle. Having been the aggressors early on, the people of

[1] *Bukhaaree* (2655).

[2] *At-Tabaqaat*, by Ibn Sa'ad (2/234).

[3] *Al-Iktifaa* (3/53).

Banu Haneefah were now forced to retreat. And even when the people of Banu Haneefah retreated, 'Abbaad ﷺ and his fellow Muslims did not let up, but instead continued to attack, thus forcing enemy soldiers to continually retreat, until they were forced to seek refuge in a large, enclosed garden.

When the gates of the garden were forcefully opened, 'Abbaad ﷺ raced inside and continued to engage enemy fighters until he could fight no longer. He was inflicted with so many wounds that, when he was later found, his body was practically unrecognizable. It was only because of a distinguishing mark on his body that he was able to be identified.[1] May Allah ﷻ be pleased with 'Abbaad ﷺ, and may Allah ﷻ reward him with the highest stations of Paradise.

All of the *Ansaaree* soldiers that took part in the Battle of Yamaamah fought with an exceptional degree of bravery, and many of them were martyred. Later on, when Mujaa'ah ibn Muraarah Al-Hanafee was describing the events of the battle to Abu Bakr, he said, "O *Khaleefah* of the Messenger of Allah, I have never seen any people who more patiently endure the blows of swords and who attack with a greater degree of sincerity and determination than the people of the *Ansaar*." Then, when Mujaa'ah went on to describe how, in the company of Khaalid ﷺ, he surveyed the scene of the battle and came across many fallen *Ansaaree* soldiers, Abu Bakr ﷺ cried so much that his beard became soaked in tears.[2]

7) At-Tufail ibn 'Amr Ad-Dausee Al-Azdee ﷺ

A man who was both noble in lineage and in character, At-Tufail ﷺ was a skilled and wise poet. Prior to the Battle of Yamaamah, Tufail ﷺ saw a very telling dream. He ﷺ described it himself when he said, "I went out (to fight), and with me was my son, 'Amr. In a dream I had, I saw that it was as if my head was being shaved, that a

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[1] *Al-Iktifaa,* by Al-Kilaa'ee (3/53).

[2] *Al-Iktifaa* (3/65).

bird came out of my mouth, and that it was as if a woman inserted me into her private part. I interpreted my dream as follows: The shaving of my head signified it being chopped off; the bird represented my soul (coming out of my body); and the woman represented the earth, in which I would (soon) be buried." At-Tufail ﷺ was then martyred on the Day of Yamaamah.

The outcome of the Battle of Yamaamah resulted in mixed feelings for Muslims. They felt joy for having defeated Musailamah, and sadness for the losses they incurred. It was not so much a matter of how many Muslims died – during the course of the entire conflict in Yamaamah, 1200 Muslims lost their lives; instead, it was more of a matter of which Muslims died, for many eminent members of the *Muhaajiroon* and the *Ansaar* were martyred in Yamaamah. Many of them were among the most eminent of the Prophet's Companions ﷺ, and approximately forty of them had memorized the Qur'an in its entirety. Therefore, back in Al-Madeenah, Muslims at once rejoiced and wept – rejoiced in the knowledge that Musailamah and his followers had been defeated, and wept because of the many eminent Muslims who had been killed during the conflict.

Sixth: The Deception of Mujaa'ah; Khaalid ﷺ Marries Mujaa'ah's Daughter; and Letters of Correspondence Between Abu Bakr ﷺ and Khaalid ﷺ

The Deception of Mujaa'ah

After Muslim soldiers managed to completely secure the inside of the "Garden of Death," Khaalid ﷺ sent horsemen throughout Yamaamah. His orders were simple: They were to go from fortress to fortress, and gather whatever they could outside of the fortresses, in terms of wealth and prisoners. Shortly thereafter, however, Khaalid ﷺ decided to attack Yamaamah's fortresses, not knowing that the only people left inside of them were women, children, and old men.

When Khaalid ﷺ assumed that there were soldiers stationed inside of each fortress, Mujaa'ah, still Khaalid's prisoner, saw an opportunity to save the lives of many of his people. He said to Khaalid, "These fortresses are filled with soldiers, so come and allow me to broker a truce between you and them." Under normal circumstances, Khaalid ﷺ would not have accepted Mujaa'ah's proposition; but the Battle of Yamaamah was long and hard for his soldiers, and they were all extremely tired. Not wanting to place upon his soldiers a burden greater than they could bear, Khaalid ﷺ accepted Mujaa'ah's offer. Mujaa'ah then said to him, "Now let me go to them, so that I can see whether they will accept a truce."

Upon entering one of the fortresses, Mujaa'ah put the next stage of his plan into action. He ordered the women inside to wear armor and to gather in a conspicuous manner on the roofs of their fortress. When Khaalid ﷺ looked at them from a distance, all he saw was a group of armed soldiers; they were so far up that he could not see that they were all women.

Before a truce was agreed upon, Khaalid ﷺ thought it best to at least try to invite the people inside of the fortresses to Islam. Every single person in those fortresses repented and returned to Islam; then, to further show encouragement to the people of Banu Haneefah, Khaalid ﷺ returned to them some female captives.

Many historians believe that the Battle of Yamaamah took place in the year 11 H; Al-Waaqidee and others, however, are of the view that it took place in the year 12 H. Perhaps — and Allah knows best — both opinions are correct, in that the conflict began in the year 11 H, and then ended in the year 12 H.

Khaalid ﷺ Marries Mujaa'ah's Daughter

After a truce was ratified by both sides, Khaalid ibn Al-Waleed ﷺ asked Mujaa'ah for his daughter's hand in marriage. Mujaa'ah at first protested, saying that, in marrying his daughter, Khaalid ﷺ would be bringing down upon all of them the wrath of Abu Bakr As-Siddeeq ﷺ. Khaalid ﷺ did not believe he was doing

anything wrong, and so he repeated his request, saying, "Marry your daughter to me." Mujaa'ah acquiesced and married his daughter off to Khaalid ﷺ.[1]

Meanwhile, back in Al-Madeenah, Abu Bakr ﷺ had not yet received news about the outcome of the Battle of Yamaamah. And so he sent Salamah ibn Waqsh to Khaalid, ordering him to tell Khaalid ﷺ that he was to kill every adult male from the Banu Haneefah tribe. But by the time Salamah arrived in Yamaamah, it was too late: Khaalid ﷺ had already agreed to a peace treaty with the people of Yamaamah, which meant that the lives male Banu Haneefah tribesmen would be spared.

Abu Bakr ﷺ waited eagerly for news about the progress of the war in Yamaamah. One evening, he went out in the company of men from the *Muhaajiroon* and the *Ansaar* to Al-Hurrah; there he was met by Khaalid's messenger, Abu Khaithamah An-Najjaaree. Upon seeing Abu Khaithamah, Abu Bakr ﷺ asked, "What news do you bring with you, O Abu Khaithamah?" Abu Khaithamah replied, "I bring with me good news, O *Khaleefah* of the Messenger of Allah. Allah has indeed granted us victory in Yamaamah, and here is Khaalid's letter (to you)." Without wasting a second, Abu Bakr ﷺ fell to the ground and performed prostration, after which he ﷺ said, "Tell me about the battle — what happened during it?" Abu Khaithamah ﷺ then proceeded to tell Abu Bakr ﷺ about Khaalid's strategy, about the manner in which victory was achieved, and about those of the Prophet's Companions ﷺ who became martyred during the course of the battle.

The loss of so many eminent Companions ﷺ saddened Abu Bakr ﷺ, but there was something else that elicited a different emotion from him: Anger overcame him when he found out about Khaalid's marriage to Mujaa'ah's daughter, and about how he allowed himself to be deceived by Mujaa'ah into agreeing to a truce. As a result of that anger, Abu Bakr ﷺ wrote the following letter to Khaalid ﷺ: "Are you so free to go about marrying women

[1] *As-Siddeeq Awwalul-Khulafaa* (pg. 110).

when, in the courtyard of your house, the blood of 1200 Muslims has not yet dried. And then Mujaa'ah deceived you, causing you to change your decided course of action; as a result of his deception, you made peace with his people just when Allah gave you the ability to finish them off."[1]

Whether or not Khaalid ﷺ had been expecting such a harsh reprimand from the *Khaalefah* of the Messenger of Allah ﷺ, he was not fazed by the angry remarks he read in Abu Bakr's letter. Instead, he remained confident that he had done nothing wrong. So in order to clear the air with Abu Bakr ﷺ, Khaalid ﷺ sent a reply letter in which he defended his actions. In that letter, Khaalid ﷺ made the following points:

1) Only after he was certain that complete victory had been achieved against the enemy, did he begin the process of securing Mujaa'ah's daughter's hand in marriage.

2) Through that marriage, Khaalid ﷺ became an in-law of one of the chieftains of the Banu Haneefah tribe. That act would, if anything, have a positive impact on the members of the Banu Haneefah tribe.

3) He did not go to great lengths to get married to Mujaa'ah's daughter. It was simply a matter of him proposing and Mujaa'ah accepting his proposal. Or, in other words, in order to get married to the girl, he did not have to humiliate himself or any other Muslim.

4) His marriage to Mujaa'ah's daughter did not violate either the laws of Islam or the norms and conventions of Arab customs.

5) To have avoided marriage on account of being sad because of the death of many Muslims would not have made much sense, since sadness is an emotion that has no practical application in

[1] *Huroob Ar-Riddah*, by Shauqee Abu Khaleel (pg. 97).

the everyday goings on of life: It can neither keep the living alive nor bring the dead back to life.

6) He did not consider any endeavor to be more important than *Jihaad*. He fought with every ounce of energy he had inside of him, doing everything he could – in terms of placing himself in harm's way – to achieve martyrdom. Now, if he did all that he could to achieve martyrdom, and if Allah ﷻ decreed for him to survive the battle, then what should prevent him from getting married.

7) By agreeing to a peace treaty with Mujaa'ah, he ﷺ was doing everything in his power to do what was best, not for Mujaa'ah and his people, but for Muslims. Furthermore, Mujaa'ah was the one who was guilty of deception; Khaalid ﷺ, being a mere mortal, had no way of knowing about what the real situation was inside of the Yamaamah's fortresses. After all, he did not rely merely on Mujaa'ah's word; he also based his assessment of the situation on the many soldiers that appeared to be gathered on the roof of one of the fortresses. In short, he was deceived, but that was, more than anything else, caused by the cunning of Mujaa'ah; therefore, Khaalid ﷺ felt that he should be excused in the matter. But even if he was deceived, what happened in the end was in the best interests of the Muslims: Muslims gained control of Banu Haneefah's land, and many Banu Haneefah tribesmen returned to Islam.

When Abu Bakr ﷺ read Khaalid's letter, he softened his stance somewhat, and was further encouraged to excuse Khaalid ﷺ when a group of men from the Quraish stood up to defend Khaalid ﷺ. One of them, Abu Burzah Al-Aslamee ﷺ, said, "O *Khaleefah* of the Messenger of Allah, Khaalid ﷺ is not a man who can be described with either of the qualities of cowardice or treachery. He did his utmost to achieve martyrdom....He was patient until he achieved victory. And agreeing to a truce with them is something he wanted, and in this regard, he was not

wrong. Also, you should remember that, when he saw a group of women in the fortress, he though that they were men." Abu Bakr ﷺ replied, "You have spoken the truth. What you have said better excuses Khaalid than do the contents of the letter that he sent to me."[1]

Abu Bakr's reaction to both Khaalid's letter and Abu Burzah's comments certainly put the matter to rest: Khaalid ﷺ was innocent of any wrongdoing in Yamaamah. He remained true to his cause, and at the same time he had every right to marry Mujaa'ah's daughter.

Certain recent historians have revived the issue in an underhanded manner. Whether they did that on purpose or without malicious intent is not the point; the point is that they distorted facts and portrayed a false image of Khaalid ﷺ. For instance, there is no excuse for what Dr. Muhammad Husain Haikal said, even though his ostensible aim was to defend Khaalid. In *As-Siddeeq Abu Bakr*, Dr. Haikal wrote, "And what did the daughter of Mujaa'ah matter in relation to the yearly celebrations that should be enacted in memory of Khaalid and his many victories on the battlefield. She was nothing more than a sacrifice that was tossed towards the feet of a man who can be described as both a military genius and a great conqueror; after all, he is the one who caused blood to flow throughout Yamaamah, so that, perhaps, it might become purified of its filth."[2]

What kind of nonsense is this? What was Dr. Haikal thinking when he wrote these words, words which insinuate that Khaalid was like an ancient Greek warrior who fought for glory, fame, riches, or power; or that he was like the god of the Nile River, whom the Egyptians believed was willing to give them of his bounties only if they cast into his river the most beautiful woman among them.

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[1] *Huroob Ar-Riddah* (pg. 98).

[2] As-Siddeeq Abu Bakr (pg. 157).

In reality, Khaalid ﷺ did not have any delusions of grandeur. He did not feel that he was entitled to any special privileges; rather, he ﷺ was a warrior-worshipper, a true believer who had Faith in the Oneness of Allah ﷻ. He ﷺ fought not for glory or power, but in order to raise the Word of Allah ﷻ above all else. For his efforts, he desired no worldly reward, and he expected neither gratitude nor recognition from any human being.

General Akram also erred in his explanation of Khaalid's marriage. He attributed the marriage to Khaalid's physical strength and excellent physique, qualities that made him a source of temptation to many beautiful women throughout the Arabian Peninsula. General Akram thus portrayed Khaalid as being an ancient Don Juan, a man whose main occupation in life was the pursuit of romantic encounters with women. General Akram's insinuation is of course false; Khaalid ﷺ was a warrior whose main occupation in life was fighting for the cause of Islam.[1] One thing we do learn from Dr. Haikal and General Akram is how easy it is to distort the reality of a situation with false and baseless insinuations.

Khaalid ﷺ fought for the cause of Islam, and he desired rewards from no one save Allah ﷻ. During battles, he did everything he could to achieve martyrdom, fighting not just alongside his Muslim brothers, but all by himself in front of the Muslim army's front row. For example, when he advanced ahead of every other Muslim soldier on the Day of Buzaakhah, his soldiers exclaimed, "Allah! Allah! Verily, you are our leader, and you should not advance (ahead of all of us)." He replied, "By Allah, I do not know what you are saying. I advanced (ahead of you all) only because I did not think that I could patiently wait (in order to engage the enemy), and because I feared that the Muslims would be defeated."[2] And when Khaalid ﷺ advanced ahead of the Muslim army on the Day of Yamaamah, he fought

[1] *Harakatur-Riddah*, by Al-'Uttoom (pg. 236).

[2] Khaalid Ibn Al-Waleed, by Saadiq 'Urjoon (pg. 744).

with a great deal of skill and bavery, killing all those who came across his path.

Victory and martyrdom were the two main things for which Khaalid ﷺ worked and struggled throughout his life. A leader of an army usually oVersees the proceedings of a battle from a nearby hill or command center; as for Khaalid ﷺ, even though he was the overall commander of the Muslim army, he fought with the enemy in the most dangerous of situations. Khaalid ﷺ himself described a painful encounter he had with one of the soldiers of Musailamah: "I was in the garden (i.e., The Garden of Death) when one of their men grabbed onto me. As a result, both of us fell off of our horses. Then we fell onto one another on the ground. I stabbed him with a dagger that was attached to my sword, and he stabbed me with a pick that was attached to his sword; in fact, he repeatedly stabbed me, all-in-all inflicting me seven wounds. (In spite of the pain I felt) I continued to push down with my dagger until finally his body, still in the grip of my hands, relaxed (thus signaling his death). I could not move because of my wounds, and blood poured freely from my body. Nonetheless, he died and I remained alive, and I praise and thank Allah for that."[1]

There is one more thing that made Khaalid ﷺ an effective military man: He never underestimated his enemy, and he always gave them credit for their good qualities. For instance, he acknowledged the bravery of his opponents from the Banu Haneefah tribe when he said, "I witnessed the enemy (i.e., the people of Banu Haneefah) advancing twenty times. I never saw a people that more patiently endured the blows of swords; nor did I ever encounter a people who knew how to use swords better than they did. And I never witnessed a people who were more steadfast on the battlefield than were the children of Haneefah on the Day of Yamaamah....That day, because of the many wounds with which I was afflicted, I was not able to move. I reached a point that I lost hope of living and became certain of death."[2]

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[1] Khaalid Ibn Al-Waleed, by Saadiq 'Urjoon (pg. 180).

[2] Ibid.

Seventh: An Assasination Attempt on Khaalid ﷺ, and The Banu Haneefah Delegation Visits Abu Bakr As-Siddeeq ﷺ

No matter how many clear proofs are shown to them, some people simply will not change: Falsehood is a way of life for them. Such people will continue to fight against Islam until they are defeated, at which time they turn from open displays of hostility to secret plots and deception. This was the case regarding a man named Salamah ibn 'Umair Al-Hanafee. His people were defeated during the Battle of Yamaamah, his leader was killed, and all of his remaining fellow tribesmen repented and returned to Islam; and yet he remained the same, fierce in his determination to fight against Islam and Muslims.

After Khaalid ﷺ agreed to a truce with the people of Banu Haneefah, Salamah, wanting to show his opposition to the peace agreement, decided to make an attempt on Khaalid's life. Before he could do anything, however, his plans became known to others and he was promptly arrested. He then made a vow to his fellow tribesmen that he would never again think about carrying out such an evil plan. But he soon escaped and broke his vow, having decided that he was going to try once more to kill Khaalid ﷺ. He probably did not have much of a plan, for he was quickly spotted by Khaalid's guards, who called out for help. Then, the people of Banu Haneefah, not wanting to be held accountable for Salamah's actions, responded quickly to the guards' cry for help. They pursued Salamah and showed no mercy to him, since he had already once been warned about his evil plans. As they were attacking him, he fell into a well and died.[1] Salamah's story is a good example of how some people defend falsehood no matter how many clear proofs are presented to them, and no matter how many chances they are given to repent.

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[1] *Taareekh At-Tabaree* (4/117, 118).

The Banu Haneefah Delegation

When a delegation from the Banu Haneefah tribe visited Al-Madeenah, Abu Bakr ﷺ said to them, "Let us hear some of Musailamah's Qur'an." The conflict was over; Musailamah had died; and the people of Banu Haneefah had repented for having followed Musailamah, and so, feeling somewhat ashamed, the delegates said, "Will you not excuse us from having to do that, O *Khaleefah* of the Messenger of Allah?" Abu Bakr ﷺ replied, "It is something you must do." They said, "He used to say, 'O frog, daughter of two frogs...Neither water do you spoil, nor a drinker do you prevent from drinking. Your head is in water, and your tail is in mud.'" Musailamah claimed that these words were a part of the Qur'an that was revealed to him. It is related that, after hearing a number of other similarly ridiculous sayings, Abu Bakr ﷺ said to the delegates, "Woe upon you! To what (low) places did he manage to take your minds!"[1]

Various historical accounts point to how Musailamah tried to imitate the Prophet ﷺ as much as possible. For instance, upon hearing about how the Messenger of Allah ﷺ spit in a well, after which its water became abundant, Musailamah decided to conduct an experiment. He too spit into a well, but the results of his spitting were different: Rather than become filled with water, the well went dry. When he spit into another well, its water became bitter and salty.

Musailamah "The Liar" was the opposite of blessed; once, when he performed ablution, he took the water he used to wash himself and poured it onto the roots of a date-palm tree; shortly thereafter, the tree became dry and then died. On another occasion, he took a group of children and tried to bless them by passing his hands over their heads. Some of them developed a lisp in their speech, and others among them became bald. And on yet another occasion, Musailamah supplicated for a man whose eyes became irritated; Musailamah then passed his hands over the man's eyes. By now, the reader can probably guess what happened next: The man, instead of being cured, became blind.[2]

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[1] *Taareekh At-Tabaree* (4/118).

[2] *Al-Bidaayah Wan-Nihaayah* (6/331).

Ninth: Gathering the Noble Qur'an

When the Prophet ﷺ died, the Qur'an was not gathered in a single Book; instead, parts of it were with different people — on leather parchments, on bones, and in the hearts of men. And so when many Companions ﷺ who had the Qur'an memorized died on the Day of Yamaamah, their loss signified much more than the departure of noble and pious Muslims. It signified a possible tragedy that would, if it occurred, outweigh all other tragedies: the loss of the Qur'an, or at least the loss of some of its Verses and Chapters. This is because the Prophet's Companions ﷺ were likely to fight in many more battles against apostates and disbelievers. And if they too were going to die on the battlefield — particularly those among them that had the Qur'an memorized in its entirety — then the greatest tragedy of all, the one I just referred to, was likely to occur.

The first person to perceive not only the danger of the situation but also the necessity of taking immediate and decisive action was 'Umar ibn Al-Khattaab ﷺ. Shortly after the Battle of Yamaamah took place, Abu Bakr As-Siddeeq ﷺ summoned for Zaid ibn Thaabit Al-*Ansaar*ee ﷺ to come to him. When Zaid ﷺ went to Abu Bakr ﷺ, he saw 'Umar ﷺ sitting down beside him. Abu Bakr ﷺ then said to Zaid ﷺ, "Verily, 'Umar ﷺ came to me and said, 'Many of the *Qurr'aa* (those that had the Qur'an memorized in its entirety) have died on the Day of Yamaamah, and I fear that many other *Qurr'aa* will die in future battles and conflicts, and the dangerous result of that will be the loss of much of the Qur'an. Therefore, I think that you should order someone (or some committee of people) to gather the Qur'an (from what is written of it on leather parchments and bones, and from what is preserved in the hearts of men).' I said to 'Umar ﷺ, 'How can I do something that the Messenger of Allah ﷺ didn't do himself?'[1]

[1] It is possible that the Messenger of Allah ﷺ didn't gather the entire Qur'an into one book during his lifetime because he expected some Verses to be abrogated, and so he didn't want to risk having them included in the Qur'an. Then, by the time the last part of the Qur'an was revealed to him, he ﷺ had very little time

'Umar رضي الله عنه said, 'By Allah, this is something good (that you must do).' 'Umar رضي الله عنه continued to come back to me with the same advice until Allah opened my heart to the same idea to which Allah had opened 'Umar's heart. And, regarding the gathering of the Qur'an, I came to hold the same opinion that 'Umar holds."

Up until this point, Zaid رضي الله عنه probably had no idea of what was coming next: he رضي الله عنه was about to be assigned the greatest and most important mission of his entire life. Abu Bakr رضي الله عنه went on to say, "Verily, you are a young man who is wise and intelligent, and we have nothing to accuse you of. And you used to write down revelation for the Messenger of Allah ﷺ. Therefore, search out for the various parts of the Qur'an and gather them all (into one Book)." Zaid رضي الله عنه replied, "By Allah, had you charged me with the task of moving a mountain from one place to another, you would not have placed a greater burden than you place upon me now by ordering me to gather the Qur'an."

Zaid رضي الله عنه later said, "I then searched out for the various parts of the Qur'an, finding them preserved on palm branches, on the surfaces of flat stones, in the hearts of men, on pieces of leather, and on (the) shoulder bones (of camels and/or sheep). I continued to search out for the Qur'an until I found the last part of (Chapter) *'At-Taubah'* with Abu Khuzaimah Al-*Ansaar*ee — a part of the Qur'an which I did not find with anyone else."

﴿لَقَدۡ جَآءَكُمۡ رَسُولٞ مِّنۡ أَنفُسِكُمۡ عَزِيزٌ عَلَيۡهِ مَا عَنِتُّمۡ حَرِيصٌ عَلَيۡكُم بِٱلۡمُؤۡمِنِينَ رَءُوفٞ رَّحِيمٞ﴾

"Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e., whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to

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left to live. And so Allah ﷻ inspired the rightly-guided *Khaleefahs* to do what the Prophet ﷺ — given the short amount of time that separated the revelation of the last Verse of the Qur'an and his death — was not able to do during his lifetime. (Refer to *Seerah Wa-Hayaat As-Siddeeq* (pg. 120).

repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful." (Qur'an 9: 128)

The gathered scrolls of the Qur'an stayed with Abu Bakr ﷺ until he died, and then with 'Umar ﷺ until he died, after which they were passed on to Hafsah bint 'Umar ﷺ.[1]

Commenting on the above-mentioned account, Al-Baghawee (may Allah have mercy on him) wrote, "This (narration) clearly establishes the fact that the Companions ﷺ gathered all of the parts of the Qur'an that Allah ﷻ revealed to His Messenger, without adding anything to them or removing anything from them. They gathered the Qur'an because they feared that part of it would be lost or that all of the people who memorized it would die. This is because the different parts of the Qur'an were not gathered in one place; instead, they were preserved in different places – on date-palm branches, on the surfaces of flat stones, and in the hearts of men. When the Companions ﷺ feared that the Qur'an would become lost, at least in part, they went to the *Khaleefah* of the Messenger of Allah ﷺ, asking him to gather it in one place. Abu Bakr ﷺ then ordered for the Qur'an to be gathered, an endeavor that was backed by the unanimous support of the Prophet's Companions ﷺ. They then wrote it down exactly as they heard it from the Messenger of Allah ﷺ, without adding anything to it or removing anything from it, and without advancing or moving back any part of it from its rightful place. And they did not order any of its parts in a manner that was contrary to how they learned it from the Messenger of Allah ﷺ. The Messenger of Allah ﷺ would meet with them and teach them what was revealed to him from the Qur'an in an order (i.e., in terms of how the Verses and Chapters of the Qur'an are ordered) that exists until this very day in the copies of the Qur'an we have with us. That ordering (of Verses and Chapters) is based on what

[1] *Bukhaaree* (4986).

Jibreel ﷺ taught the Messenger of Allah ﷺ. Jibreel ﷺ would inform the Messenger of Allah ﷺ about each Verse and its place relative to the Verse that preceded it (and the Verse that came after it); and the same goes for Chapters of the Qur'an."[1]

'Ali ibn Abee Taalib ﷺ said, "May Allah have mercy on Abu Bakr; he was the first to gather what is between the two tablets (i.e., covers) of the Qur'an."[2]

To be sure, Abu Bakr ﷺ gave a lot of thought to the matter before he put Zaid ibn Thaabit ﷺ in charge of gathering the Qur'an. Although the decision to appoint Zaid ﷺ was hard, it was also obvious and inevitable, for Zaid ﷺ possessed the very qualities that were needed for the grand undertaking of gathering the Qur'an:

1) He was young – only 21 years old. His young age was a plus in that he had the energy that was required for the job; after all, in order to gather the entire Qur'an, Zaid ﷺ would have to play the role of an energetic and meticulous investigator who would have to constantly be on the move, visiting different people, cross-examining witnesses, gathering witness statements, searching out for missing Verses (not lost Verses, but Verses that he did not find with previous witnesses), and so on.

2) Zaid ﷺ was blessed with intelligence, wisdom, and a powerful memory.

3) He was trustworthy, never having been known to lie. Because of his good track-record as an honest and sincere Muslim, no one had any reason to distrust him or to be suspicious of him. The qualities of sincerity, honesty, and trustworthiness served him well since the person that the Muslims were going to entrust with the task of gathering the Qur'an had to be someone of an impeccable character.

[1] *Sharhus-Sunnah*, by Al-Baghawee (4/522).

[2] The chain of this narration is authentic, and it is related by Ibn Abu Shaibah (7/197).

4) He ﷺ had experience and expertise in the field, for he was one of the people who wrote down revelation for the Messenger of Allah ﷺ. Incidentally, if the Messenger of Allah ﷺ trusted him to write down revelation, it behooved Abu Bakr ﷺ and other Muslims to trust him as well.

5) He ﷺ was one of four people to have gathered the Qur'an during the lifetime of the Prophet ﷺ.[1] Qataadah reported that he once asked Anas ibn Maalik ﷺ, "Who gathered the Qur'an during the lifetime of the Prophet ﷺ?" Anas ﷺ replied, "Four people did so, and each of them was from the *Ansaar*: Ubai ibn Ka'ab ﷺ, Mu'aadh ibn Jabal ﷺ, Zaid ibn Thaabit ﷺ, and Abu Zaid ﷺ."[2]

Zaid ﷺ was very strict and careful in his methodology of gathering the Qur'an. It was not sufficient for a Companion ﷺ to assert that he had memorized a Verse of the Qur'an. That Verse, in order for Zaid ﷺ to accept it, also had to have been written down in the presence of the Messenger of Allah ﷺ. Zaid ﷺ stipulated this condition, fearing that a Companion ﷺ might not have memorized a Verse precisely. Also, if someone came to him with a Verse, Zaid ﷺ stipulated that he produce two witnesses who could testify that that Verse had in fact been written down in the presence of the Messenger of Allah ﷺ. In short, Zaid ﷺ did everything that was necessary in order to ensure the correct and precise gathering of the Qur'an.

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[1] What is meant by gathering the Qur'an in this context is unclear; perhaps it means that Zaid ﷺ had already went around, asking people about the various parts of the Qur'an. Therefore, he knew where the various parts of the Qur'an were gathered, although he did not physically gather them all in one place — the latter task he completed only after the Prophet ﷺ died, at the behest of Abu Bakr ﷺ. Then again, perhaps another meaning is intended by the phrase, "Zaid ﷺ was one of four people to have gathered the Qur'an during the lifetime of the Prophet ﷺ). And Allah ﷻ knows best.

[2] *Siyyar 'Alaam An-Nubalaa* (2/431).

Chapter 5

The Lessons and Morals of the Apostate Wars

First: The Prerequisites of Establishing a Stable and Strong Country

Every sincere Muslim wants all Muslims to be united, to be successful as a nation, and to play a dominant role on the world stage. But what every Muslim does not realize is that these things are not the birthright of Muslims, but instead they have to be earned.

In the Noble Qur'an, Allah ﷻ promised to grant certain Muslims succession to the present rulers of the earth; furthermore, he promised to grant them the authority to practice their religion; and finally, He ﷻ promised to give them in exchange a safe security after their fear. All of these promises are mentioned in the Saying of Allah ﷻ:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا
ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن
كَفَرَ بَعْدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ
وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted its to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e., Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah). And perform As-Salat (Iqamat-as-Salat), and give Zakaat and obey the Messenger (Muhammad ﷺ) that you may receive mercy (from Allah)." (Qur'an 24: 55, 56)

One who reads these Verses should focus not just on the promises Allah ﷻ makes in them, but also on the conditions he stipulates. Therefore, in order for Muslims to achieve safety, authority, prosperity, and the freedom to practice their religion on earth, they must possess certain qualities, and they must do certain things. They must believe in Allah ﷻ and perform good deeds; they must struggle against disbelief, in all of its forms. And they must establish prayer, pay *Zakaat,* and obey the Messenger of Allah ﷺ.[1] All of these conditions were fulfilled during the caliphate of Abu Bakr As-Siddeeq رضي الله عنه, as well as during the rule of the other rightly-guided *Khaleefahs;* therefore, Allah ﷻ granted the Muslims of that century success and prosperity as a nation.

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[1] *Fiqhut-Tamkeen Fil-Qur'an Al-Kareem,* by As-Sallaabee (pg. 157).

Abu Bakr ﷺ was, of course, completely aware of the above-mentioned conditions, which is why he both resolved to send out Usaamah's army and came to the correct conclusion that negotiating terms with apostates and with those who refused to pay *Zakaat* was not an option. 'Abdullah ibn Mas'ood ﷺ said, "After the Messenger of Allah ﷺ died, we all took a stance that, had it not been for the fact that Allah blessed us with the help of Abu Bakr ﷺ, would have led to our ultimate demise. We agreed among ourselves that we should not fight over an Ibn Makhaad or an Ibnatu Laboon (two kinds of camels that are paid as a form of *Zakaat* (i.e., that we should not fight against people who refuse to pay *Zakaat*))...but Abu Bakr ﷺ was determined to fight for those things (he gave people who refused to pay *Zakaat* one of two choices: either repent and pay *Zakaat*, or prepare for war)."[1]

1) Taking Practical Steps to Achieve Victory

Whatever project one embarks upon in life, one must always do two things in order to ensure success: First, one must place one's complete trust in Allah ﷻ, relying on His help and guidance, and supplicating to Him for all of one's needs; and second, one must, based on the universal laws of cause-and-effect by which Allah ﷻ governs this world, take all of the worldly, practical steps that lead to success. In the case of the Apostate Wars, Abu Bakr ﷺ was certain that Allah ﷻ would help him defeat the enemy, primarily because he was fighting for Allah's cause, whereas the enemy was fighting for the cause of disbelief. Furthermore, understanding the power of prayer, Abu Bakr ﷺ constantly supplicated to Allah ﷻ for help. And yet Abu Bakr ﷺ did not only pray to Allah and rely on Him for help; he went beyond those things, taking every possible step to ensure victory in his war against the apostates. That he didn't depend on his Faith alone was a sign, not of weak *Eemaan* (Faith and belief in Allah), but of exceptionally strong *Eemaan*, for he ﷺ understood that Allah ﷻ commanded people to both depend on His help and take worldly,

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[1] *Al-Kaamil Fit-Taareekh* (2/21).

practical steps that ensured success in life's endeavors. Regarding warfare specifically, Allah ﷻ made this point very clear in the following Verse of the Noble Qur'an:

﴿وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ
عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُوا۟
مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ﴾

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (Qur'an 8: 60)

In regard to taking practical steps to achieve victory in war, Abu Bakr ؓ prepared a number of armies to fight against the apostates; he thought out and then implemented a brilliant plan of action; he armed his soldiers with all of the supplies and weapons they needed in order to be prepared for battle; he appointed experienced and capable men — such as Khaalid ibn Al-Waleed ؓ — to lead his armies; and, from the stages of planning until execution, he personally oversaw all of the detailed aspects of the war. One of the practical steps that Abu Bakr ؓ took was to appoint the right people for each job. Unlike most leaders, Abu Bakr ؓ was not, in his appointments of governors and commanders, motivated by such matters as familial relationships or past favors from friends; instead, he appointed the most pious and most capable person for each given job. In accordance with this principle, Abu Bakr ؓ appointed Khaalid ؓ as the leader of his armies, Zaid ibn Thaabit ؓ as the man in charge of gathering the Qur'an, and Abu Burzah Al-Aslamee ؓ as a messenger between himself and his army commanders. If one were to study the characteristics of these three men, one would find that each one of them, based on prior experience and skills, was exactly best-suited to the job that was assigned to him.

2) The Effects of Applying Islamic Law

Today, people from various backgrounds speculate about what will happen if all Muslim countries begin to implement Islamic Law. True believers argue that Muslims will prosper and that Allah ﷻ will bless them with strength, success, and widespread prosperity. The enemies of Islam claim that, if Islamic Law were to be applied in Muslim countries, Muslims would suffer dire consequences as a result. In reality, however, one does not need to speculate; instead, one needs to refer back to history and ask the questions: Was there ever a time when Muslims applied Islamic Law, and how did applying Islamic Law affect their lives? The answer to the first question is, yes, Islamic Law was applied at least during the eras of the Prophet ﷺ and of the rightly-guided *Khaleefahs*. During the first century of Islam, Muslims applied the teachings of Islam on an individual, a familial, and a societal level; consequently, they lived during a period that has come to be known as "The Golden Years of Islam," a period of unprecedented and unmatched prosperity, both of the spiritual and material kind. Muslims established a strong presence on the world stage, and were feared by even the major Empires of the time. And Allah ﷻ bestowed victory-upon-victory to the Muslims, first during the Apostate Wars, and then during the conquests of foreign lands and empires. Within Muslim societies, Allah ﷻ blessed His believing slaves with peace, safety, and security. Allah ﷻ said:

﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ﴾

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong, i.e., by worshipping others besides Allah), for them (only) there is security and they are the guided." (Qur'an 6: 82)

In another Verse, Allah ﷻ said:

﴿ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ

ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّهُدِّمَتۡ صَوَٰمِعُ وَبِيَعٞ وَصَلَوَٰتٞ وَمَسَٰجِدُ يُذۡكَرُ
فِيهَا ٱسۡمُ ٱللَّهِ كَثِيرٗاۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓۚ إِنَّ ٱللَّهَ لَقَوِيٌّ عَزِيزٌ
٤٠ ٱلَّذِينَ إِن مَّكَّنَّٰهُمۡ فِي ٱلۡأَرۡضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ
بِٱلۡمَعۡرُوفِ وَنَهَوۡاْ عَنِ ٱلۡمُنكَرِۗ وَلِلَّهِ عَٰقِبَةُ ٱلۡأُمُورِ﴾

"Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." — For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) order for Iqamat-as-Salat (i.e., to perform the five compulsory congregational Salat (prayers) (the males in mosques)), to pay the Zakaat and then enjoin Al-Ma'ruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e., disbelief, polytheism and all that Islam has forbidden) (i.e., they make the Qur'an as the law of their country in all the spheres of life). And with Allah rests the end of (all) matters (of creatures)." (Qur'an 22: 40, 41)

Beyond the "Golden Years of Islam," whenever Muslims have, as a group, applied the teachings of Islam, Allah ﷻ has bestowed upon them strength, protection, and authority on earth — be it right away, or in the end, after a period of tests, trials, and tribulations.[1]

3) The Characteristics of Muslims from the First Generation of Islam

Allah ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرۡتَدَّ مِنكُمۡ عَن دِينِهِۦ فَسَوۡفَ يَأۡتِي ٱللَّهُ بِقَوۡمٖ يُحِبُّهُمۡ

[1] *Fee Dhilaal Al-Qur'an* (4/270).

وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا
يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴾

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." (Qur'an 5: 54)

When this Verse was revealed, it referred, among other things, to events that were to take place in the future — or more particularly, to what was to take place in the wake of the Prophet's death. For even if Allah's Saying "Whoever from among you turns back from his religion (Islam)" refers to more than one group of people, it certainly applies to those who apostatized after the Prophet ﷺ died. And, without a doubt, Allah's Saying "Allah will bring a people whom He will love and they will love Him" most certainly refers to Abu Bakr ﷺ and his companions ﷺ who fought against the apostates. The Verse then goes on to enumerate a number of qualities that Abu Bakr ﷺ and his companions possessed — qualities they needed in order to fight against those who turned back from Islam. The following are, as stated in the above-mentioned Verse, those qualities:

a) *"Whom He Will Love, and They Will Love Him"*

Allah ﷻ loved the first generation of Muslims because of the many sacrifices they made for the cause of Islam. Going beyond the call of duty, they were so enthusiastic in their application of Islam that they performed voluntary acts of worship consistently and without fail, treating them as if they were the most important of obligatory duties in Islam. The first generation of Islam consisted of Muslims who were pious, righteous, and fearful of Allah ﷻ — all qualities that make a person deserving of Allah's love. In Chapter *"Aal-'Imraan,"* Allah ﷻ said:

﴿ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ﴾

"Those who spend (in Allah's Cause – deeds of charity, alms, etc.) in prosperity and adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers)." (Qur'an 3: 134)

Also in Chapter *"Aal-'Imraan,"* Allah ﷻ said:

﴿بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ﴾

"Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqun (the pious)." (Qur'an 3: 76)

Muslims from the first generation of Islam loved Allah ﷻ a great deal. Human beings are predisposed to liking someone who does a favor to them. Consider, then, the case of Allah ﷻ, Who created man, provided for him, legislated laws for his welfare, made matters easy for him, promised him Paradise if he follows true guidance, not to mention the countless other blessings that Allah ﷻ has showered upon his slaves. Therefore, it is clear why the first generation of Muslims loved Allah ﷻ; as for the extent of their love, it far exceeds any other love known to mankind. If they knew that Allah ﷻ hated something, they too hated it; and if they knew that Allah ﷻ loved something, they too loved it. They even placed Allah's commands above their personal desires. Then they further manifested their love of Allah ﷻ by following His Messenger ﷺ. And to prove the sincerity of their love for Allah ﷻ, they were willing to sacrifice everything they had for the cause of Islam. In an instant, and without the least bit of hesitation, one of them was willing to give up his life for the sake of Allah ﷻ, and instead of thinking that they were doing a favor to Allah ﷻ, they would believe with certainty that it was Allah ﷻ Who — by honoring them and granting them Paradise — was doing them a great Favor.

1) It was an Islamic society in the fullest meaning of the word "Islamic." The laws of Islam were manifested not only inwardly, but outwardly as well, with most members of society making a concerted effort to apply the teachings of Islam in every aspect of their lives. Sinning is common to any society, but it was, to be sure, perpetrated to a lesser degree during the rule of Abu Bakr ﷺ then it has been in any other society since.

   Religion was not pushed to one side; instead it was a central part of life, playing a dominant role on an individual, a familial, and a societal level. People's outlook on life, manners, values, customs, practices, laws, and relationships with one another – these were all governed by the laws of Islam.

   None of what I said means that every single member of society was an exemplary Muslim, for in this world no society can reach such a level of purity. Even during the era of the Prophet ﷺ, the Muslim society of Al-Madeenah consisted not just of upright and upstanding citizens; to the contrary, some members of society were hypocrites; others were slow to apply Allah's laws; and yet others were weak in their Faith. That being said, none of these groups had any real impact on the goings on of society. Bereft of any real influence or power, they were relatively harmless. True power, on the other hand, was in the hands of sincere believers; it was they who dictated the rules and norms of society.

2) The true meaning of the word "nation" was realized during the era of Abu Bakr's caliphate. A community of people does not become a nation – at least not in the true Islamic sense of the word – based merely on a shared land, language, or culture. In Islam, a nation unites people not on the basis of color, race, or language; but instead on the basis of a common set of beliefs and values. Throughout history, no group of people has succeeded in forming a nation based on the aforesaid understanding to the degree that the Muslims has succeeded in doing so.

But Abu Bakr ﷺ knew that the only wise choice before him was to wage an all-out war against the apostates. As a result of his decision, Muslims were able to raise the Word of Allah above all else, to establish Allah's divinely revealed laws throughout the peninsula, to put an end to the oppressive and unjust ways of the apostates, and to bring back many wayward people to the fold of Islam. The Peninsula, having become united under the banner of Islam, turned into a launching point for conquests of foreign lands. Abu Bakr ﷺ and his Companions ﷺ, fearing the blame of no human being, did what was necessary to make truth prevail over falsehood. As a result, Allah ﷻ blessed them with safety, security, and strength under one leader, and under the banner of the one True religion.[1]

d) *"That is the Grace of Allah which He Bestows on Whom He Wills"*

The end of the Verse refers to everything that preceded it; or in other words, that Allah ﷻ loves them, that they love Allah, that they are humble towards believers, that they are stern towards disbelievers, that they fight in the way of Allah, and that, in doing so, they fear the blame of no human being — all of these are from the Grace of Allah, which He bestows on whomsoever He wills.[2]

Second: Muslim Society During the Caliphate of Abu Bakr ﷺ

When one studies the years of Abu Bakr's rule, one cannot help but notice a number of features that distinguish the Muslim society of that era from the societies of almost all other eras. The following are some of those features:

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[1] Refer to *Taareekh Ad-Da'wah* Al-Islaamee, by Dr. Jameel Al-Misree (pg. 256); and to *Tafseer Al-Muneer* (2/233).

[2] *Tafseer Al-Muneer* (6/233).

family relations, helping the needy, enjoining good, forbidding evil, volunteering to join Muslim armies, spending time in the *Masjid,* and so on from the myriad of good deeds that one can perform. What is important is that they did not loiter the streets, looking for a hobby or some kind of diversion to pass away their hours. They were too busy for that, too preoccupied with the affairs of their nation and with the welfare of their fellow citizens.[1]

5) If one had to describe society during Abu Bakr's caliphate with a single word, "action" would be a good choice. Almost every member of society worked hard to improve as a Muslim and to contribute towards the betterment of the Muslim nation, not just with words, but with actions as well. Keep in mind that Muslims lived during a period of intense war, first against apostates and then against foreign empires. And yet Abu Bakr ﷺ never had to force citizens to join Muslim armies; instead, they volunteered themselves; they actually wanted to take part in battles, knowing that, if they were sincere to Allah ﷻ, He ﷻ would grant them either victory or martyrdom.

6) The spirit of worship permeated throughout the ranks of society. All around one could see people performing both obligatory and voluntary acts of worship. And yet the spirit of worship went beyond ostensible acts of worship, such as prayer; in fact, it encompassed all aspects of people's lives. Individual Muslims appreciated the fact that they could transform every part of their lives, from the more important to the mundane, into an act of worship. So, for instance, the ruler governed the affairs of his people with the intention of pleasing Allah ﷻ in all of his actions and policies. A scholar taught his students the Qur'an or Islamic Jurisprudence in the spirit of worship, i.e., he taught his students with the intention

[1] *Kaifa Naktub At-Taareekh* (pg. 102).

of pleasing Allah ﷻ. Even businessmen in the marketplace transformed their transactions into actions of worship. They achieved that end by being fair in their dealings, by striving to be generous towards customers, and by adhering to the Islamic laws of buying and selling (such as the law which states that it is forbidden to deal in usury). Similarly, on a family level, the man of the house would take care of his dependants with a spirit of worship; and the same goes for his wife. In short, each person applied the saying of the Messenger of Allah ﷺ:

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ»

"Each one of you is a shepherd, and each one of you is responsible for his flock."[1]

These were the main features that made the society over which Abu Bakr ﷺ ruled an Islamic society in the truest meaning of the word "Islamic." That Islam was practiced so openly and sincerely by Muslims helped pave the way for many of earth's inhabitants to embrace Islam. In a period of just 50 years, Islam spread with lightning-like speed westwards from the ocean and eastwards towards India. From a military perspective, that was an amazing achievement; nonetheless, arms and force alone could not have won over the hearts and minds of people.

In conquered lands, people willingly, and without the least bit of coercion, entered into the fold of Islam. They did so because they saw Muslims practicing it properly, and they were impressed by what they saw — to the degree that they too wanted to become adherents of the religion they witnessed being so beautifully applied.[2]

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[1] *Kaifa Naktubut-Taareekh Al-Islaamee* (pg. 102).

[2] *Khaifa Naktubut-Taareekh Al-Islaamee* (pg. 103).

Third: How Abu Bakr ؓ Combated Negative External Influences

As Islam continued to spread throughout the Arabian Peninsula, many Arab tribes, which in the past had been loyal to their Roman and Persian neighbors, were forced to form alliances with the Muslim nation. Here I am referring to Arabs that lived along the border regions that separated Muslim lands from Roman and Persian territory. Those Arabs were not a trustworthy lot, for no sooner did they hear about the death of the Messenger of Allah ﷺ than they tried to mend relations with their Roman and Persian neighbors. Their friendly overtures were met with welcoming arms, for the Romans and Persians had used them to act as a buffer between them and the Muslims. Pursuant to their mutual understanding, Romans and Persians sent weapons and soldiers into the region, as well as anything else that was needed in order to wage war against what they deemed to be an upstart nation.[1]

Abu Bakr ؓ understood that that kind of foreign interference had to be met with an iron fist, and so he sent a number of armies to border regions in order to put up a show of strength; after all, if the Romans and Persians sent military support one day, what was to stop them from carrying out an all-out invasion the next. It was therefore necessary to dispel any notions the Romans and Persians had about the weaknesses of Muslims; hence the importance of sending out, for instance, Usaamah ibn Zaid's army to Ash-Sham (Syria and surrounding regions).

Abu Bakr ؓ sent Khaalid ibn Sa'eed ibn Al-'Aas ؓ to Al-Hamqtain along the highlands of Ash-Sham; 'Amr ibn Al-'Aas ؓ to Tabook and Daumatul-Jandal; Al-'Alaa ibn Al-Hadramee ؓ to Bahrain (in fact, he traveled along the entire coastline of Arabian Peninsula); and then Al-Muthannah ibn Haarithah Ash-Shaibaanee ؓ to southern Iraq. Witnessing the strength of Al-

[1] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khilaafah Ar-Raashidah* (pg. 311).

Muthannah's army, Sujaah At-Tameemiyyah — the woman who had falsely claimed to be a prophetess, and who had married Musailamah "The Liar"-was forced to return to her homeland in Iraq. Prior to the advent of Islam, she belonged to a family of Christians that lived in Iraq under the rule of the Persian Empire.

Abu Bakr ﷺ was far-sighted in his approach to dealing with problems both domestic and foreign. On the surface, it seemed obvious to most that Abu Bakr's sole priority should have been to deal with the apostates. But to Abu Bakr ﷺ it was clear that, although dealing with the apostates should be his primary objective, he would be remiss if he were to ignore the Romans and Persians that lived along the borders of the Arabian Peninsula. Thus he ﷺ sent armies to protect the entire length of the border that separated Muslims from Persians and Romans. He ﷺ sent Al-'Alaa Al-Hadramee ﷺ and Khaalid ibn Al-Waleed ﷺ to the northern part of Najd; 'Amr ibn Al-'Aas ﷺ to Daumatul-Jandal; and Khaalid ibn Sa'eed ﷺ to the highlands of Ash-Sham (Syria and surrounding regions), never mind the formidable army of Usaamah ﷺ that he ﷺ also sent to the region.[1]

The Persians attempted to take advantage of any and every opportunity to hurt, if not destroy, their Muslim neighbors. After the Prophet ﷺ died, various tribes that lived along the Muslim-Persian border sought to form alliances with Kisra, the king of the Persian Empire. For instance, the Bakr ibn Waail tribe offered Kisra control of Bahrain. He accepted their offer, and he sent Al-Mundhir ibn An-No'maan to accompany them on their return journey. Along with Mundhir, Kisra sent an army that consisted of seven-thousand fighters, some of them horsemen, and the rest infantrymen. And yet, as impressive as that army might have seemed, it was relatively harmless and posed little if no threat to the more powerful Muslim armies they faced.[2]

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[1] *Huroob Ar-Riddah* (pgs. 174, 175).

[2] *Al-Iktifaa* Fee Taareekh Al-Mustafaa Wath-Thalaathatul-Khulafaa (3/318, 319).

The Persians were constantly making efforts to destabilize the Arabian Peninsula. It was their support and encouragement that prompted Sujaah — a woman who falsely claimed to be a prophetess — to leave Iraq and to travel into the Arabian Peninsula with an army of followers.

If the Persians were eager to destabilize the Arabian Peninsula and to weaken the Muslim nation, the Romans were doubly so, and they were more dangerous to boot. They took a harsher stance vis-à-vis the Muslim nation; they had a complicated belief system and a detailed set of laws that they had developed over the centuries; they had a huge population that they could draw upon for soldiers, and many nations, peoples, and tribes were allied to them — and were indebted to them in one way or another.[1]

From the very moment that the Messenger of Allah ﷺ invited Romans to embrace Islam, they made open and repeated attempts to increase hostilities with Muslims. Their aggressive attitude led to two early battles: Mo'tah and Tabook, both of which established two important lessons: First, Mo'tah and Tabook taught the Romans that it would not be easy to defeat their Muslim foes; second, the two battles taught Muslims that the Christian Arabs of Ash-Sham (Syria and surrounding regions), in spite of the treaties they signed with the Messenger of Allah ﷺ, were loyal to their fellow Christians in Rome.

Abu Bakr ؓ was very well aware of the fact that the Romans were plotting on a daily basis to destroy the Muslim nation, and that is one of the main reasons why he ؓ was so adamant in his decision to send Usaamah's army to Ash-Sham (Syria and surrounding regions). Arab tribes that lived along the northern part of the peninsula — such as the Lakhm, Ghassaan, Jidhaam, Balee, Qudaa'ah, 'Udhrah, and Kalb tribes — went back on the treaties they signed with the Messenger of Allah ﷺ. And who was it, if not the Romans, that provided them with the weapons,

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[1] *Harakatur-Riddah*, by Al-'Uttoom (pg. 146).

soldiers, wealth, and strategy they needed in order to make a stand against the Muslims? When Abu Bakr ﷺ sent out Usaamah's army, it was as if he was saying to the Romans, "Even if Arabs have created a climate of chaos within my territory, we are not weaker as a result; in fact, we are able to withstand any large-scale attack that you might dare to launch against us."[1]

Romans and Persians were aVerse to the idea of getting their own hands dirty; they hoped that Arab apostates would do an adequate job for them, by destroying Islam and bringing back idolatry to the region. For this reason, the Romans and Persians provided as much support as possible to their apostate allies; they even gave refuge to apostates that were forced to flee the Arabian Peninsula. By the time Muslims were able to restore Islam and safety to the region, it became clear to them that it was high time to march northwards and face the two huge enemies that were just waiting for the right time to destroy both Islam and Muslims.[2]

But before taking the major step of attempting to conquer the lands of Ash-Sham (Syria and surrounding regions) and Iraq, Abu Bakr ﷺ had to make sure of three things:

1) That he ﷺ was determined not only to attack the Romans and Persians, but to continue fighting them until the very end.

2) That his society remained pure, and by 'his society,' I mean the society of the city of Al-Madeenah, which consisted of members of the *Muhaajiroon* and the *Ansaar*.

3) That the overall society of the Muslim nation — which consisted of all of the inhabitants of the Arabian Peninsula — remained pure from the diseases of polytheism and disbelief.

[1] *Harakatur-Riddah*, by Al-'Uttoom (pg. 150).

[2] *Mausoo'atut-Taareekh Al-Islaamee*, by Dr. Ahmad Shalbee (1/388).

Once security and safety were achieved at home, Abu Bakr ﷺ launched a series of attacks in Iraq and Ash-Sham, attacks that shook the very foundations of the Roman and Persian Empires. Abu Bakr ﷺ was successful in his military campaigns because the soldiers he sent out were fighting for a common cause and were united under one flag; they were protected from behind, and they were well-supplied with all of the weapons and materials they needed.[1] And, more so than anything else, rather than fear death, they yearned for it, desiring it more than life itself — for death on the battlefield meant eternity in Paradise.

Fourth: Some of the Results of the Apostasy Wars

The Apostate Wars led to results that had repercussions on generations to come; the following are the more important of those results:

1) Islam Became Distinguished from All Other Religions and Sets of Beliefs

Almost immediately after the Messenger of Allah ﷺ died, the situation in Arabia turned from peaceful and safe to violent and chaotic. Many Arabs turned their backs on Islam and returned to disbelief. Some of those Arabs had only accepted Islam after having received large shares of the spoils of war; others had been hypocrites all along; others had embraced Islam not based on Faith, but on political and economic factors; and yet others embraced Islam at a very late point in time. One example from the first two categories was 'Uyainah ibn Hisn Al-Fizaaree, whose acceptance of Islam was doubtful at the very least. As soon as a group of people turned away from Islam, 'Uyainah joined their ranks, selling his religion for the material things that were offered to him by Tulaihah Al-Asdee. Later on, when 'Uyainah was captured and taken to Abu Bakr ﷺ in chains, the children of Al-

[1] *Harakatur-Riddah* (pg. 323).

Madeenah would pass by him, poke him with date-palm branches, and say, "O enemy of Allah! Have you disbelieved after having had Faith?" And he would say, "By Allah, I never believed in the first place."[1]

And it is said about the 'Ans tribe from Yemen that they never embraced Islam; the 'Ans tribe, it should be remembered, was the tribe of Al-Aswad, the evil tyrant who claimed to be a prophet.

A lack of understanding led some people away from Islam; for example, many among those who apostatized — particularly those who refused to pay *Zakaat* —cited the following Verse as proof of their being upon the truth:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily, Your invocations are source of security for them, and Allah is All-Hearer, All-Knower." (Qur'an 9: 103)

They argued that the command "Take *Sadaqah* (alms)" was addressed to the Messenger of Allah ﷺ only; therefore, once he ﷺ died, once he ﷺ was no longer able to collect *Sadaqah* (alms, or *Zakaat*), *Sadaqah* (alms, or *Zakaat*) was no longer obligatory. In his Tafseer of the above-mentioned Verse, ibn Katheer (may Allah have mercy on him) said, "Some Arabs who refused to pay *Zakaat* believed that it was not their duty to pay *Zakaat* to the *Imam* (the *Khaleefah*, the overall ruler of the Muslim nation); they believed that collecting *Zakaat* was specific to the Messenger of Allah ﷺ, and the basis of that belief is the Saying of Allah ﷻ:

﴿خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً﴾

'Take Sadaqah (alms) from their wealth.'

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[1] *Taareekh At-Tabaree* (3/260) and *Harakatur-Riddah* (pg. 114).

This false interpretation, this corrupted understanding was then refuted by Abu Bakr ﷺ and the rest of the Prophet's Companions ﷺ, who fought against the apostates until they finally agreed to pay *Zakaat* to the *Khaleefah* just as they used to pay it to the Messenger of Allah ﷺ."[1]

With the advent of widespread apostasy came a resurgence of a kind of tribalism – the belief that tribal supremacy meant everything and that one had to defend one's fellow tribesmen regardless of whether they were wrongdoers or victims. It was a blind form of zealotry that, during the pre-Islamic days of ignorance, was the cause of many senseless wars. When people apostatized, they yearned for the past, a past that included idol worship, lewd acts, and a zealous kind of loyalty towards one's tribe.

Musailamah "The Liar," for instance, tried to revive feelings of tribal honor among his people when he said to them, "I want you to tell me why the Quraish is more worthy of Prophethood and of leadership (i.e., the right to lead all Arabs) than you are? By Allah, they do not outnumber you, and they are not blessed with more allies than you have. And indeed, your land is more vast than is their land, and you have more wealth than they have."[2]

Then there is the example of Ar-Rajjaal ibn 'Unfuwah, a fellow tribesman of Musailamah, and a man whom Allah ﷻ had blessed with knowledge. Ar-Rajjaal was a man who both recited the Qur'an and learned the teachings of Islam, but the disease of tribal xenophobia overcame him and clouded his judgment. Referring to the Messenger of Allah ﷺ and Musailamah, and to the issue of Prophethood, Ar-Rajjaal said, "They are two rams that have struck one another with their horns, and of them the one we love most is our ram (i.e., the one who is from our tribe, Musailamah)."[3]

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[1] *Tafseer ibn Katheer* (2/386) – The Al-Halabee Edition.

[2] *Harakatur-Riddah,* by Al-'Uttoom (pg. 124).

[3] *Al-Isaabah,* by Ibn Hajar (2761).

Talhah An-Namree was another follower of Musailmah, and yet he said to him one day, "I bear witness that you are a liar and that Muhammad is truthful; nonetheless, a liar from the descendants of Rabee'ah is more beloved to us than is a truthful person from the descendants of Mudar."[1]

If it was not enough for the people of Banu Haneefah to acknowledge that their leader was a liar and a charlatan, Musailamah also admitted the truth abut himself. When the tide began to shift in the favor of the Muslims during the Battle of Yamaamah, apostate soldiers turned towards Musailamah and angrily asked him the question, "Where is the victory and where are the miracles that you have promised us?" Musailamah replied, "Fight in order to defend and honor your noble lineages. As for religion, there is no religion."[2]

The apostates tried their utmost to destroy Islam and Muslims; and at the very least, they wanted to corrupt the pure teachings of Islam – by questioning the fact that the Prophet ﷺ was the seal of all Prophets, by making prayer a non-obligatory act of worship, and by, among other things, rejecting *Zakaat* as an essential pillar of Islam. In each of their goals the apostates failed miserably. They did not destroy Muslims, and they did not even manage to corrupt, even to the slightest degree, the teachings of Islam.

Abu Bakr's uncompromising attitude vis-à-vis the apostates, teaches us that we must never be willing to accept changes in our religion. Years earlier, the Quraish tried to convince the Prophet ﷺ to worship their gods for a while, in return for which they would be willing to worship Allah ﷻ for a while. The Prophet ﷺ flat-out refused to accept their offer, and years later, Abu Bakr ﷺ did the same when the apostates wanted to change the religion by accepting certain teachings of Islam and rejecting others – such as *Zakaat*. Abu Bakr's determination further teaches us that the strength of Muslims *lies not in numbers or weapons, but in the power of Faith.*

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[1] *Taareekh At-Tabaree* (4/104).

[2] *Taareekh At-Tabaree* (4/104).

2) The Importance of Both a Strong Core Group of Muslims and a Well-Protected Homeland

When the outbreak of apostasy threatened to destabilize the Arabian Peninsula, a core group of Muslims were ready, willing, and able to stand up to the challenge of fighting against and defeating the apostates. That core group did not consist of Muslims who acted as individuals, with each one of them following his own plan of action; to the contrary, they worked as a group, united under a single leader. That might seem unimportant to some, but it was an important, if not the key, reason that led to many victories against the apostates.

Whenever Muslims act as individuals or in small groups with seemingly disparate goals, it is unlikely that they will succeed in achieving those goals. It is when they act on a united front, with common goals, mutual cooperation, and a true sense of brotherhood that they will be likely to succeed in their endeavors. After the initial outbreak of apostasy, Muslims acted as a group, united under a single leader: They knew their own strengths; they knew the strengths of their enemy; and they made plans for all possible contingencies. And then they executed their plans in an organized manner. It was because of their efforts — after the Grace and Mercy of Allah ﷻ — that the Muslim nation remained united and protected against its enemies.

Just as having a strong core group of Muslims is important, so too is having a well-protected and stable homeland. If the homeland — or in other words, the Arabian Peninsula — was infected with disbelief among its various tribes, it made no sense to launch an all-out offensive against foreign enemies. Understanding this reality, Abu Bakr ﷺ made very few offensive maneuvers against foreign enemies until he first remedied problems at home. He ﷺ made an elaborate and ambitious plan to fight against and defeat all of the apostates in the Arabian Peninsula, and to bring back all of the Peninsula's inhabitants to Islam. He ﷺ succeeded in achieving his goals, and the Arabian Peninsula became a stable land, a land that was well-protected

against its enemies. It was then, and only then, that Abu Bakr ﷺ was able to turn the Peninsula into a launching pad from which he sent out armies to attack and conquer foreign lands.[1]

3) Preparing a New Cadre of Fighters

Throughout the *Madanee* period of the Prophet's lifetime, Muslims were constantly being trained in the art of warfare. The people who graduated from that school of training were the likes of Abu Bakr ﷺ, Khaalid ibn Al-Waleed ﷺ, 'Umar ibn Al-Khattaab ﷺ, Usaamah ibn Zaid ﷺ, and the list can go on and on. It was mainly because of their extensive training under the direct supervision of the Prophet ﷺ that they were able to defeat their apostate enemies with relative ease and quickness.

Whereas the Prophet's Companions ﷺ received guidance and training from the Messenger of Allah ﷺ, a new group of Muslims, those who had never met the Messenger of Allah ﷺ, drew their guidance directly from the Book of Allah ﷻ. They were recently-converted Muslims who were suddenly thrust into a dangerous regional conflict, one that pitted their Muslim brothers against well-organized groups of apostates. Those new Muslims remained steadfast upon Islam, and the Apostate Wars became for them what Uhud, Badr, and Khandaq were for the Prophet's Companions ﷺ: Essential training for future battles and wars. This new cadre of fighters produced some leaders who, though they were neither *Muhaajiroon* nor *Ansaar* nor Companions ﷺ for that matter, were undeniably sincere and strong in their Faith. They, having acquired an adequate degree of training during the Apostate Wars, were key leaders in the conquests that took place months and years later.

4) The Islamic Laws that Pertain to Apostasy are Put into Practice

There are Verses of the Qur'an and sayings of the Prophet ﷺ that discuss the phenomenon of apostasy – referring to it as a disease that can overcome some people. For the most part, those

[1] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khilaafatul-Raashidah* (pg. 325).

revealed texts remained a matter of theory until the Prophet ﷺ died, since it was after he ﷺ died that apostasy occurred on a widespread level for the first time. When Muslims had to face the outbreak of apostasy, they were armed with a number of revealed texts that told them what they had to do in order to remedy the problem. And from some revealed texts they learned about what they had to do not directly, but through a process of using their powers of reasoning and their knowledge of revealed texts to derive rulings.

The important thing to remember here is that, when apostasy occurred on a widespread level, and when the Companions ﷺ discussed the problem, they relied not on their own opinions, but on divinely revealed texts — from the Qur'an and *Sunnah*. Even if they initially disagreed, they shared the same methodology of going back to revealed texts, and so, in the end, they arrived at the same, correct legal ruling, one that propelled them into an all-out war against the apostates.

5) *"But the Evil Plot Encompasses only Him Who Makes It."* (Qur'an 35: 43)

The Apostate Wars confirm an important reality for us: That whenever an individual, a group, or even a nation of Muslims rebel against Islam in order to destroy it, their efforts will end in complete and utter failure. This is because they rebel against Allah's commands, which are manifested in His Book — the very Book that He ﷻ guaranteed to preserve and safeguard. So let those who plot against Islam take heed: Their end in this world is destruction; and in the Hereafter, the Hellfire.

6) The Peninsula is Divided into Provinces

One of the main results of the Apostate Wars is that stability was returned to the region, a turn of events that allowed Abu Bakr ﷺ to concentrate much of his efforts on governing his people. In that spirit, he ﷺ divided the region into provinces, much in the same fashion as had been done during the lifetime of the Prophet

ﷺ. The following consists of the name of each province and the governor that Abu Bakr ﷺ appointed to rule over it:

Name of Province : Governor of Province

1) Makkah : 'Attaab ibn Usaid ﷺ

2) At-Taaif : 'Uthmān ibn Abul-'Aas ﷺ

3) San'aa : Al-Muhaajir ibn Abu Umayyah ﷺ

4) Hadramoot : Ziyaad ibn Lubaid ﷺ

5) Khaulaan : Ya'la ibn Umayyah ﷺ

6) Zubaid and Raf': Abu Moosa Al-Ash'aree ﷺ (he was governor of both provinces)

7) Janadul-Yemen : Mu'aadh ibn Jabal ﷺ

8) Najraan : Jareer ibn 'Abdullah ﷺ

9) Jursh : 'Abdullah ibn Noor ﷺ

10) Bahrain : Al-'Alaa ibn Al-Hadramee ﷺ

11) 'Ummaan : Hudhaifah Al-Ghilfaanee ﷺ

12) Yamaamah : Sulait ibn Qais ﷺ[1].

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[1] *Ad-Daulah Al-'Arabiyyah Al-Islaamiyyah,* by Mansoor Ahmad Al-Hiraabee (pg. 97).

4

Abu Bakr's Conquests, His Appointment of 'Umar ﷺ as His Successor, and His Death

Introduction

Muslims have a clear purpose for their existence, as do all humans for that matter; and that is to apply Islamic Monotheism and to worship Allah ﷻ in all aspects of their lives. Allah ﷻ said:

﴿وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

"And I (Allah) created not the jinns and humans except that they should worship Me (Alone)." (Qur'an 51: 56)

If the sole purpose of creating jinns and humans is for them to worship Allah ﷻ alone, Muslims must not only worship Allah ﷻ themselves, but also call upon others to do the same; after all, Allah ﷻ said 'humans' and not 'Muslims' in the above-mentioned Verse. It is every human being's duty to worship Allah ﷻ alone, and it is every Muslim's duty to inform other human beings about that reality.

Muslims must not take that duty lightly. As the torchbearers of the truth, they must inform all people about the message of Islam. Abu Bakr ﷺ understood the importance of that duty, but there was only one problem: foreign rulers, emperors, and kings stood

in the way of Muslims who wanted to present the message of Islam to non-Muslims who lived outside of the realm of Muslim territory. As such, it further became the duty of Muslims to put aside any obstacles that stood in the way of all people hearing about the message of Islam. The overall goal of Abu Bakr ﷺ was to apply the teachings of Islam throughout earth and to raise the Word of Allah ﷻ above all else. Therefore, he had to send out armies to remove all of the obstacles that prevented Islam from spreading to foreign lands. The noble scholar ibn Taymiyyah wrote, "If legal warfare in Islam means fighting *Jihaad* so that all religion will be for Allah and so that Allah's Word will be the highest, then, based on the consensus of Muslims, those who prevent (others from hearing the message of Islam) must be fought against."[1]

The Messenger of Allah ﷺ began, but was not able to complete, the mission of spreading Islam to all corners of the globe. He ﷺ sent letters to the rulers, kings, and emperors of foreign lands, inviting them to enter into the fold of Islam. And he ﷺ sent out armies as far as possible based on the then strength and power of the Muslim nation. The last of those armies was sent out on the famous Tabook expedition in the year 9 H. The peoples to whom the Prophet ﷺ sent out armies were given three choices: Either they could embrace Islam and become brothers unto all other Muslims; or they could remain upon their disbelief but pay a small *Jizyah* tax to Muslims; or they could refuse the first two options, at which point they would be left with one final choice: to use swords to resolve matters between them and Muslims.[2]

Abu Bakr ﷺ applied the same methodology when he sent out armies to conquer foreign lands. He ﷺ hoped to realize during his lifetime the prophecies of victory that the Prophet ﷺ had discussed with his Companions ﷺ, such as the one the Prophet ﷺ mentioned to 'Adee ibn Haatim ﷺ:

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[1] *As-Siyaasah Ash-Shar'iyyah*, by ibn Taymiyyah (pg. 18).

[2] *Safahaat Min Taareekh Libya Al-Islaamee*, by As-Sallaabee (pg. 168).

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَيُتِمَّنَّ اللهُ هَذَا الأَمْرَ، حَتَّى تَخْرُجَ الظَّعِينَةُ مِنَ الحِيرَةِ حَتَّى تَطُوفَ بَالبَيْتِ فِي غَيْرِ جِوَارِ أَحَدٍ، وَلَتَفْتَحُنَّ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ»

"By the One Who has my soul in His Hand, Allah will complete this affair, until a women will travel from Heerah until she (reaches Makkah and) performs Tawaaf around the House (i.e., the Ka'bah), having undergone that journey without being under any person's protection. And you will indeed gain through war the treasures of Kisra ibn Hurmuz (the Emperor of the Persian Empire)."[1]

Orientalist scholars have attempted to divest the early Muslim Conquests of their lofty goal — that of spreading Islam to other peoples — and have leveled base and false accusations against Muslim conquerors. The fact remains, however, that the chief aim of Muslim conquerors was to spread the message of Islam to the rest of mankind; and their secondary goal was to save people from the tyrants that ruled over them.

Abu Bakr ﷺ believed with certainty that Allah ﷻ would bestow upon the Muslim nation strength, power, and victory. Both Abu Bakr ﷺ and Muslims soldiers believed wholeheartedly in Allah's promises of victory, promises that are, for instance, mentioned in the following two Verses of the Noble Qur'an:

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ﴾

"He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ hate (it)." (Qur'an 61: 9)

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[1] *Saheeh As-Seerah An-Nabawiyyah* (pg. 580).

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ﴾

"Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah – Islamic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e., Day of Resurrection)." (Qur'an 40: 51)

The major conquests of Islam began during the era of the Prophet ﷺ; some important conquests were realized during the era of Abu Bakr's caliphate; and the rest took place during the eras of the other rightly-guided *Khaleefahs*. In the following sections, we will cover those conquests and battles that took place during the caliphate of Abu Bakr As-Sidddeeq ﷺ.

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Chapter 1

The Conquest of Iraq

First: Abu Bakr ﷺ Paves the Way For Conquering Iraq

No sooner did peace return to Arabian Peninsula with the end of the Apostate Wars, than Abu Bakr ﷺ put into effect plans of foreign conquest — plans that were originally put together by the Messenger of Allah ﷺ. In order to conquer Iraq, Abu Bakr ﷺ sent out two armies:

1) The first army was headed by Khaalid ibn Al-Waleed ﷺ; at the time, Khaalid ﷺ was in Al-Yamaamah, having just managed to rout Musailamah's army. Abu Bakr ﷺ sent a message to Khaalid ﷺ, ordering him to attack Iraq from its south-western front. Abu Bakr ﷺ said in his message, "Travel towards Iraq until you enter it. Begin with its coastal city, Al-Ublah." Abu Bakr ﷺ further ordered Khaalid ﷺ to try to win over the hearts of Iraq's people, and to invite them to Islam. If they were to answer his invitation, then all would be well; otherwise, he

was to take the Jizyah tax from them, a tax that is paid by non-Muslims living in Muslim lands. It is a tax that enables non-Muslims to continue practicing their religion, and it further guarantees their safety and protection. But if they were to refuse to pay the *Jizyah* tax, Khaalid ﷺ was to then attack them.

In his message, Abu Bakr ﷺ made it clear that Khaalid ﷺ was to force no one to take part in the expedition, and he explicitly forbade Khaalid ﷺ from enlisting people who had apostatized, even if they had now returned to Islam. Finally, Abu Bakr ﷺ told Khaalid ﷺ that, whenever he would pass by a group of Muslims, he should ask them to join him in his expedition to Iraq.

Once Abu Bakr ﷺ sent out his instructions to Khaalid ﷺ, he began setting up special units of soldiers, whose job it would be to provide reinforcements for Khaalid ﷺ.

2) The second army was headed by 'Iyaadh ibn Ghanam ﷺ. At the time, 'Iyaadh was stationed somewhere between Hijaaz and An-Nabaaj — An-Nabaaj being a small town that was situated halfway along the road from Makkah to Basrah. Abu Bakr ﷺ sent a message to 'Iyaadh ﷺ, ordering him to attack Iraq from its north-eastern front, beginning at a place called Al-Maseekh, which was situated along the border between Ash-Sham and Iraq. In his message to 'Iyaadh ﷺ, Abu Bakr ﷺ wrote, "Travel until Al-Maseekh and begin with that location. Then enter Iraq from its highest point and continue (to penetrate its territory) until you meet Khaalid." Abu Bakr ﷺ then followed with another command, "If anyone wants to return (to Arabia and to abstain from taking part in the expedition), give them permission to return. Do not force anyone to take part in this expedition. If someone wants to take part, then by all means, let them proceed. And if someone wants to abstain, then by all means, let them stay back."[1]

[1] Refer to *Al-Fann Al-'Askaree Al-Islaamee*, by Dr. Yaaseen Suwaid (pg. 83); and to *Taareekh At-Tabaree* (4/162).

Abu Bakr also wrote a message that he sent to both Khaalid and 'Iyaadh; in it, he said, "Then compete with one another to reach Al-Heerah first." Abu Bakr then said, "Whichever of you reaches Al-Heerah first is the leader (*Ameer*) of his companion (i.e., is the overall leader of the two armies)." The next part of Abu Bakr's message read: "When you will be gathered together at Al-Heerah, after having penetrated the fortified areas of Persia, and after having made sure that Muslims will not be attacked from the rear of their army, then let one of you act as a guard for Muslims and for his companion (i.e., the other of the two leaders) at Al-Heerah; and let the other (of you two leaders) attack the enemy of Allah and your enemy from the people of Persia; attack their central and honored place: Al-Madaain."[1]

There was a third army that had been sent earlier, and it was headed by Al-Muthannah ibn Haarithah, who himself was a native of Iraq. Near the conclusion of the Apostate Wars, Al-Muthannah ibn Haarithah visited Abu Bakr in Al-Madeenah and exhorted him to wage war against the Persians. Al-Muthannah said to the *Khaleefah*, "Send me to fight against my people," and that is what Abu Bakr then did.

Al-Muthannah went to Iraq and began fighting battles there against the Persians. Soon realizing that he lacked the numbers to defeat the Persians, he sent his brother, Mas'ood ibn Haarithah, back to Abu Bakr in order to ask the *Khaleefah* to provide them with reinforcements. As a result of what he heard from Mas'ood, Abu Bakr sent the following message to Muthannah, "To proceed: Verily, I have sent to you, to the land of Iraq, Khaalid ibn Al-Waleed. In the company of your people who are with you, welcome Khaalid, and then help him, aid him, support him, and cooperate fully with him. Do not disobey any of his commands, and do not oppose any of his opinions, for indeed, he is among those that Allah has described in His Book (in this Verse):

[1] *Taareekh At-Tabaree* (4/163).

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا﴾

"Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer)." (Qur'an 48: 29)

In his message to Al-Muthannah ﷺ, Abu Bakr ﷺ went on to say, "As long as he stays with you, he is the *Ameer* (the leader of both his army and yours); but if he departs from you, then you will return to your previous position (i.e., to your position of leader of your army)."[1]

One of Al-Muthannah's soldiers was a man named Madh'oor ibn 'Adee. Madh'oor departed from the ranks of Al-Muthannah's army, apparently without the permission of his leader, and sent a letter to Abu Bakr As-Siddeeq ﷺ. In his letter to the *Khaleefah,* Madh'oor wrote, "To proceed: Verily, I am a man from the Banu 'Ijl tribe, a people who are known for remaining steadfast upon their mounts (i.e., we are a fighting people). And we are known to attack our enemies in the morning. With me are men from my clan; each one of them is more valuable (on the battlefield) than one-hundred other men. I know the land (which you are attacking); I am experienced in the art of war; and I am well-acquainted with the landscape of the region. So appoint me over the masses (of your soldiers)."

Once Madh'oor left the ranks of his army, Al-Muthannah ﷺ felt that it was his duty to notify the *Khaleefah* about what had happened. Al-Muthannah ﷺ wrote a letter to the *Khaleefah,* in which he said, "Verily, I am informing the *Khaleefah* of the Messenger of Allah ﷺ about a man from my tribe; he is called Madh'oor ibn 'Adee, and he is from the children of 'Ijl. Very few of his people are with him. He has openly disputed with me and

[1] *Al-Wathaaiq As-Siyaasiyyah,* by Humaidullah (pg. 371).

opposed me, and I wanted to inform you about his situation, so that you can arrive at a fair judgment regarding his matter."[1]

Abu Bakr ﷺ now had two letters to respond to: one from Madh'oor and the other from Al-Muhthannah ﷺ. And he ﷺ had to handle the matter carefully, in such a way that he would benefit from the services of both Madh'oor and Al-Muthannah — since both seemed to be able military men — without hurting the feelings of either, and without jeopardizing the overall mission of conquering Iraq. In his response to Madh'oor's letter, Abu Bakr ﷺ wrote, "To proceed: I have received your letter, and I have understood very clearly the matters you mentioned. You are indeed as you have described yourself to be. And your clan is a blessed and good clan. I have arrived at the conclusion that you should join Khaalid ibn Al-Waleed's army. Stay with Khaalid as long as he stays in Iraq, and when he departs, depart with him."[2] And Abu Bakr ﷺ wrote the following to Al-Muthannah ibn Haarithah ﷺ, "Verily, your companion from the 'Ijlee clan wrote to me, asking me about a number of matters. I wrote back to him, ordering him to adhere to the company of Khaalid (i.e., to fight under his command) until I decide what to do about the situation. In this letter of mine to you, I order you to remain in Iraq until Khaalid ibn Al-Waleed departs from it. And when Khaalid ibn Al-Waleed leaves (Iraq), continue to stay in the place you were stationed. Indeed, you are deserving of an increase (in blessings), and you are worthy of all virtues."[3]

Important Lessons, Facts, and Morals Regarding the Previous Section

1) Khaalid ﷺ went to Iraq in the month of Rajab; based on one account, however, he went not in Rajab, but in Muharram. Although the month of his departure is a matter of

[1] *Majmoo'atul-Wathaaiq As-Siyaasiyyah* (pg. 372).

[2] Ibid.

[3] Ibid. (pg. 373)

disagreement, the year of his departure is not — for all accounts confirm that it took place in the year 12 H.[1]

2) To be sure, Abu Bakr ﷺ was a brilliant military strategist, a fact that is underscored by his quick and decisive victories during the Apostate Wars. No less brilliant, however, were his plans to invade Iraq. Abu Bakr ﷺ lived in a relatively primitive world — a world that was not yet introduced to running water, electricity, gun powder, computers, and the myriad of other things that have been discovered over the period of the last few hundred years. And yet it was as if Abu Bakr ﷺ was seated in a modern-day command center, one that was equipped with the latest digital maps. From Al-Madeenah, he sent word to Khaalid ﷺ and 'Iyaadh ﷺ, telling them what roads they should take to enter Iraq. He ﷺ ordered one of them to enter from the south-western part of Iraq, and the other, from the north-eastern part of Iraq. It was an ideal mode of entry, one that kept the enemy engaged from two fronts; furthermore, it allowed both Muslim armies to gather together in central Iraq — and to thus consolidate their forces and work as a team to completely bring down the enemy.

Also, in choosing Al-Heerah as a meeting place between his two armies, Abu Bakr ﷺ showed a profound understanding of Iraq's geography. From a military perspective, Al-Heerah was strategically perhaps the most important city in Iraq; to take control of it was deemed a great victory. Al-Heerah was important for a number of reasons. First, it was located near some of the major cities of Iraq. It was situated three miles outside of Kufah, and it would take a rider only a single day to travel from Al-Heerah to An-Najf. Second, if one looked at a seventh-century map of Iraq, one would find that Al-Heerah connected all of the roads and traveling routes from all directions of Iraq. To the east, it was connected to Al-Madaain by way of the Euphrates River; to

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[1] *Al-Bidaayah Wan-Nihaayah* (6/347).

the north, it was connected by way of a road to Heet; by way of the Anbaar Bridge, it was connected to Anbaar; to the west, it was connected by way of a road to Ash-Sham (Syria and surrounding regions); similarly, it was connected to Al-Ablah in the region of Basrah, to Kaskar, to As-Sawaad, and to An-No'maaniyyah. Third, because of the topography of the region, whoever gained control of Al-Heerah automatically gained control of all of the land that was situated west of the Euphrates. Fourth, and perhaps most important of all, Al-Heerah was the nearest major city to Al-Madaain, which was the capital of the Persian Empire. The Persians were all too aware of the strategic importance of Al-Heerah, as was made clear by their many attempts to regain control of it. For Muslims, besides being strategically important in Iraq, Al-Heerah acted as a launching point from which Muslim armies attacked the Romans in the lands of Ash-Sham.[1]

3) Abu Bakr ﷺ felt that participation in Iraq's invasion should be a voluntary matter, and so he ordered his two commanders to refrain from forcing anyone to join their armies; furthermore, if any person under their command wanted to return to Arabia, they were to give him full permission to return.[2]

4) Not only in his enthusiasm to fight, but also in his humility, Al-Muthannah ibn Haarithah ﷺ was one of the key Muslim heroes of the conquest of Iraq. With the help of his people, Al-Muthannah ﷺ fought battles in Iraq even before Abu Bakr ﷺ decided to launch an all-out invasion of the Persian Empire. When Abu Bakr ﷺ found out about Al-Muthannah's activities in the region, he became at once pleased with and impressed by Al-Muthannah ﷺ; consequently, he appointed Al-Muthannah ﷺ as the overall leader of the Muslim armed forces in Iraq. But when Abu Bakr ﷺ made his decision to invade the Persian Empire, he ﷺ decided that the overall

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[1] *Ma'aarik Khaalid ibn Al-Waleed Dhidd Al-Furs,* by 'Abdul-Jabbaar As-Saamiraaee (pg. 35).

[2] *Al-Fann Al-'Askaree Al-Islaamee* (pgs. 83, 84).

leader of the Muslim armed forces in Iraq should be Khaalid ﷺ, and not Al-Muthannah. And so he ﷺ wrote a letter to Al-Muthannah ﷺ, ordering him to join ranks with the approaching Muslim army and to obey Khaalid ﷺ.

Al-Muthannah ﷺ, had he been proud or boastful in the least, would have had reason to be upset; after all, through is own efforts he had managed to mobilize a formidable army of fighters; and he had been fighting for the cause of conquering Iraq longer than anyone else. And yet, because of his humbleness, he ﷺ was not hurt; moreover, he did not delay, but instead hastened to obey Abu Bakr's command by joining the ranks of Khaalid's army.[1]

5) In gathering soldiers for war, Abu Bakr ﷺ was interested not so much in forming a large army as he was in forming an army that consisted purely of sincere Muslims. Therefore, he ﷺ ordered his generals to enlist two kinds of Muslims: First, those who had fought against the apostates, and second, those who, even if they had not fought against the apostates, had at least remained steadfast upon Islam. This implied the exclusion of a third category: people who had apostatized, even if they later returned to the fold of Islam. Abu Bakr ﷺ then made this implication explicit with his words, "And do not take along for this invasion any person who had apostatized, at least not until I arrive at a final decision regarding the matter." Based on these instructions, former apostates did not take part in the early stages of Abu Bakr's foreign wars. Later on, however, when it became clear that they were sincere and dedicated to their Faith, they were given permission to take part in foreign conquests (and this is a topic we will discuss later on, *In Sha Allah*).

Abu Bakr ﷺ was faced with a difficult choice: Either to hurt the feelings of the few, of those who had apostatized, by forbidding

[1] *At-Taareekh Al-Islaamee* (9/130).

them from taking part in foreign conquests; or, to jeopardize the overall mission of the conquests, by sending soldiers whose sincerity was in question – after all, it was, depending on individual cases, only months, weeks, or days earlier that apostates had repented and returned to Islam. Abu Bakr ﷺ chose the former option, knowing that, if Muslims were going topple the governments of foreign empires, they needed strong Faith, sincerity, and determination more than they needed numbers. Apostates had shown in the past that their goals were worldly in nature: some of them wanted power; others, wealth; and yet others, fame. The true Muslim soldier, the type that was needed in Iraq, was one who fought for none of those things, but instead to raise the Word of Allah ﷻ above all else.[1]

6) In his message to Khaalid ﷺ, Abu Bakr ﷺ wrote, "And win over the hearts of the people of Persia, and of the people who live within their realm."[2] This statement, as corroborated by the actions of Abu Bakr's armies, proves that the primary goal of fighting foreign empires was not to subjugate people, but to free them from the shackles of disbelief and tyranny. As long as tyrannical governments remained in power, Muslims would not be able to preach the message of Islam to the average Persian or Roman citizen. Therefore, those governments had to be removed by force. Muslims had no qualms with the citizens of foreign lands; in fact, once a group of people entered into the fold of Islam, they automatically became equals with their Muslim brothers in Yemen, Makkah, and even Al-Madeenah. They then had the same rights and duties that their Muslim brothers had all over the Muslim world.

If some individuals refused to embrace Islam, they were not coerced into embracing Islam; rather, they were allowed to remain upon their religion, as long as they paid the *Jizyah* tax, a

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[1] *At-Taareekh Al-Islaamee* (9/131).

[2] *Taareekh At-Tabaree* (4/159).

tax that worked to their favor. The tax consisted of a small amount of money, and in return for it, non-Muslims could retain their religion, live in Muslim lands, and enjoy a guarantee of safety and protection from the Muslim government. It was when non-Muslims refused the first two options – accept Islam or pay the *Jizyah* tax – that Muslims fought against them, for the purpose of raising the Word of Allah above all else.[1]

In his letters to commanders, Abu Bakr ﷺ continually reiterated the importance of being gentle with and winning over the hearts of the masses of foreign citizens in general, and of farmers in particular. Muslims sought to strengthen foreign lands, and not to destroy them or their infrastructure. And the people who had the most valuable wealth of foreign nations in their hands – food – were farmers; as such, it was important to win over their hearts, so that, once Islamic rule was put in place in a given country, that country's economy would not suffer as a result of no one working in farms, fields, and gardens.[2]

7) Abu Bakr ﷺ had a great deal of prescience when it came to evaluating the makeup and value of individuals. Perhaps there is no better example of that than when Khaalid ﷺ, while on his way to Iraq, asked Abu Bakr ﷺ to send reinforcements. Rather than send a battalion of fighters, Abu Bakr ﷺ sent a single man: Al-Qa'qaa' ibn 'Amr At-Tameemee ﷺ. Someone asked Abu Bakr ﷺ about the point of sending, not a battalion of fighters, but a single soldier. Abu Bakr ﷺ replied, "An army does not lose when it contains the likes of this man."[3] The events that later took place in Iraq, and the feats of Al-Qa'qaa' ﷺ on the battlefield, confirmed the fact that Abu Bakr ﷺ was a good judge of people's characters, qualities, talents, and skills.[4]

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[1] *At-Taareekh Al-Islaamee* (9/130).

[2] *Taareekh Ad-Da'wah Ilal-Islam (pg. 342).*

[3] *Taareekh At-Tabaree* (4/164).

[4] *At-Taareekh Al-Islaamee* (9/129).

Second: Khaalid ibn Al-Waleed's Battles in Iraq

When Khaalid ﷺ traveled towards Iraq, he took with him two-thousand fighters, all of whom had fought in battles against the apostates; he ﷺ further mobilized eight-thousand fighters from the tribes of Rabee'ah. Along the way he ﷺ wrote to three Muslim leaders, each of whom was already stationed in Iraq. Those three leaders were Madh'oor ibn 'Adee Al-'Ijlee ﷺ, Sulmah ibn Al-Qeen At-Tameemee ﷺ, and Harmalah ibn Murbatah At-Tameemee ﷺ. They wrote back, informing him that they were awaiting his arrival; also, they merged into a single army — one that, along with Al-Muthannah's army, consisted of eight-thousand soldiers. Therefore, the overall army of Khaalid ﷺ consisted of eighteen-thousand soldiers.[1] It was agreed that all of the above-mentioned soldiers would meet at a place called Al-Ublah.[2]

Prior to arriving in Iraq, Khaalid ﷺ wrote a letter to Hurmuz, the leader of the Persian battalion that was stationed at Al-Ublah. It was a warning letter that contained the following message: "To proceed: Embrace Islam and thereby achieve safety, or take protection for yourself and your people and agree to pay the *Jizyah* tax; otherwise, blame no one save yourself. For indeed, I have come to you with a people who love death just as you love life."[3] To be sure, this letter was a form of psychological warfare through which Khaalid ﷺ hoped to instill fear into Hurmuz's heart; after all, throughout history, it has not been often that an army met a foe that loved death more than life itself.

As Khaalid ﷺ drew nearer towards the enemy, he divided his army into three battalions, ordering each one to travel by a different road. The first was headed by Al-Muthannah ﷺ; the

[1] *Taareekh At-Tabaree* (4/163).

[2] Abu Bakr As-Siddeeq, by Khaalid Al-Jinaanee and Nizaar Al-*Hadeeth*ee (pg. 46).

[3] *Taareekh At-Tabaree* (4/164).

second, by 'Adee ibn Haatim At-Taa'ee ﷺ; and the third, by Khaalid ﷺ himself. The three battalions were to meet up at a place called Al-Hudair, which was situated approximately four miles outside of Makkah.

1) The Battle of Dhaat As-Salaasil

Hurmuz somehow learned about his enemy's plans. He knew both that Khaalid's army was drawing nearer and that the Muslims had agreed to meet at Al-Hudair. Reacting immediately to this information, he set out with his two commanders, Qubbaaz and Abu Shujaan, and arrived at Al-Hudair before the enemy did. It was a battle of wits between Khaalid ﷺ and Hurmuz ﷺ, for as soon as Khaalid ﷺ heard about Hurmuz's arrival at Al-Hudair, he changed his course and led his army towards a place called Kaadhimah. But again Hurmuz was one step ahead of him and was able to arrive there first.

Hurmuz made camp beside the only water source of Kaadhimah. When Khaalid ﷺ arrived on the scene, he made camp at the best spot possible, but without a water source, he was clearly at a disadvantage. He ﷺ was left with one choice, and that was to try to win over the water source. And so he ﷺ said to his soldiers, "Put down your heavy supplies and then fight them for the water source...for indeed, the most patient and most noble of the two armies will gain control of it."[1]

The Muslims unloaded their heavy supplies; their horsemen stood their ground, and their infantrymen marched forward towards the enemy. By His Grace and Mercy, Allah ﷻ blessed Muslims with a single cloud that poured rain upon their rows of soldiers. They all drank from that rainwater and thus gained the strength they needed to face the enemy. This occurrence — the appearance of a single cloud that poured rain down upon the Muslim army — is just one of many examples that illustrate the meaning of Allah ﷻ "being with His believing slaves."

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[1] *Al-Kaamil*, by Ibn Al-Atheer (2/51), and *Tareekh At-Tabaree* (4/165).

Before any fighting commenced, Hurmuz, an evil man who was known for his complete lack of scruples, challenged Khaalid ﷺ to a duel. On the inside, however, Hurmuz had no intention of actually fighting against Khaalid. He simply wanted to set a trap for him, to have him killed through treacherous means, and to thus demoralize the enemy.

As the soldiers of both armies stood in rows, facing the enemy, Khaalid ﷺ and Hurmuz both came forward. When the two of them met, they exchanged blows, after which Khaalid ﷺ managed to lock Hurmuz in an embrace; meanwhile, according to their plan, Hurmuz's guards surrounded Khaalid ﷺ. And yet their presence did not divert Khaalid ﷺ from the task at hand – that of killing Hurmuz.

All the while, Al-Qa'qaa' ibn 'Amr ﷺ was watching every move of the enemy; being thus prepared, he ﷺ, along with a group of Muslim horsemen, sprang into action once Hurmuz's guards interrupted the duel. That is when the fighting began in earnest. Al-Qa'qaa' ﷺ and his men handled Hurmuz's guards; Khaalid ﷺ killed Hurmuz; and Muslim soldiers entered into attack mode, neither holding their ground nor retreating, but instead piercing straight through the ranks of the opposing army. The momentum gained by the Muslim army was too powerful to overturn, and it was a matter of only a short amount of time before the battle ended in their favor.

The victory that day began with the brave work of Al-Qa'qaa' ﷺ, about whom Abu Bakr ﷺ correctly said, "An army does not lose when it contains the likes of this man." Khaalid ﷺ too was a notable member of the Muslim army that day, for he ﷺ killed not only the enemy's leader, Hurmuz, but also, with the help of Al-'Qa'qaa ﷺ, Hurmuz's guards. At the beginning of the battle, Persian fighters, as they stood in rows, tied one another with chains, so as to prevent themselves from fleeing from the scene of the battle. But, faced with the reality of having to fight against brave and fierce fighters, their strategy availed them not in the least. The word for "chains" in Arabic is "*Salaasil*," and so

because of the said strategy employed by the Persians, the battle became known as "The Battle of Dhaat As-Salaasil."[1]

The quantity of war booty the Muslims gained that day was so large that it had to be loaded onto one-hundred camels. Once Muslims had secured the scene of the battle, Khaalid ؓ sent small units of soldiers to conquer enemy fighters who had holed themselves up in the fortresses that surrounded Al-Heerah. Once Muslim soldiers wrested control of those fortresses, they gained even more war booty.

War booty, as much as was won by the Muslims that day, was not an unlimited quantity of wealth; after all, Abu Bakr's instructions had been clear: Khaalid ؓ was to be gentle with the people of Persia, particularly with farmers. Khaalid ؓ obeyed Abu Bakr's instructions to the letter, particularly regarding farmers who had not taken part in the battle. Khaalid ؓ allowed them to keep their land and their crops. He ؓ then mentioned the amount of *Zakaat* that was to be paid by those among them that embraced Islam. As for those that remained upon their religion, Khaalid ؓ informed them about the *Jizyah* tax they had to pay, a tax, it should be noted, that was far less than the amount that farmers had to pay in the past to their Persian overlords. Most importantly, Khaalid ؓ did not dispossess any Persian citizen of his land, his crops, or his belongings – thus making them all feel like they were valued, albeit new, members of the Muslim nation.

One-fifth of the spoils Khaalid ؓ sent to Abu Bakr As-Siddeeq ؓ in Al-Madeenah; the rest he ؓ distributed among his soldiers. Among the things Khaalid ؓ sent to Abu Bakr ؓ was a hood that belonged to Hurmuz; upon receiving it, however, Abu Bakr ؓ sent it back to Khaalid ؓ, informing him that it was a reward for his brave feats on the battlefield. Perhaps unknown to both Abu Bakr ؓ and Khaalid ؓ, the hood turned out to be worth one-hundred thousand (*Deenaars* or *Dirhams*; at any rate, a huge sum of money). It was embroidered with valuable jewels, but that

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[1] *At-Taareekh Al-Islaamee* (9/133) and *Taareekh At-Tabaree* (4/165).

alone did not make the hood so valuable. Hoods in Persia were individualized, and the value of each hood varied depending upon the nobility and honor of its owner. Hoods that belonged to the highest class of people in Persia were valued at one-hundred thousand; and since Hurmuz was deemed a man of the most superior lineage, his hood was worth that amount.[1]

2) The Battle of Al-Madhaar (or Ath-Thanyee)

Hurmuz had made a foolish mistake prior to the battle of "Dhaat As-Salaasil," a mistake that cost his army a victory, and himself his life. It was one of the worst mistakes that an army commander can every make — that of underestimating the enemy.

A short while before the battle commenced, Hurmuz wrote a letter to Kisrah, the King of Persia, asking him to send reinforcements. In response to Hurmuz's request, Kisrah sent an army that was headed by a man named Qaaran. But thinking that he could easily defeat the Muslim army, Hurmuz did not wait for Qaaran to arrive, but instead initiated fighting with Khaalid's army. As a result, his army suffered a humiliating defeat, he lost his life, and those of his soldiers that survived were forced to flee from the scene of the battle.

The surviving soldiers of Hurmuz's army met up with Qaaran and his army and informed them about what had happened. Strong feelings of anger, of patriotic duty, and of a desire to exact revenge flowed through the veins of Qaaran's soldiers. They rallied one another's spirits and decided to head straight towards the enemy and engage them in another battle. They then made camp at a place called Al-Madhaar (hence the name of the subsequent battle).

Earlier on, Khaalid ﷺ had ordered Al-Muthannah ibn Haarithah ﷺ and his brother, Al-Mu'annah ﷺ, to chase fleeing enemy soldiers. The two brothers succeeded in wresting control

[1] *Taareekh At-Tabaree* (4/166).

of some of the fortresses they came across, but shortly thereafter, they learned about the impending arrival of Qaaran's army. They sent word to Khaalid ﷺ, who in turn sent a message to Abu Bakr ﷺ, informing him about his intention to march towards the opposing army.

As they marched onwards towards the enemy, Khaalid ﷺ and his soldiers were on a constant state of alert, with each one of them completely prepared in the case of an ambush. The two opposing armies finally met at Al-Madhaar. When the soldiers of both armies were lined up in rows, facing one another, Qaaran came forward and announced that he wanted to engage in a duel. Khaalid ﷺ stepped forward, but Mai'qal ibn Al-'Amash ibn An-Nabbaash ﷺ volunteered first and was thus the declared opponent of Qaaran.

Qaaran placed Qubbaaz in charge of the right-flank of his army, and Abu Shujaan in charge of the left-flank; these were the same two commanders who had fought under the command of Hurmuz during the Battle of Dhaat As-Salaasil; and they both managed to survive the battle by fleeing before Muslim soldiers were able to capture them.

In the early stages of the battle, Qubbaaz and Abu Shujaan faced stiff opposition from brave Muslim fighters. Qubbaaz had the worst of it, for he fought against and was quickly killed by 'Aasim ibn 'Amr At-Tameemee ﷺ.

The fighting between the two armies quickly intensified. But the Persians could not match the energy and bravery of their opponents. They lost hope of victory when their general was killed, and they soon suffered another humiliating defeat. Thirty-thousand of their soldiers were killed, and the rest sought sanctuary in nearby ships; once they were safely aboard those ships, they set sail and thus managed to escape before their Muslim foes could catch up to them.

Khaalid ﷺ made camp at Al-Madhaar. He ﷺ gave each Muslim the belongings of each enemy soldier that he killed, no matter how valuable those belongings might have been. Next, he

ﷺ distributed the spoils of war, giving one-fifth to the brave fighting men of his army, and sending the rest back to Al-Madeenah.[1]

3) The Battle of Al-Waljah

At first, the Persian response to the Muslim invasion seemed limited, almost as if the Persians considered Khaalid's army to be no more than a nuisance, a small band of fighters having come from an upstart nation. In fact, it is quite probable that most Persian soldiers did not feel the least bit threatened by Khaalid's army; after all, it was a war between a dominant Empire and a small, seemingly inferior army. But, as coming events proved, the Persians' disparagement of Khaalid's army was, to say the least, misplaced. In fact, it was the overconfidence of the Persians that hurt them the most. It was their overconfidence that led to the demise of Hurmuz, who didn't even bother to wait for reinforcements, but instead thought that he could easily defeat Khaalid's army with the men he had with him.

By being overconfident, and by underestimating the enemy, the Persians suffered two humiliating defeats, first in the Battle of Dhaat As-Salaasil, and then in the Battle of Al-Madhaar. When Kisra learned about his army's defeat at Al-Madhaar, he realized that he had a major crisis on his hands, one that could potentially lead to the destruction of his Empire. In view of that, he sent out a huge army under the command of Al-Andarzhaghar, and so as not to take chances, he dispatched a second army as well, one that was headed by Bahman Jaadhiwaiy.

As for Al-Andarzhaghar, he marched from the capital city of the Persian Empire, Al-Madaain, to Kaskar, and then from Kaskar to Al-Waljah. Meanwhile, Bahman took another route, hoping that, when the Muslims arrived at the battlefield, they would be sandwiched between Al-Andarzhaghar's army and his own army. Bahman, a capable leader, managed to enlist many civilian volunteers on his way to Al-Waljah.

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[1] *Taareekh At-Tabaree* (4/168) and *At-Taareekh Al-Islaamee* (9/134).

When Al-Andarzhaghar felt certain that his army was so large that it could not be defeated, he decided to begin marching towards Khaalid ﷺ; at the time, Khaalid ﷺ was at Ath-Thanee, a place that was situated near Al-Basrah. And when Khaalid ﷺ was informed about Al-Andarzhaghar's arrival at Al-Waljah, and when he learned abut the size of the Al-Andarzhaghar's army, he decided that it would be best to attack the enemy from three directions, hoping that that might help break up the enemy's huge army.

Khaalid's plan was brilliant, incorporating the element of surprise, and giving the Muslims at least a fighting chance provided they could succeed in breaking up Al-Andarzhaghar's huge army. In order to protect the rear of his army, Khaalid ﷺ ordered Suwaid ibn Muqrin ﷺ to stay behind at Al-Hudair. Then he ﷺ led the rest of his army towards Al-Waljah.

Having sent out advance scouts, Khaalid ﷺ found out that the battleground at Al-Waljah consisted of a large area of land; and that that land was even, flat, and therefore ideal for the plans that he had in mind. In executing his plan, Khaalid ﷺ broke up his army into three groups. One of them, which was the main division of his army, he would lead; and the other two would surprise the enemy by attacking them from the rear and two sides of their army.

When the fighting began in earnest, Khaalid ﷺ and the men of his division met the enemy head on; meanwhile, the two other divisions of the Muslim army were hiding at a short distance from the battlefield. When the time was right, those divisions attacked enemy fighters, taking them by surprise. Khaalid's plan worked brilliantly: The enemy was genuinely taken by surprise, the momentum turned in the favor of the Muslims, and Al-Andarzhaghar and his soldiers were soon forced to concede defeat. Andarzhagar's soldiers fled from the scene of the battle, and those among them that did manage to escape ended up dying of thirst in the desert.[1]

[1] *Al-Kaamil*, by Ibn Al-Atheer (2/52); and Abu Bakr As-Siddeeq, by Khaalid Al-Jinaanee (pg. 48).

In his victory speech, Khaalid ؓ exhorted Muslims to spend little time in Arab lands, and to stay as much as possible in foreign lands. He ؓ said to his soldiers, "Do you not see the great variety of foods over here? By Allah, had fighting in the way of Allah and inviting others to Islam not been obligatory upon us, and had we been here only for worldly gain, it would still be wise for us to stay here and take control of this countryside..." These words of Khaalid ؓ carried a profound meaning. For one thing, he ؓ was hinting at the fact that, during the pre-Islamic days of ignorance, when Arabs stayed in Arabia, they would not seek out the Hereafter, nor were they successful in a worldly sense; instead, they were a misguided and divided people who were constantly at war among themselves. Also, it was as if Khaalid ؓ said, "We are the seekers of the Hereafter; our goal is the loftiest of goals. In order to attain that goal, we invite others to Islam and we fight in the way of Allah. But suppose we did not have that goal — the goal of raising the Word of Allah above all else — and suppose we had no religious reason to fight; logic would still dictate that we fight here in order to improve our standard of living." It is important to understand that, when Khaalid ؓ said this, he was not likening the goal of gaining worldly things to the goal of raising the Word of Allah ﷻ above all else; rather, he was simply presenting to his soldiers a hypothetical situation so as to encourage them to stay and to continue fighting. So it was as if he ؓ said, "If we would have fought them for worldly reasons under other circumstances, why then should we not fight them for a religious reason — for the aim of gaining the Good Pleasure of Allah ﷻ?"

According to one narration, Khaalid ؓ entered into a duel with a famous Persian soldier, one who, because of his skill, reputation on the battlefield, and past acts of bravery, was said to be equal in worth to one-thousand men; be that as it may, Khaalid ؓ quickly defeated and killed him. When the battle was over with, Khaalid ؓ, as per his usual practice, divided the spoils into five parts; four of those parts he distributed among his soldiers, and the last he sent back to Abu Bakr ؓ. Some children and female family

members of fighters were taken captive, and the farmers of the region were allowed to keep their land and adhere to their religion, in return for which the *Jizyah* tax was levied upon them.[1]

4) The Battle of Ilyas

A group of renegade Christian Arabs traveled to Iraq and formed an alliance with the Persians, promising to help them in their fight against Muslims. The leader of that Arab group was 'Abdul-Aswad Al-'Ijlee, and his counterpart from the Persian army was a man named Jaabaan. Bahman Jaadhiwaiy, who had had experience fighting against Muslims, wisely warned Jaabaan not to initiate hostilities with Muslims, but to fight only if Muslims were the first to attack.

When Khaalid ﷺ learned about the gathering of a Christian Arab army in the region, he headed towards them with the intention of engaging them in battle. He didn't know, however, that the Persians had joined forces with the Christian Arab army. So when the Muslims arrived on the scene, Jaabaan, thinking that he had the advantage, ordered his soldiers to attack the enemy. His soldiers disobeyed him, arrogantly thinking that Khaalid ﷺ and his soldiers were a mere nuisance, and not an actual threat. They decided that, instead of obeying Jaabaan, they would gather together in their encampment and partake of a huge feast together.

Khaalid ﷺ, on the other hand, was in no mood to wait; nor was he in the mood to allow the enemy to engage in eating and merrymaking as a way of showing just how little they feared their Muslim opponents. And so he ﷺ attacked them during their feast. The fighting was intense, and the soldiers of the Persian-Arab alliance quickly learned that they were facing a formidable foe; it got so bad that Persian commanders were desperately hoping that Bahman Jaadhiwaiy would send them reinforcements.

[1] *Al-Bidaayah Wan-Nihaayah* (6/350).

Even though the odds were against them, Muslim soldiers fought bravely and patiently. Khaalid ﷺ, who was as much an avid worshipper as he was a brave soldier, invoked Allah ﷻ for help, saying, "O Allah, if you grant us victory over them, then for You I will not leave a single one of them alive, at least not those among them we are able to capture; and I will make their river flow with their blood." Khaalid's prayer was answered: The Muslims defeated the enemy and captured a great many Persian and Christian Arab soldiers. With a great many enemy fighters killed, the only question that remained was this: how was Khaalid ﷺ going to fulfill his oath. Al-Qa'qaa' ﷺ was the one who answered that question. He ﷺ told Khaalid ﷺ that the blood of enemy soldiers had not yet dried, and that there was a dam in the area, one that they should let loose, so that his oath could be fulfilled. Khaalid ﷺ then ordered for the dam to be opened, after which water ran its natural course on the ground of the battlefield. The blood of fallen soldiers flowed with the water, which is why the newly-formed river took on the name, "The River of Blood."[1]

Once the battleground in particular, as well as the area in general, was secured, the Muslims entered the abandoned encampment of Jaabaan's army. What they saw upon entering was a huge feast, but no people, no merrymakers enjoying it. Khaalid ﷺ declared that the food was a part of the spoils and instructed his soldiers to share it among themselves; that night, it served as their dinner.

The battle took place in an area called Ilyas; hence the naming of the battle. When there was nothing left to do in Ilyas, Khaalid ﷺ led his army towards Amgheeshiyah. The people of Amgheeshiyah, upon seeing Khaalid's army, evacuated their city, leaving behind all of their wealth. So much wealth did they leave behind that when it was all gathered and divided among Khaalid's soldiers, the share of each horseman was 1500 *Dirhams*.

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[1] *Taareekh At-Tabaree* (4/173).

Later on, when one-fifth of the spoils reached Al-Madeenah, as did the news of Khaalid's many victories, Abu Bakr ﷺ exclaimed, "O group of Muslims, your lion (i.e., Khaalid ﷺ) has attacked another lion and has taken away from it its piece of meat. Indeed, women are now failing to give birth to the likes of Khaalid."[1] This saying, which was addressed to the inhabitants of Al-Madeenah, spoke volumes about the level of respect Abu Bakr ﷺ had for the overall general of his armies. May Allah ﷻ be pleased with Abu Bakr ﷺ, Khaalid ﷺ, and all of the Prophet's Companions ﷺ.

The man who brought back the news to Abu Bakr ﷺ was Jundul. Jundul, who was a member of the Banu 'Ijl tribe, was a skilled guide, having been very knowledgeable regarding the roads and pathways of Arabia and beyond. Upon arriving in Al-Madeenah, Jundul informed Abu Bakr ﷺ about the conquest of Ilyas and about a number of other matters as well — such as the amount of spoils, the number of captives, and the men who, because of their bravery, were most responsible for victory. Abu Bakr ﷺ, being impressed by Jundul's demeanor, asked him his name. After Jundul told him his name, Abu Bakr ﷺ gave him a young woman from the female captives — a young woman who soon gave birth to Jundul's child.[2]

5) The Conquest of Al-Heerah

The Satrap of Al-Heerah — *the word "Satrap" refers to a* provincial governor in ancient Persia — heard about what happened at Amghishiyyah. Consequently, he feared — and he had every reason to do so — that Khaalid ﷺ would soon head in his direction. Therefore, in order to protect Al-Heerah, he dispatched an army under the leadership of his son; shortly thereafter, he too left Al-Heerah with a group of soldiers. His son's mission was not to engage the enemy directly, but to deliver an indirect blow to them. He was to block the flow of the Euphrates River in order to run aground ships that were carrying Muslim soldiers.

[1] *Taareekh At-Tabaree* (4/175).

[2] *Taareekh At-Tabaree* (4/174).

News of the Satrap's plans shocked Muslims soldiers, for if the Satrap's son was to succeed in his mission, Muslim sea vessels would be run aground, thus rendering the Muslim army ineffective and deprived of its supply lines.

As for Khaalid ﵁, he knew that sadness, anger, and fear do not help improve a situation; and that only action helps. And so without panicking, he ﵁ got up and left the encampment with a group of soldiers; his intention was to overtake the Satrap's son and to thus prevent him from carrying out his mission. On the way, Khaalid ﵁ came across a group of horsemen that belonged to the army of the Satrap's son. Khaalid ﵁ and his men took the horsemen by surprise and slaughtered them. Without wasting even a moment – so as to act before news of his ambush could reach the Satrap – Khaalid ﵁ continued his pursuit of the soldiers who were under the command of Satrap's son. He ﵁ finally overtook them at the mouth of the Euphrates River, just before they were able to accomplish their mission. Khaalid ﵁ and his men killed the Satrap's son and all of his soldiers; afterwards, he ﵁ made sure that the Euphrates had not been tampered with and that it was running its proper course.

Next, Khaalid ﵁ headed towards Al-Heerah. As for the Satrap of Al-Heerah, he was given bad news not once but twice: the first was concerning the death of his son at the hands of Khaalid, and the second had to do with the death of Azdasheer, the Emperor of Persia. The Satrap was, in short, terrified – too feeble and overcome with fear to even contemplate seeking revenge for the death of his son. So rather than confront Khaalid's army, and rather than defend his province of Al-Heerah, the Satrap crossed the Euphrates River in order to escape, if not with his dignity, then at least with his life.

With the Satrap of Al-Heerah and his army out of the picture, the people of Al-Heerah were left to fend for themselves. They shut themselves up in fortresses, thus setting the stage for an all-out siege. And a full-scale siege is what in fact occurred next, with Khaalid ﵁ besieging not the entire city with his army, but

individual fortresses with small groups of soldiers. Thus:

1) Diraar ibn Al-Azwar ﷺ was in charge of laying siege to what was known as the "White Castle."

2) Diraar ibn Al-Khattaab ﷺ was responsible for laying siege to the "Al-'Adasiyyeen Castle."

3) Diraar ibn Miqran ﷺ was in charge of laying siege to the "Castle of Banu Maazin."

4) Al-Muthaanah ibn Haarithah ﷺ was in charge of laying siege to the "ibn Baqeelah Castle."

Khaalid ﷺ instructed each of his commanders to invite the enemy to Islam. Of the choices that were given to them, the besieged Persians decided to fight against the Muslims. They began by launching clusters of tiny stones in the direction of Muslim soldiers; for their part, Muslim soldiers responded by firing arrows back at them. It became quickly apparent to the Persians that resisting was futile, and so they called out from inside of their fortresses, "O group of Arabs, we accept one of the three choices you gave us (i.e., that of paying the *Jizyah* tax), so hold your fire."

The leader of each fortress then came out for a one-on-one meeting with Khaalid ﷺ. Each meeting began with Khaalid ﷺ scolding his counterpart for having first chosen to fight. Then he ﷺ struck a deal with all of the leaders of the besieged fortresses: Based on that agreement, they would not embrace Islam, but would instead pay the *Jizyah* tax, at a rate of 190 000 *Dirhams* each year. Khalid ﷺ then sent back a share of the war booty to Al-Madeenah, and along with that wealth, the people of Al-Heerah sent expensive gifts for the *Khaleefah*, Abu Bakr ﷺ. Upon receiving the gifts, Abu Bakr ﷺ felt that it was highly inappropriate for him to accept them. It was the way of foreign leaders to lay claim to expensive gifts from the people they conquered, and Abu Bakr ﷺ did not want to establish the same

precedent in Islam; instead, he ﷺ wanted to be just, fair, and kind with the people he conquered. So instead of accepting the expensive gifts, he added them to the pile of war booty that had arrived from Al-Heerah.

Back in Al-Heerah, Khaalid ﷺ wrote a comprehensive agreement with Al-Heerah's inhabitants. In it, he ﷺ stated that the people of Al-Heerah would pay a tax of 190 000 *Dirhams* on a yearly basis. In return for that, they could remain upon their religion. Furthermore, by agreeing to pay the *Jizyah* tax, the people of Al-Heerah were to receive a guarantee of safety and protection from the Muslim government – protection even from third parties, such as foreign invaders. Khaalid ﷺ went on to say that, if the Muslim government failed to protect them, they would no longer have to pay the *Jizyah* tax – at least not until the Muslims again fulfilled their part of the agreement by protecting them. Finally, Khaalid ﷺ pointed out that, if the people of Al-Heerah would act treacherously towards Muslims or breach their agreement with them, the entire agreement would be considered null and void. This agreement was written in the month of Rabee'ul Awwal, in the year 12 H.[1]

According to one account, when the people of Al-Heerah were still in their fortresses, Khaalid ﷺ presented them with three choices: "Either you enter into the fold of our religion, in which case you will have the exact same rights and duties that we have, regardless of whether you stay here in your land or migrate to another land; or you pay the *Jizyah* tax; or you fight against us. But remember this: By Allah, I have come to you with a people who are more desirous of death than you are of life." In response, the leaders of the besieged fortresses said, "Okay, then, we will pay you the *Jizyah* tax." Khaalid ﷺ said, "May you be destroyed! Woe upon you! Verily, disbelief is a desert pathway that leads one astray, and it is only the most foolish of Arabs that travel by it."[2]

[1] *Taareekh At-Tabaree* (4/181).

[2] *Taareekh At-Tabaree* (4/178).

Based on this account, it is clear that Khaalid's primary goal was to invite people to Islam — to guide people to the truth. Glory, the gaining of more property, becoming rich, enjoying life — none of these things mattered to Khaalid ﷺ. In war, he ﷺ sought martyrdom; and in peace, he ﷺ desired nothing more than to guide others to the truth. Why else did he ﷺ become angry when the people of Al-Heerah agreed to pay the *Jizyah* tax? After all, that they agreed to pay the *Jizyah* tax benefited Muslims by adding riches to the Muslim treasury — and that on a yearly basis. Worldly prosperity meant nothing to Khaalid ﷺ, a man who wanted more than anything else to gain what Allah ﷻ had in store for his obedient slaves — Paradise and an eternal life of bliss, comfort, and happiness. It is very likely that, when Khaalid ﷺ gave the people of Al-Heerah a choice between embracing Islam and paying the *Jizyah* tax, he remembered the saying of the Prophet ﷺ:

«لَأَنْ يَهْدِيَ اللهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنْ حُمُرِ النَّعَمِ»

"For Allah to guide a single man through you is better for you than for you to own red camels (a person who owned red camels in those times was like a millionaire in our times)."[1]

The Strategic Importance of Conquering Al-Heerah

Because of its location, Al-Heerah was, without a doubt, a city of great strategic importance in Iraq. Khaalid ﷺ, recognizing that fact, decided to make it a central command post for all military activities in Iraq. Thereafter, it was from Al-Heerah that all of the Muslim armies in the region were deployed; and it was from Al-Heerah that all orders were sent. Furthermore, while in his command post in Al-Heerah, Khaalid ﷺ would send out men to collect the *Jizyah* tax as well as to patrol and protect the front lines of the war.

[1] *Bukhaaree*, the Book of *Al-Maghaazee* (4210).

In short, until all of Iraq could be conquered, Al-Heerah acted as a temporary capital city of the Muslim-controlled part of Iraq. Khaalid ﷺ was successful not only on a military level, but also in restoring law and order in areas he recently conquered. His situation resembled that of the Prophet ﷺ in the ninth year of the Muslim calendar, when Muslims controlled much of the Arabian Peninsula, and when delegates from various tribes went to Al-Madeenah in order to announce their entry into the fold of Islam or to sign a peace treaty with the Prophet ﷺ. With much of Iraq under the control of Muslims, the leaders of various cities in Iraq went to Khaalid ﷺ in order to make peace with him. After only a short while passed, the vast majority of people in the region had either embraced Islam or agreed to Khaalid's terms for peace (i.e., terms involving the payment of the *Jizyah* tax).

For administrative purposes, Khaalid ﷺ divided the areas that Muslims conquered into provinces, and over each province he ﷺ appointed a governor. Thus he ﷺ appointed:

1) 'Abdullah ibn Watheemah An-Nasree ﷺ as the governor of Al-Falaaleej,
2) Jareer ibn 'Abdullah ﷺ as the governor of Baanqiyaa,
3) Basheer ibn Al-Khasaasiyyah ﷺ as the governor of An-Nahrain,
4) Suwaid ibn Muqran Al-Muzanee ﷺ as the governor of Tastar,
5) Att ibn Abee Att as the governor of Raudhastaan.

And the following were the Muslim commanders of the front lines of the war in Iraq:

1) Diraar ibn Al-Azwar ﷺ
2) Al-Muthannah ibn Haarithah Ash-Shaibaanee ﷺ
3) Diraar ibn Al-Khattaab ﷺ

4) Diraar ibn Muqrin ﷺ

5) Al-Qa'qaa ibn 'Amr ﷺ

6) Yusr ibn Abee Ruhm ﷺ

7) Qateebah ibn An-Nuhaas ﷺ[1]

The Letters that Khaalid ﷺ Sent to the Persian Leaders of Iraq

After centuries of relative stability, the Persian Empire was thrown into a state of chaos. Muslim forces had invaded their territory and succeeded in taking control of much of their lands. Battle after battle was lost to Muslim armies, and there was no sign of a shift in momentum, no indication that the Empire could be saved. What made matters worse was the recent death of the Emperor of Persia, Azdasheer. At the highest levels of government, officials and members of the royal family were fighting for the throne. If princes, noblemen, and politicians were fighting among themselves, how could they expect to defeat a foreign enemy?

Khaalid ﷺ realized the implications of Azdasheer's death and was aware of the infighting that was taking place among Persia's most powerful class of people. Wanting to take advantage of the situation, Khaalid ﷺ wrote the following letter to the noblemen and leaders of Persia: "From Khaalid ibn Al-Waleed ﷺ to the kings of Persia, to proceed: All praise is for Allah, Who has undone your government, weakened your ability to plot, divided you, weakened you, taken away your wealth, and stripped from you your honor. When this letter of mine reaches you, embrace Islam, and you will have achieved safety; otherwise, take (a covenant of) protection from us and pay the *Jizyah* tax. If you say no to that, then, by Allah, I will come to you with a people who love death just as you love life, and who are desirous of the

[1] Abu Bakr As-Siddeeq, by Khaalid Al-Jinaanee and Nizaar Al-*Hadeeth*ee (pgs. 51, 52).

Hereafter just as you are desirous of this world."[1] Khaalid ﷺ also wrote a letter to the general masses of Persia's citizens, a letter that was worded slightly differently, but that contained the same basic message: Embrace Islam, or pay the *Jizyah* tax, or get ready for war, keeping in mind that "I will come to you with a people who love death just as you love life, and who are desirous of the Hereafter just as you are desirous of this world."

With the conquest of Al-Heerah, Abu Bakr ﷺ realized one-half of his goals for Iraq, for the stage was now set for attacking the Persians in the heart of their Empire. What was astonishing about the war in Iraq was not so much the victories the Muslims achieved, but the speed with which they achieved them. Khaalid ﷺ began his military campaign in Iraq in the month of Muharram, in the year 12 H; and he conquered Al-Heerah in Rabee'ul Awwal of the same year.[2]

Allah ﷻ Blesses Khaalid ﷺ with a Miracle

Regardless of whether Khaalid ﷺ was a worshipper-warrior or a warrior-worshipper, or in other words, regardless of whether he was more a warrior or more a worshipper, the fact remains that he was both. History books abound with details of Khaalid's feats on the battlefield, but few of them discuss his beliefs, his piety, and his prolific acts of worship. This should come as no surprise because, while his acts of worship were personal in nature, his feats on the battlefield were public in nature, having an effect on all people of his era, and on the people of generations that came after him. Nonetheless, the fact remains that it was because Khaalid ﷺ was a prolific worshipper that he achieved great feats on the battlefield. True, becoming a skillful soldier comes through training and practice; but bravery, the key ingredient of an effective military man, is a result of deep Faith and a complete trust in Allah's promises of rewards.

[1] *Taareekh At-Tabaree* (4/116).

[2] *At-Taareekh Al-Islaamee* (9/150).

Allah ﷻ rewarded Khaalid ﷺ for his strong Faith by granting him a miracle. During his stay in Iraq, Khaalid ﷺ spent some time with a man named 'Amr ibn 'Abdul-Maseeh, who was the leader of his people. One day, Khaalid ﷺ was with 'Amr, and accompanying them was one of 'Amr's slaves. Noticing a bag around the slave's neck, Khaalid ﷺ took hold of it and emptied its contents, finding, among other things, a vial of sorts. Khaalid ﷺ then said, "O 'Amr, what is this?" 'Amr replied, "This...is poison that can kill its victim within the period of an hour." When Khaalid ﷺ then asked him why he was carrying poison, 'Amr explained that he was afraid that Khaalid ﷺ and his men would turn out to be contrary to the positive image he had of them; and that he preferred dying – by taking the poison – to seeing evil befall his people. He further said that his time to die had come. Explaining to 'Amr that it was not up to him to decide when his time to die had come, Khaalid ﷺ said, "Verily, no person dies until his divinely decreed time arrives," or in other words, Allah ﷻ has decreed a specific time for each person to die, and no one dies until his 'specific (decreed) time' arrives." Next, Khaalid ﷺ did something that took everyone around him by surprise. He ﷺ held the vial of poison in his hand and said, "In the name of Allah – and Allah is the best of names – the Lord of the earth and the Lord of the heavens; Lo! With the mention of His name no disease can cause harm. He ﷻ is the Most Beneficent, the Most Merciful." Having said these words, Khaalid ﷺ raised the vial to his mouth with the intention of swallowing its contents. Those that were with him tried to stop him, but they were too late: he had already swallowed the poison. Based on the potency of the poison, Khaalid ﷺ should have died within a period of one hour; but because of Allah's blessings and then Khaalid's Faith, the poison had no harmful effect on Khaalid ﷺ whatsoever.

Having been a first-hand witness to this miracle, 'Amr said, "By Allah, O group of Arabs, you will rule over whatever lands you wish as long as you continue to have among you someone from this generation (i.e., from the generation of the Prophet's Companions ﷺ."

At first blush, the above-mentioned account might seem strange or even made-up, which is why some recent scholars have stated that certain narrators fabricated it in order to boost Khaalid's reputation as a brave and fearless man. Upon further scrutiny, however, one finds that the story is not fabricated, but is actually true and, if not authentic, then at least acceptable, based on the science of *Hadeeth* criticism. The renowned historian Ibn Katheer (may Allah have mercy on him) related it without even suggesting that it is weak, never mind fabricated.[1] And when Al-Haafidh Ibn Hajar (may Allah have mercy on him) mentioned it in *Al-Isaabah,* he wrote, "Abu Ya'laa related it. And Abu Ya'laa, who related it by way of two other chains, did not consider it to be weak."[2] And while discussing miracles that Allah ﷻ caused to occur at the hands of righteous people, ibn Taymiyyah (may Allah have mercy on him) mentioned this story as an example. Therefore, since the chain of the above-mentioned narration is acceptable – as has been clearly asserted by giants in the field of *Hadeeth* criticism, the likes of At-Tabaree, ibn Sa'ad, Ibn Katheer, Ibn Hajar, and Ibn Taymiyyah – and since the scholars that ruled it to be acceptable are more knowledgeable than present-day writers, we must conclude that the story is true.

Once we arrive at the conclusion that the story is true, a number of important questions arise, such as: Why did Khaalid knowingly drink poison? Wasn't it wrong for him to have done so? And if he did it, should people of strong Faith do the same today? First, we must understand that Khaalid ﷺ was in a state of Faith that has rarely been paralleled in the annals of history. Since he was in that state, or zone, if you will, it is not right for us to question his actions. He ﷺ was from a generation of men who witnessed many miracles, some of which occurred during the lifetime of the Prophet ﷺ, and others of which occurred later on.

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[1] *Al-Bidaayah Wan-Nihaayah* (6/251).

[2] *Al-Isaabah,* by Ibn Hajar (2/218) – *Hadeeth* number: 2206.

At the moment that Khaalid ﷺ held the vial in his hand, he believed with certainty that Allah ﷻ is the Creator of all things and that He ﷻ is the One Who causes each food, herb, medicine, or poison to have the effect for which it is known. Khaalid ﷺ further was certain that Allah ﷻ, the All-Powerful, is able to negate a thing's known effect, if He wills. And so, for instance, when Ibraaheem ﷺ was cast into a pit of fire, fire did not have its known effect — that of burning. Rather than having a burning effect on Ibraaheem ﷺ, the fire he was cast into had a cooling effect on him. The same miracle occurred for a man who was not a Prophet, Abu Muslim Al-Khaulaanee ﷺ; it occurred when he refused to say that Al-Aswad Al-'Ansee was a prophet, and when, consequently, he was thrown into a pit of fire. The people who were present when this miracle occurred witnessed Abu Muslim performing prayer in the pit, and all the while the fire had no harmful effect on him whatsoever.[1] In the same way, Allah ﷻ caused the poison to have no harmful effect on Khaalid ﷺ.

We must also understand that, when Khaalid ﷺ took the dangerous step of consuming the poison, he did not even for a second think about the fame and honor he would gain if he were to survive. Had he had any thoughts of showing-off or of gaining fame, Allah ﷻ would have forsaken him by allowing the poison to have its normal effect. Then, having been forsaken by Allah ﷻ, Khaalid ﷺ would not have had any power or ability to negate the harmful effects of the poison. And so what happened was this: Khaalid ﷺ took offense to 'Amr's words — regarding his statement that his time to die had come — believing instead that a person dies only when his divinely decreed time comes to pass, not a minute before, and not a minute after. Khaalid ﷺ believed so deeply in that reality, as well as in the fact that Allah ﷻ can neutralize the harmful effects of something such as poison, that he ﷺ consumed the poison, believing with all of his heart that the poison had no power in and of itself, that there is neither might nor power in this uniVerse except with Allah ﷻ, and that he

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[1] *At-Taareekh Al-Islaamee* (9/153).

would die only if Allah ﷻ willed him to die. As a result of, or rather as a reward for, Khaalid's deep Faith, Allah ﷻ caused a miracle to occur: Khaalid ﷺ remained in perfectly good health despite the fact that he had just consumed lethal poison.

Regarding the above-mentioned story, Muslims should keep the following in mind: *Do not try this at home*. If this warning sounds trite, it is nonetheless important. A Muslim, if he is motivated by Khaalid's story, might think that, if his Faith is strong, he could also drink poison without being harmed as a result. He would be foolish in thinking so, not because Allah ﷻ does not bestow miracles upon some of his believing slaves — for He ﷻ does do that — but because he thinks that his level of Faith is comparable to that of Khaalid ﷺ. The level of Faith of Khaalid ﷺ and the rest of the Companions ﷺ, their commitment to following the teachings of Islam, the pureness of their sincerity, the deepness of their conviction, the hardships they were willing to undergo for the sake of their Faith, and the degree to which they placed their trust in Allah ﷻ — these things we can neither fathom nor hope to parallel. So, even if one is sincere, and even if one believes that Allah ﷻ can neutralize the harmful effects of poison, one should not embark upon the experiment of drinking poison in the hope of being blessed with the same miracle with which Khaalid ﷺ was blessed. Khaalid ﷺ attained a very high level of Faith, a level that most, if not all, of us, cannot hope to reach ourselves.

Incidentally, it is related that, when the Muslims achieved victory in Al-Heerah, Khaalid ﷺ performed eight units of prayer, which he performed not in units of two or four, but in a row, making *Tasleem* (i.e., saying, "*Assalaamu 'Alaikum Wa-Rahmatullah,*" thus signaling the end of prayer) only after the very last unit.[1]

6) The Conquest of Al-Anbaar

The first part of Khaalid's mission in Iraq was now accomplished: Abu Bakr ﷺ had ordered Khaalid ﷺ and 'Iyaadh

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[1] *Al-Bidaayah Wan-Nihaayah* (4/352).

ﷺ to compete with one another to see who could first reach Al-Heerah. Khaalid ﷺ was to enter from the southern part of Iraq, and 'Iyaadh, from the north. In the end, it was Khaalid ﷺ who reached Al-Heerah first, after having conquered all of the opposition that stood in his way. 'Iyaadh ﷺ, on the other hand, was not as successful: He was having a hard time with the enemy at Daumatul-Jandal. For this reason, Khaalid ﷺ decided to leave Al-Heerah and to try his best to help 'Iyaadh ﷺ and the members of his army. Having placed Al-Qa'qaa ibn 'Amr At-Tameemee ﷺ in charge of Al-Heerah, Khaalid ﷺ headed northwards. But along the way, his mission was interrupted by enemy fighters in a city called Al-Anbaar. Rather than continue northwards, Khaalid ﷺ decided to gain control of Al-Anbaar, and to thus protect the rear of his army from an ambush.

The city's inhabitants had no intention to surrender. They shut themselves up in their fortresses, and even prior to that, they dug trenches, thus preventing Khaalid ﷺ from gaining easy access to their city. What followed, then, was a siege, one that did not last for long though, since Khaalid ﷺ was determined to defeat the people inside of the fortresses as quickly as possible. Thus he ﷺ was willing to do whatever was necessary in order to achieve his goal. First, he ﷺ slaughtered the weakest camels that his soldiers had with them; and then he used the carcasses of those camels to fill up the narrowest part of the trenches. Finally, he used those carcasses as a bridge to cross over to the other side, into the city of Al-Anbaar.

His plan took the enemy by surprise, for they felt certain that Khaalid ﷺ and his men would not be able to cross their well-dug trenches. As Muslim soldiers crossed over the carcasses of the dead camels, the people of Al-Anbaar sought refuge in their fortresses, and their leader, Shairaaz, was forced to surrender. Before surrendering, however, he stipulated that he be allowed to leave Al-Anbaar in the company of a number of horsemen who would act as his guards. Khaalid ﷺ accepted his condition, but only if Shairaaz would leave without taking with him any

belongings or money. Shairaaz, who was desperate to escape with his life, accepted those terms and shortly thereafter departed from Al-Anbaar.[1]

Not all of the people inside of the fortresses were Persians; some were Arabs who had previously had close ties to the Banu Iyaad tribe – a tribe that had entered Iraq during the reign of Bakhtansar. With the siege over with, Muslim soldiers, many of whom had been Companions ﷸ of the Messenger of Allah ﷺ, learned how to read and write Arabic from the people of Al-Anbaar.

7) 'Ain At-Tamr

Khaalid ﷸ, having left Al-Barzaqaan ibn Badr in charge of Al-Anbaar, resumed his journey northwards. On the way, at a place called 'Ain At-Tamr, he ﷸ was confronted by 'Uqqah ibn Abee 'Uqqah. 'Uqqah was waiting for Khaalid ﷸ with a large army that consisted of soldiers from the Tamr, Taghlab, and Iyaad tribes. These were all Arab tribes, and they weren't the only ones that wanted to fight against Khaalid ﷸ, for with them was an army of Persian soldiers, soldiers that were under the command of a man named Maihraan. The Arab and Persian armies were allies, and yet they remained two distinct forces, as opposed to a single, merged, larger army.

Yet again enemy forces in Iraq made the deadly mistake of underestimating the strength of Khaalid's army. 'Uqqaah did not even think that he needed Maihraan's help to defeat Khaalid ﷸ, and so, with an air of pride and arrogance, he asked Maihraan to stay out of the conflict, saying to him, "Verily, Arabs are best suited to fight against Arabs, so let us take care of Khaalid." Maihraan replied, "Then he is all yours. Nonetheless, if you need us, we will help you (against them)." When Persian soldiers complained about Maihraan's decision to not participate in the coming battle, Maihraan, also with an unwarranted sense of

[1] *Taareekh At-Tabaree* (4/191).

pride, said to them, "Let them (i.e., 'Uqqaah and his soldiers) fight. If they defeat Khaalid, then he is yours (yours to punish and kill). And if they are defeated, we will fight against Khaalid, for in that case, they (Khaalid ﷺ and his men) will have become weak (from fighting against 'Uqqah's army) while we will be strong (and fresh)." After Maihraan said these words, the sentiments of his soldiers towards him changed from blame to praise and adulation.

Shortly thereafter, Khaalid's army and 'Uqqah's army faced one another; it was a tense moment during which final preparations were being made. Khaalid ﷺ decided to take a big risk, employing a strategy that seemed, at first glance, to be nothing short of suicidal. It was a strategy that in the world of modern-day sports is akin to what is known as the "suicide steal." For those who are familiar with the sport of baseball, the connection between the "suicide steal" and what Khaalid ﷺ did will be clear, for both depend completely on the element of surprise. If there is a runner on third-base, a pitcher does not always have to look at him in the same way that he looks at runners that are on first or second base. A runner on first base, for instance, can steal a base, a process that involves running towards second-base while a pitcher throws the ball to his catcher. The runner has to touch second-base before the catcher can throw the ball to the second-baseman and before the second-baseman can tag him out. When a runner is on third-base, a pitcher does not have to worry about him stealing a base. If the runner does try to steal a base by going to home plate, he will be met by the catcher who, with the ball in his glove, will be waiting to tag him out. Nonetheless, in the history of baseball, some runners have stolen home-plate (by going from third-base to home plate while the pitcher throws the ball to the catcher). They managed to do so by relying on the element of surprise. True, in order to steal home-plate, a runner has to be fast; but more importantly, he has to be smart. He has to catch both the pitcher and the catcher unawares, at a time when the pitcher would least expect the runner to steal home plate. In such an instance, a runner can try to steal home

plate while the pitcher throws the ball to his catcher, but if the runner mistimes his attempt by even a fraction of a second, he will be out and his team will have lost the opportunity to gain a run — which is why the attempt is known as a "suicide steal."

Now, coming back to the battle in question, Khaalid ﷺ did something similar — albeit not in the world of modern-day sports, but in the realm of something more important, the pursuit of winning a battle for the sake of Allah ﷻ. With the two armies lined up and facing one another, Khaalid ﷺ saw that he had a tiny window of opportunity to end the battle right then and there. 'Uqqah ﷺ was facing his soldiers, busy in the task of lining them up in rows. So, in short, the opposing army was momentarily preoccupied, focused not so much on the enemy as on preparing to fight the enemy. Khaalid ﷺ ordered his soldiers to stay where they were, and then he, followed by a number of horsemen, raced across the short distance that separated his army from that of the enemy. When he reached the other side, he reached down for 'Uqqah, picked him up, locked him in an embrace — thus preventing him from moving — and raced back to the other side. The entire operation took just a few seconds, so that, by the time enemy soldiers noticed the arrival of Khaalid ﷺ, they could do nothing to stop him from taking their leader. Had Khaalid ﷺ mistimed his attempt ever so slightly, he, and not 'Uqqah, would have been the one who was taken captive the enemy; and that would have had catastrophic consequences for the Muslims. In the end, with 'Uqqah as a prisoner of the Muslims, 'Uqqah's soldiers lost hope of winning and were forced to surrender.

Meanwhile, 'Uqqah's Persian allies weren't even present at the battlefield; instead, they were at a safe distance in the fortress of 'Ain At-Tamr. And yet no sooner did their leader, Maihraan, hear about the defeat of 'Uqqah's army, and about the many prisoners that were taken by Khaalid ﷺ, than he decided to abandon the fortress and flee towards safety; his soldiers followed close behind. Once the fortress was left empty, a group of Christians that lived in the area sought refuge in it.

By the time Khaalid ﷺ arrived at the fortress, Maihraan and his soldiers were long gone, and the only people that remained were the Christians who were native to the land. A brief siege followed, and seeing that there was no escape, the Christians inside of the fortress soon surrendered.

Khaalid ﷺ then ordered for 'Uqqah and other prisoners to be killed. When all was said and done, the Muslims gained a great amount of war booty that day, much of which was found in 'Ain At-Tamr's fortress.

In a nearby church forty children were studying the bible. Khaalid ﷺ placed those children under the custody of wealthy men who could take care of them. Among those children — and they were all considered slaves — was Humraan, who later became the freed slave of 'Uthmān ibn 'Affān ﷺ. And one of them was Seereen, who was given to Maalik ibn Anas ﷺ. Interestingly, Seereen was the father of Muhammad ibn Seereen (may Allah have mercy on him), who would later become one of the most eminent scholars of the Muslim nation.

Khaalid ﷺ sent one-fifth of the spoils to Abu Bakr As-Siddeeq ﷺ, who upon receiving the spoils as well as news of Khaalid's victory, sent Al-Waleed ibn 'Uqbah ﷺ to the northern part of Iraq, where he was to search out for and help 'Iyaadh ﷺ. At the time, 'Iyaadh ﷺ was in somewhat of a predicament, for even though he was laying siege to Daumatul-Jandal, he too was besieged, for enemy fighters blocked all of the routes that led away from the city. Al-Waleed managed to reach 'Iyaadh ﷺ, who said to him, "Some forms of advice are better than a huge army, so tell me what we should do, considering our present predicament." Al-Waleed ﷺ replied, "Write to Khaalid ﷺ, and he will come to you with his army." 'Iyaadh ﷺ wrote to Khaalid ﷺ, asking for his help; and his letter reached Khaalid ﷺ just after the Muslims gained control of 'Ain At-Tamr. In response to 'Iyaadh's plea for help, Khaalid ﷺ wrote back the following letter: "From Khaalid to 'Iyaadh: I am now coming to you."[1]

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[1] *Al-Bidaayah Wan-Nihaayah* (6/354).

8) Daumatul-Jandal

After he left 'Uwaim ibn Kaahil Al-Aslamee ﷺ in charge of 'Ain At-Tamr, Khaalid ﷺ headed towards Daumatul-Jandal. News of his departure reached Daumatul Jandal's leaders, who then, out of a sense of fear and desperation, pleaded for military help from their allies from the Bahraa, Kalb, Ghassaan, and Tanookh tribes.[1]

The people of Daumatul-Jandal had two leaders: Ukaidir ibn 'Abdul-Malik and Al-Jaudee ibn Rabee'ah, and the two of them disagreed about how they should deal with Khaalid ﷺ. Ukaidir was the more frightened of the two, and he had every reason to be frightened, considering his past experience with Khaalid ﷺ. The two of them met during the Tabook expedition. Khaalid ﷺ, based on the instructions of the Messenger of Allah ﷺ, captured Ukaidir and took him back to the Muslim encampment. Rather than kill or punish Ukaidir, the Messenger of Allah ﷺ freed him, but not before taking a covenant from him. Ukaidir later broke the terms of that covenant, and from that day onwards, because of how he had betrayed the Messenger of Allah ﷺ, he lived in a state of fear, knowing that his betrayal would, sooner or later, be the cause of his demise.

Now that Khaalid ﷺ was coming with a formidable army, Ukaidir became afraid that the time to pay for his wicked and treacherous ways had come. So, out of desperation, he said to Al-Jaudee, "Of all people, I know Khaalid the best.... No one is better than he is in the art of war. And whenever a group of people see the face of Khaalid, regardless of whether they are few or many, they run away from him (because they fear him). So make peace with him (since that is the only way you can save yourselves)." Al-Jaudee and everyone else rejected his suggestion, after which he said, "Then I will not help you in your war with Khaalid; your war with him, then, is your business."[2] When praise is given by

[1] *Al-Bidaayah Wan-Nihaayah* (6/354).

[2] *Al-Bidaayah Wan-Nihaayah* (6/355) and At-*Taareekh At-Tabaree* (4/195).

one's enemy, we can be sure that that praise is truthful; it is certain, therefore, that what Ukaidir said about Khaalid ﷺ — about the fear he inspired into the hearts of his enemy, and about his superior skill as a military fighter and commander — was perfectly true.

What happened next illustrates the fact that, regardless of the precautions one takes, one cannot avert one's divinely preordained time of death. Although Ukaidir left Daumatul-Jandal, bent on getting as far away from Khaalid ﷺ as possible, news of his flight quickly spread throughout the region. Khaalid ﷺ, upon learning of Ukaidir's nearby presence, ordered 'Aasim ibn 'Amr ﷺ to search out for and capture him.

It did not take long for 'Aasim to locate and capture Ukaidir, and when they returned to the Muslim army, Khaalid ﷺ gave the order for Ukaidir to be executed. It was a just punishment, considering Ukaidir's history of betrayal and treachery. Despite the fact that the Prophet ﷺ had treated him kindly, setting him free when he was deserving of a severe punishment, Ukaidir acted treacherously towards the Prophet ﷺ, breaking all of the promises he made to him by continuing to fight in battles against Muslims.[1]

Upon arriving at Daumatul-Jandal, Khaalid ﷺ made camp. As for the people of Daumatul-Jandal and their allies from the Bahraa, Kalb, and Tanookh tribes, they divided their overall forces into two groups: the first faced Khaalid's encampment, and the second faced 'Iyaadh's encampment. Therefore, two separate battles were about to take place at the same time. And that is exactly what happened: Al-Jaudee ibn Rabee'ah and his soldiers marched towards Khaalid ﷺ; and at the same time, ibn Al-Hadrajaan, ibn Al-Abham, and their forces marched towards 'Iyaadh ﷺ.

Fierce fighting ensued. Khaalid ﷺ was able to achieve a decisive and relatively quick victory over Al-Jaudee's army.

[1] *At-Taareekh Al-Islaamee* (9/136).

'Iyaadh ﷺ too was able to defeat his foes, but with a great deal of difficulty. The enemy troops that survived the battle and that avoided capture made their way to Daumatul-Jandal's fortress, intending to seek safety inside. The fortress, however, was already filled to capacity, and the people inside, in order to save themselves, shut the gates on fleeing soldiers, thus leaving them as easy prey for pursuing Muslim fighters.

Upon arriving at the scene, Khaalid ﷺ and his men broke through the gate of the fortress, attacked those that were inside, and ended up killing a great many of them.[1]

By conquering Daumatul-Jandal, Muslims gained control of a city whose strategic importance was immeasurable. Three important places had roads that intersected at Daumatul-Jandal: The Arabian Peninsula towards the south, Iraq towards north-east, and Ash-Sham (Syria and surrounding regions) towards north-west. Given that reality, Abu Bakr ﷺ certainly had his sights on gaining control of Daumatul-Jandal as soon as possible. And that is why 'Iyaadh ﷺ didn't simply go around Daumatul-Jandal on his way to Al-Heerah; instead, he ﷺ stayed there and patiently endured many hardships, willing to wait as long as it would take to wrest control of the city. For 'Iyaadh ﷺ knew that, as long as Daumatul-Jandal remained in the hands of the enemy, Muslims would remain in grave danger throughout Iraq.[2]

Khaalid ﷺ not only conquered most of the southern part of Iraq, he helped 'Iyaadh ﷺ conquer a strategically important part of northern Iraq. But while we give credit to Khaalid ﷺ for his military prowess, his brilliant strategy, and his ability to instill fear into the hearts of the enemy, we must not forget the contributions 'Iyaadh ﷺ made in the war effort in Iraq — his steadfastness, his patience, his willingness to endure many hardships, his trust in Allah ﷻ, and his determination to

[1] *Taareekh At-Tabaree* (4/196), and Abu Bakr As-Siddeeq, by Khaalid Al-Jinaanee (pg. 54).

[2] Abu Bakr As-Siddeeq, by Nizaar Al-Hadeethee and Khaalid Al-Jinaanee (pg. 54).

continue fighting in spite of the fact that he was surrounding by enemy units.

That 'Iyaadh ﷺ fought with so much bravery and integrity should not come as a surprise, for he was among the most eminent members of the *Muhaajiroon*. A chieftain among the Quraish, he was known off the battlefield for his generosity and easy-going character. On the battlefield, and in all important matters, 'Iyaadh ﷺ had earned the trust of all of the rightly-guided *Khaleefahs*, as well as of their governors. 'Iyaadh ﷺ was one of the generals of the Muslim army at Al-Yarmook, and he was at the forefront of Abu 'Ubaidah's army. Also, 'Iyaadh ﷺ helped conquer the northern border areas of the peninsula, the areas that were situated between Ash-Sham and Iraq. And when Abu 'Ubaidah ﷺ was about to die, he appointed 'Iyaadh ﷺ to the post of governor of Ash-Sham. Afterwards, 'Umar ﷺ reappointed 'Iyaadh ﷺ, later removing him from his post only because he needed his help elsewhere, for the purpose of leading armies in order to conquer even more foreign lands.[1]

9) The Battle of Al-Haseed

The Battle of Al-Haseed was prompted by a number of events, the most important one being Khaalid's decision to send Al-Aqra' ibn Haabis ﷺ back to Al-Anbaar. That Khaalid ﷺ did not go back with Al-Aqra' ﷺ gave the disbelieving Arabs of the region the impression that Al-Anbaar was now vulnerable and that they should take advantage of the situation by invading it. After all, they thought, Khaalid ﷺ, their most feared enemy, was at a safe distance — at arm's length in Daumatul-Jandal.

A number of events followed, and they all culminated in the Battle of Al-Haseed. First, non-Muslim Arabs in the region made contact with local Persians, asking for their help, so that, together, they could exact revenge for 'Uqqah's death. In response to their allies' call to arms, Razmahar and Rauzabah left Baghdad and

[1] *At-Taareekh Al-Islaaamee* (9/164).

began marching towards Al-Anbaar. But along the way, their forces planned to meet up with their Arab allies at Al-Haseed and Al-Khanaafis. News of their departure reached Az-Zabarqaan ibn Badr, the recently appointed leader of Al-Anbaar. Az-Zabarqaan ﷺ proceeded to seek the help of Al-Qa'qaa ibn 'Amr ﷺ, who was, by the order of Khaalid, in charge of Al-Heerah. Al-Qa'qaa ﷺ responded by sending 'Abud ibn Fadakee As-Sa'dee (Abu Laila) to Al-Haseed, and 'Uwah ibn Al-Ja'ad Al-Baariqee to Al-Khanaafis.

When Khaalid ﷺ found out that a number of tribes intended to join up with Rauzabah's forces at Al-Haseed, he realized that it was important to break up the opposing army before it became too strong. Therefore, rather than wait for the next move of the enemy, Khaalid ﷺ wanted to attack them, and thereby break up their forces, at Al-Haseed. In order to accomplish that task, he ﷺ appointed his most able military commander, Al-Qa'qaa ﷺ, to be in charge of Muslims in Al-Haseed; furthermore, Khaalid ﷺ appointed 'Iyaadh ibn Ghanam ﷺ to take Qa'qaa's place as leader of Al-Heerah.

Just as Muslims tried to gain as much information as possible about the enemy's movements and plans, so did the enemy keep a close watch on their Muslim foes. Thus Rauzabah was able to find out that Al-Qa'qaa ﷺ was heading towards him; consequently, he sought the help of Razmahar, who quickly responded by merging his army with that of Rauzabah. Both the Muslims and the disbelievers had now made their final moves. Their armies met at Al-Haseed, and even though the Muslims faced a formidable and large army, they came out victorious, managing to kill in the process a great number of enemy fighters — not to mention the two leaders of the opposing army, Razmahar and Rauzabah. Also, the Muslims gained a great deal of war booty.[1]

10) The Battle of Al-Maseekh

When Khaalid ﷺ learned about the Muslims' victory in Al-Haseed, He ﷺ ordered the various commanders of his army to meet at a place called Al-Musayyakh, which was situated near

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[1] *Al-Bidaayah Wan-Nihaayah* (6/355).

Hauraat. When various battalions met at the appointed time, they proceeded to attack a number of local tribes from three directions, inflicting upon them a great many losses.[1]

Shortly thereafter, Khaalid found out that various enemy tribes were joining forces in two places: in Al-Muthannah, which was near Ar-Ruqqah, and Az-Zumayyal. Rather than allow the enemy to gain strength, Khaalid took the fight to them, attacking them at both Al-Muthannah and Az-Zumayyal, and, in the end, inflicting them with huge losses.[2]

'Adee ibn Haatim, who was one of the Muslim soldiers during the said raids, later recalled, "We reached a man whose name was Harqoos ibn An-No'maan An-Namree, and at the time he was surrounded by his sons, daughters, and wife. He placed before them a bowl of alcohol, upon which they said, 'Will anyone drink this hour, at a time when Khaalid's armies have arrived?' He replied, 'Drink a farewell drink, for I do not think that you will ever have another drink after it.'"

'Adee then went on to say, "As Harqoos was saying that (and as he was about to drink some of the alcohol), a group of horsemen rode by, striking his head at the moment his head was inside of the bowl. We then took his daughters and killed his children."[3]

During one of the said raids, two Muslims, who were staying among the natives of Iraq, were killed. The two men had embraced Islam and had with them a letter that guaranteed their safety, and that letter was from none other than Abu Bakr As-Siddeeq. Muslim soldiers didn't know about the letter, and so they killed the two men, not knowing that they were Muslims. When Abu Bakr found out about what had happened to the two men, he paid blood money to their relatives, but he also sent a

[1] Abu Bakr As-Siddeeq, by Khaalid Al-Jinaabee and Nizaar Al-Hadeethee (pg. 55).

[2] *Taareekh At-Tabaree* (4/199, 200).

[3] *Taareekh At-Tabaree* (4/199).

clear message to Muslims who lived among non-Muslims, particularly non-Muslims that were at war with Muslims. He ﷺ said, "*And that is what people who live with the enemy in their lands get.*" Or in other words, it was not the Muslim army that sinned by killing the two men – since they didn't know that they were Muslims – but instead it was the two men who were sinning by living in enemy territory.[1]

11) The Battle of Al-Furaad

With all Arab tribes in Iraq conquered, Khaalid ﷺ set his sights on Furaad, a city of exceptional strategic importance, due to the fact that it straddled the borders of Ash-Sham (Syria and surrounding regions), Iraq, and the Arabian Peninsula. Conquering Furaad was also important because Khaalid ﷺ wanted to make sure the rear of his army would not be vulnerable to an attack when he crossed into Persia.

By gathering in Furaad, the Muslims inspired the ire of the Romans. Furious that the Muslims threatened them from so close a distance, the Romans were determined to defeat the Muslims by any means necessary. As such, they, for the very first time, sought the help of Persians against their common foes, the Muslims. The Persians did not hesitate to join ranks with the Romans, since they wanted desperately to exact revenge upon Muslims for crushing the foundations of their Empire. To make matters worse for Muslims, their Roman and Persian foes sought the help of various Arab tribes, such as the Taghlab, Iyaad, and An-Namr tribes. Arab tribes were just as enthusiastic to fight as were the Persians, for they had not yet forgotten the deaths of their leaders at the hands of Muslim soldiers. With so many enemies working together, the ensuing battle marked the first time that Muslims faced an army that was comprised of Persians, a people who were members of the predominant Eastern Empire; of Romans, a people who were members of the predominant Western Empire;

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[1] *Al-Bidaayah Wan-Nihaayah* (6/356).

and of Arabs, people who were loyal to one of the two said Empires.

And yet Muslim soldiers were not perturbed by the size of the opposing army. When the Persian-Roman-Arab army reached the banks of the Euphrates River, they said to the Muslims on the other side, "Either you cross over to us, or we will cross over to you." Khaalid ﷺ said, "Then you cross over." They said, "Then move to one side, and allow us to cross." Khaalid ﷺ replied, "We will not do that, so instead cross over from below where we are positioned."

Before crossing over, the leaders of the opposing army questioned whether it was wise to fight Khaalid ﷺ. They said to one another, "He is a man who is fighting for His religion; furthermore, he is both intelligent and knowledgeable. It seems certain, therefore, that he will come out victorious and that we will suffer defeat." In the end, however, these words fell upon deaf ears; too many people were bent upon seeking revenge, and so, after receiving encouragement from their leaders, Roman, Persian, and Arab soldiers crossed the Euphrates and fought in a battle that was both long and fiercely contested. In spite of the enthusiasm shown by Persian, Roman, and Arab fighters, they were no match for Khaalid's army. During the battle, a single Muslim would gather a number of enemy soldiers with his spear and kill them all; such was the bravery of Muslim soldiers and the terror they inspired in the hearts of their enemy. Tens of thousands of enemy soldiers died that day. After the conclusion of the battle, Khaalid ﷺ stayed in Furaad for ten days, after which he returned to Al-Heerah.[1]

The events of this battle took place in the middle of Dhil-Qai'dah, of the year 12 H.

Muslims had fared very well in a great number of previous battles, but this was different: The victory at Furaad was extra special because victory was achieved in spite of the fact that

[1] *Taareekh At-Tabaree* (4/201).

Khaalid's army was facing three foes: Romans, Persians, and Arabs. To be sure, the Battle of Furaad is considered a decisive battle in the history of Islam, even though it is not as well known as the major battles that took place during the same period. The Battle of Furaad was decisive because its events completely crushed the morale of each of the three opposing forces that were defeated. Also, The Battle of Furaad is considered the last battle in Iraq that Khaalid ﷺ took part in.[1] More than any of the other two opposing forces, it was the Persians who suffered the worst psychological blow — a blow from which they never recovered. After the conclusion of the Battle of Furaad, the Persians were never again able to put together an army that posed a serious threat to Muslims. So for all of the above-mentioned reasons, the Battle of Furaad should be remembered as one of the key battles that took place during the conquest of Iraq.

Third: Khaalid ﷺ Performs *Hajj*; Abu Bakr ﷺ Orders Him to Go to Ash-Sham (Syria and Surrounding Regions); and Al-Muthannah ﷺ is Made the Overall Leader of the Muslim Armed Forces in Iraq

1) Khaalid ﷺ Performs *Hajj* in the Year 12 H, and Abu Bakr ﷺ Orders Him to go to Ash-Sham (Syria and Surrounding Regions)

With only five days to go until the end of the month of Dhil-Qai'dah, and after having spent ten days at Al-Furaad, Khaalid ﷺ instructed his army to prepare for the return journey to Al-Heerah. Khaalid ﷺ placed 'Aasim ibn 'Amr ﷺ in charge of the front of his army, and Shajarah ibn Al-A'az in charge of the rear. Khaalid ﷺ gave everyone the impression that he would be traveling among the soldiers who were in the front of his army, but then, with a number of companions, he secretly parted company from his army and headed towards Makkah. It is

[1] *At-Taareekh Al-Islaamee* (9/173).

interesting to note that, in heading towards Makkah, Khaalid ﷺ took a road that had never before been used. In not telling his soldiers that he was leaving them for a short while, and in taking a never-before used path to go to Makkah, Khaalid ﷺ probably was trying to avoid letting the enemy know that he was leaving Iraq.

By the time Khaalid ﷺ reached Makkah, the *Hajj* season for the year 12 H was about to begin. Khaalid ﷺ then performed *Hajj* along with the other pilgrims, and then he raced back to his army, managing to catch up to them before they reached Al-Heerah. Abu Bakr ﷺ found out that Khaalid ﷺ performed *Hajj* only after the *Hajj* season was over — when pilgrims returned to Al-Madeenah and told Abu Bakr ﷺ that they saw Khaalid ﷺ in Makkah. Even though Khaalid ﷺ had done a noble thing by performing *Hajj*, Abu Bakr ﷺ was upset at him because he didn't ask permission to leave his army. Nonetheless, Abu Bakr ﷺ was generally pleased not only with Khaalid ﷺ but with the victories that Khaalid ﷺ achieved in Iraq. Therefore, a few words of gentle censure was all that was necessary to remind Khaalid ﷺ that it was his duty to seek Abu Bakr's permission before he did something that jeopardized his mission abroad. Otherwise, it was time to move on — to send Khaalid ﷺ to fight in a place where he was more needed: Ash-Sham (Syria and surrounding regions). And so Abu Bakr ﷺ sent a letter to Khaalid ﷺ, a letter whose main points can be summarized as follows:

- Abu Bakr ﷺ ordered Khaalid ﷺ to leave Iraq and to head towards Ash-Sham (Syria and surrounding regions), in the hope that Allah ﷻ would grant Muslims victory at Khaalid's hand and through Khaalid's leadership.

- Abu Bakr ﷺ reproached Khaalid ﷺ for leaving his army *without his permission, and warned him never to repeat the* same mistake.

- Abu Bakr ﷺ encouraged Khaalid ﷺ to work hard and to do his utmost not for worldly gain, but purely for the sake of Allah ﷻ.

- Abu Bakr ﷺ warned Khaalid ﷺ not to become proud or boastful as result of his achievements; similarly, Abu Bakr ﷺ

warned him against thinking that, by fighting disbelievers, he was doing Allah ﷻ a favor; rather, all favors are from Allah ﷻ, and it is He ﷻ alone Who guides people to become obedient to Him.[1]

The following accolades all apply to the Muslim military efforts in Iraq: Few, if any, tactical errors; brave fighting; skilled military maneuvers; brilliant strategy; the ability to intercept key information from the enemy; and the ability to execute every plan with great precision and expertise. In short, the performance of Khaalid ﵁ and his men can be described as being almost flawless. With victory achieved, it was time for Khaalid ﵁ to move on to a new mission — that of fighting the Romans in Ash-Sham.

And if Khaalid ﵁ was a superior military man before the Muslim invasion of Iraq, he — through the experience and knowledge he gained during the many battles he fought in against the natives of Iraq — afterwards became known as the most feared and most brilliant military commander on earth, not just to the people of his generation, but, by virtue of his reputation, to the people of ensuing generations as well.

Now that Khaalid ﵁ was leaving the region, the Muslim armed forces in Iraq needed a new overall leader. The man that was nominated for the job was Al-Muthannah ibn Haarithah Ash-Shaibaanee ﵁, an obvious choice considering his knowledge of Iraq and his many years of experience in fighting against the Persians of the region. Even while Khaalid ﵁ was leader of the Muslim military in Iraq, Al-Muthannah ﵁ was an indispensable soldier who proved himself to be not only a brave warrior and military strategist, but also a wise and competent leader. Much of Khaalid's military activities in Iraq depended on the element of surprise; as such, he needed a skilled group of spies who could, on a continual basis, acquire as much information about the enemy as possible. The person he relied on to gather intelligence about the

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 295).

enemy was none other than Al-Muthannah ﷺ, not only because of Al-Muthannah's ability to organize detailed missions, but also because of his knowledge of the land and of the people of Iraq. Al-Muthannah ﷺ was a member of the Banu Shaibaan tribe, a tribe whose territory was situated on the border regions of Iraq, not too far from the Euphrates River. Therefore, based on his native land and his knowledge of Iraqi people, Al-Muthannah ﷺ was best suited to put together a group of Banu Shaibaan tribesmen and charge them with the duty of gathering intelligence in the region. After Al-Muthannah ﷺ put his team of spies together, Khaalid ﷺ constantly received reports about what was happening in the region, who was coming and who was leaving, and, most importantly, what plans the enemy were making. It was because of the efforts of Al-Muthannah ﷺ and his team of spies that Khaalid ﷺ often learned about – and was consequently able to foil – the enemy's plans to attack Muslim strongholds. It often occurred that, while enemy soldiers flocked towards a city in order to form an army and prepare for an attack on Muslims, Khaalid ﷺ attacked that city, thus thwarting the enemy's ability to assemble a sizeable enough of an army to pose a threat to the Muslims in the region.[1]

Abu Bakr ﷺ wrote the following letter to Khaalid ﷺ: "Leave Iraq, and leave behind the natives of Iraq that you traveled to (when you first began your mission there (i.e., the likes of Al-Muthannah ibn Haarithah ﷺ and his soldiers)). Travel lightly and take with you the people of strength from our companions, those that went to Iraq with you from Al-Yamaamah, those that accompanied you on the way, and those that came to you from Hijaaz. Then go to Ash-Sham (Syria and surrounding regions), where you should meet up with Abu 'Ubaidah ibn Al-Jarraah ﷺ and the Muslims that are with him. When you meet up with them, you will be their overall leader. And may peace and the mercy of Allah be upon you."[2]

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[1] *Ma'aarik Khaalid ibn Al-Waleed Did-Al-Furs* (pg. 143).

[2] Ibid.

Khaalid ﷺ immediately made preparations to leave Iraq. He divided his army into two groups: the first was to travel with him to Ash-Sham, and the second was to stay behind with Al-Muthannah ﷺ. When Al-Muthannah ﷺ found out that Khaalid ﷺ was taking all of the Prophet's Companions ﷺ with him, he said, "By Allah, I will only accept all of Abu Bakr's commands, for he clearly stated that you are to take one-half of the Companions ﷺ with you and that you are to leave one-half of them behind (with me). By Allah, it is only through them that I am hoping to achieve victory, and yet you are divesting me of their services." Here, Al-Muthannah ﷺ was referring to a letter that reached Khaalid ﷺ just before he was about to depart from Iraq; in that letter, Abu Bakr ﷺ wrote, "O Khaalid, for every strong fighter you take with you, leave one strong fighter behind. Then, when Allah grants you victory, send the rest back to Iraq..."[1]

Having read this latest letter, Khaalid ﷺ proceeded to appease Al-Muthannah ﷺ by assigning to his army brave and skilled soldiers. When enough of those soldiers were given over to him, Al-Muthannah ﷺ was satisfied, and thus the matter of who was going with Khaalid ﷺ and who was staying behind became settled.[2]

The task that lay ahead for Khaalid ﷺ was, to say the least, daunting. Somehow, he was supposed to enter Ash-Sham and help the Muslim army that was stationed there without being intercepted and attacked by Roman armies that guarded the borderlands between Iraq and Ash-Sham. Perhaps it would have been easier for him to have been assigned the task of putting a camel through a needle. Nonetheless, Khaalid ﷺ, as is the case with all great military leaders, was not discouraged in the least; and rather than complain about a difficult situation, he ﷺ looked for a solution.

To make matters even more difficult, before Khaalid ﷺ and his men lay a vast desert, one that was almost bereft of life. Khaalid ﷺ gathered his guides — men who knew the pathways of the entire

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[1] *As-Siddeeq Awwalul-Khulafaa* (pg. 170).

[2] Ibid.

region, and others who knew the stars well and so were expert night-travelers — and said to them, "What path can I take so that, when I get to the other side (of the desert), I will have gone by the Roman armies (that guard the borders between Ash-Sham and Iraq)? For if I am forced to face them, they will hold me back and prevent me from helping the Muslims (that are fighting in the region)." All of the guides agreed that there was only one road that met Khaalid's criteria, and it was a road that was rarely used; moreover, it was a road that was meant for a hardy traveler or two, and not for an entire army that was accompanied by horses and camels. The guides said to Khaalid ﷺ, "We know of only one such road, and it cannot be crossed by armies. By Allah, even a lone rider would fear traversing it by himself! Therefore, you, given the fact that you have horses and supplies (horses that need nourishment, and supplies that will slow you down), will not be able to traVerse it, for one is required to travel along it for five full nights without coming across any source of water whatsoever."

And yet Khaalid ﷺ remained resolute: If he was going to succeed in his mission, and if he was going to avoid the Roman armies that guarded the border between Iraq and Ash-Sham, he would have to travel by this strange and dangerous road that was being described to him. Seeing that Khaalid ﷺ was thus determined, Raafai' ibn 'Umair ﷺ suggested that they carry as much water as possible. Given the desperate circumstances, Khaalid ﷺ resorted to desperate means, ordering his men to fill the stomachs of thirsty camels with water, and further ordering them to tie up the insides of those camels, thus preventing the water from escaping. And in order to raise the spirits of his soldiers, Khaalid ﷺ said to them, "Verily, as long as Allah's help is with him, a Muslim should not be bothered by any predicament he finds himself to be in."[1]

The journey was difficult for one main reason: Khaalid ﷺ was traveling with an army that consisted not just of men, but of horses and camels as well. Therefore, he had to get to the other

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[1] *Al-Harb An-Nafsiyyah*, by Dr. Ahmad Naufal (2/155).

side of the desert, with all of his men and riding animals not just alive, but in good health and ready for battle. A single rider might hope to traVerse the dangerous road — a road that for five days of travel was bereft of all sources of water — since he only had to worry about providing drink for himself and his horse. Khaalid ﷺ, on the other had, had to worry about providing water for all of his soldiers, and all of the horses and camels that were accompanying his army.

Raafai' ﷺ prepared twenty camels by depriving them of water for a number of days and then making them drink until their stomachs were full. Next, he surgically cut off a part of their insides, thus preventing the water from leaking out. He ﷺ then said to Khaalid ﷺ, "Now you can travel with the horses and supplies."

Once all preparations for departure had been made, Khaalid's guide, Raafai' ibn 'Umair ﷺ, led the army along a path that was at once rugged and barren. There were no distinctive marks along the way: Everything was desert wasteland, and everything looked the same, especially the part of the desert that extended from Qawaaqir to Siwaa. Khaalid ﷺ told his soldiers that, despite the many disadvantages of the path, taking it was necessary in that it would enable them to travel unnoticed and to take their enemy by surprise.

Every time the Muslims stopped to make camp, a few of the water-filled camels would be slaughtered and every member of the army would take something to drink. In this manner, they were able to travel from Qaraaqir until Saul, which was situated near a number of villages inside of Ash-Sham. Muslims would rest by day and travel by night, and Khaalid ﷺ relied on Raafai' ﷺ as his guide once he came to trust his judgment. And Khaalid ﷺ was right in trusting Raafai' ﷺ, for Raafai' ﷺ provided expert advice, making sure they stayed on course, so that they could arrive at their destination as quickly as possible. Khaalid ﷺ also employed the services of another guide, Maihriz Al-Maihraabee. Because he was knowledgeable about the names, positions, and formations of stars, Maihraaz was an expert guide for night-

travel. So with the help of both Raafai' and Maihraaz, the Muslim army was able to travel both by night and in the morning, and they would stop to rest just before noon-time.

Khaalid ﷺ forbade all of his soldiers from walking; he ordered them to ride because he wanted to keep them as strong as possible for the unknown dangers that awaited them once they entered Ash-Sham. On the fifth day of travel, the army completely ran out of water, and Khaalid ﷺ feared that some of his soldiers might die of thirst. And so he consulted Raafai' ﷺ. Fortunately for the soldiers, Raafai' ﷺ was familiar with the area. He knew that there were small trees nearby and that a small spring flowed underneath them. He ordered Muslim soldiers to search the area for an 'Ausaj tree. When a group of soldiers found, not the tree, but some stalks that were probably connected to its roots, Raafai' ordered them to dig in the vicinity of the stalks. They did so, and after a short period of digging, a small source of water appeared. Whatever the size of the source, it was enough to quench the thirst of everyone in the army. Prior to the journey, Khaalid ﷺ was informed about the said tree. Some Arabs had said to him, "If you reach such and such tree, then you and those that are with you will have been saved. If you don't reach it, you will all be destroyed (i.e., you will all die of thirst)."

This story illustrates Khaalid's genius, and his willingness to face dangers and take risks, as long as doing so meant achieving key military goals. On the fifth day of their journey, Khaalid ﷺ and his men reached Siwaa, which was situated inside of the Ash-Sham border. More important than reaching Siwaa, the army went around and thus left behind a number of Roman army units that were guarding the main roads that led from Iraq to Ash-Sham. Thus Khaalid ﷺ and his men managed to slip into Roman territory unnoticed, all because of the brilliant strategy of taking a dangerous yet unguarded path.[1]

[1] *Ma'rakah Al-Yarmook*, by Al-Liwaa Khaleel Sa'eed — a research report that was submitted to the Arab Academy of Military Studies; refer also to Abu Bakr As-Siddeeq, by Khaalid Al-Jinaanee (pg. 68).

Having entered Ash-Sham, Khaalid ﷺ began his mission without delay. He ﷺ attacked the village of Adak, besieging its inhabitants. The conflict ended peacefully when Adak's inhabitants surrendered. Next, Khaalid ﷺ attacked Tadmar. Its people refused to surrender, choosing instead to lock themselves up in their fortresses. Soon realizing that resistance was futile, they asked for a guarantee of safety. And when it was granted to them, they surrendered. Khaalid ﷺ traveled onwards until he reached Al-Qaryatain. His army then fought against and defeated Al-Qaryatain's inhabitants. Next, Khaalid ﷺ headed towards Hiwarain. When he ﷺ reached a spot that was known as Ath-Thaniyyah, Khaalid ﷺ spread and waved his flag; previously, the flag had belonged to the Messenger of Allah ﷺ, and it was called Al-'Iqaab; consequently, the said spot was given the name, Thaniyyat Al-'Iqaab.[1]

Khaalid ﷺ and his army marched onwards, attacking 'Adhraa along the way, and gaining a great deal of war booty from the Ghassaan tribe. Then, upon arriving at Qanaat Busraa, Khaalid ﷺ found a number of the Prophet's Companions ﷺ attacking the city; those Companions ﷺ acknowledged Khaalid ﷺ as their leader, and together they conquered the city, making it the first city that the Muslims conquered in Ash-Sham. Khaalid ﷺ put to one side one-fifth of the spoils that were won from the people of Ghassaan, and he ﷺ entrusted that wealth to Bilaal ibn Al-Harth Al-Muzanee, ordering him to take it to Abu Bakr ﷺ.

Along with Abu 'Ubaidah ﷺ, Marthad ﷺ, and Shurahbeel ﷺ, Khaalid ﷺ headed towards 'Amr ibn Al-'Aas ﷺ, who, at the time, was in the land of Al-'Arbaa. Khaalid ﷺ was not the only one that was headed towards 'Amr ﷺ; the Romans were doing the same, and the conflict that followed became known as the Battle of Ajnaadain.[2]

[1] Abu Bakr As-Siddeeq, by Dr. Nizaar Al-*Hadeeth*ee and Khaalid Al-Jinaanee (pg. 68).

[2] *Al-Bidaayah Wan-Nihaayah* (7/6, 7).

In the annals of warfare, Khaalid's decision to travel to Ash-Sham by way of a dangerous and unused road was a unique and brilliant maneuver, a maneuver that reaped many positive rewards. Taking the Romans by surprise, Khaalid ﷺ entered into Ash-Sham virtually unnoticed. For a single man to enter into a country unnoticed is one thing, but for an entire army to do the same is a truly amazing feat. On the one hand, the Romans were taken by complete surprise; and on the other, Khaalid ﷺ achieved his goal of providing direly needed reinforcements to the embattled Muslim armies that were already in the region.

Commenting on Khaalid's early success in Ash-Sham, Mahmood Shait Khattaab wrote, "Khaalid's crossing of the desert by way of a dangerous road constitutes a truly unique prelude to a surprise attack; I know of no similar achievement. Hannibal's crossing of the Alps, Napoleon's crossing of the Alps, Napoleon's crossing of the Sinai desert, and Britain's crossing of the same desert in World War I – none of these feats equal the gamble Khaalid ﷺ took (when he crossed into Ash-Sham). Crossing mountains is much easier than crossing a desert, since water is easily found in mountain areas, whereas it is not in desert lands. Also, the Sinai Desert contains many wells, and various parts of it are populated; as for the desert that Khaalid ﷺ traveled through, it was barren, with no water source of any kind along a stretch of the desert that took five days to traVerse. Given the nature of the barren stretch of desert that Khaalid ﷺ traVersed, and given the near impossibility of crossing it with an army, Khaalid ﷺ took the Romans completely by surprise. As advanced as the Roman army was, no Roman commander had ever thought that an opposing army would try to cross over into Ash-Sham by way of the road that Khaalid ﷺ used to cross over.[1] Because the Romans were taken completely by surprise, every village or army that Khaalid ﷺ passed by surrendered after little or no fighting. Roman soldiers stationed in the region never imagined that a huge

[1] *Qaadah Fathul-Iraq Wal-Jazeerah* (pg. 193); refer also to *Al-Harb An-Nafsiyyah* (2/163).

Muslim army would take them by surprise; furthermore, they had no time to call for reinforcements."[1]

In the centuries that followed, military men all over the world both read about and admired stories of Khaalid's military genius. In fact, Faun Dargoltz, a German general during World War I, and the author of the book *The Armed Nation*, wrote about Khaalid ﷺ, "In the art of war, he is my teacher."[2]

2) With Khaalid ﷺ gone, Al-Muthannah Leads the War Effort in Iraq

Muslim soldiers had every reason to be proud of and pleased with their new leader, Al-Muthannah ibn Haarithah ﷺ. In fact, he was a soldier's dream leader, an unselfish man who shared not just in his subordinates' joys, but in their hardships as well.

Al-Muthannah was brave and fearless. His Faith was strong, and he had his priorities set straight: He was concerned with long-term success more so than short-term comfort and prosperity, and when he had to choose between an individual's welfare and the greater good, he would choose the greater good – a principle that he applied to himself before anyone else. One thing that made him a superior leader was his ability not only to make correct decisions, but also to make them quickly, without the least bit of wavering or hesitation. He gained the respect and loyalty of his soldiers because, in the most dangerous of circumstances, he was willing to sacrifice his own life before anyone else's. And because of his selfless attitude, a strong bond of mutual love and trust was established between him and his soldiers. Always the first to attack and the last to retreat, Al-Muthannah truly deserved the love he received from his soldiers.

Being a native of Iraq, and very knowledgeable about its natives and their customs, Al-Muthannah ﷺ was the preeminent expert, not as much on the art of war in general, as on the art of

[1] *Al-Harb An-Nafsiyyah,* by Dr. Ahmad Naufal (2/162).

[2] *Ma'aarik Khaalid ibn Al-Waleed Did-Al-Furs* (pg. 167).

waging war against the Persians of Iraq. Before Abu Bakr ﷺ even announced his plans to invade Iraq, Al-Muthannah ﷺ led his own army in some early attacks on Persian strongholds. Realizing that he could not defeat the Persians on his own, he ﷺ encouraged Abu Bakr ﷺ to launch a large-scale military campaign in Iraq. Al-Muthannah ﷺ continued to fight on his own until the end of the Apostate Wars, which is when Abu Bakr ﷺ sent two large armies to invade Iraq, one from its northern front, and the other from its southern front.

Then, even though he had personally paved the way to conquering Iraq, even though, through his own effort and time, he mobilized a fair-sized army of fighters, and even though he knew the Persians better than anyone else, Al-Muthannah ﷺ was humble enough to hand over the reins of leadership to Khaaalid ﷺ and to become a common soldier in his army.

Because he was an Arab who lived along the borderlands of both the Arabian Peninsula and Iraq, Al-Muthannah ﷺ was well-acquainted with both Arabs and Persians. In a fair and penetrating assessment of Arab and Persian armies, both prior to and after the advent of Islam, Al-Muthannah ﷺ said, "I have fought against Arabs and foreigners both prior to and after the advent of Islam. By Allah, prior to Islam, one-hundred foreign fighters were stronger in my view than one-thousand Arab fighters. But today (i.e., with the advent of Islam), one-hundred Arab fighters are stronger in my view than one-thousand foreign fighters. Allah ﷻ has taken away from the latter group their strength, their might, and their ability to intimidate (their foes). So do not become frightened by their splendor, their numbers, their dangerous-looking bows, or their long arrows. If these things are taken away from them, or if they lose them, they will become like domesticated livestock: They will go in any direction you nudge them towards."[1] By choosing Al-Muthannah ﷺ to replace

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[1] *Min Dhee Qaar Ilal-Qaadisiyyah,* by Saaleh 'Ammaash (pg. 124); refer also to *Al-Harb An-Nafsiyyah* (2/168).

Khaalid ﷺ as the new leader of Muslims in Iraq, Abu Bakr ﷺ once again showed that he was a good judge of people's talents and abilities.

When it was time for Khaalid ﷺ to leave Iraq with one-half of his army, Al-Muthannah ﷺ walked with him for a part of the way in order to bid him farewell. Upon sensing that it was the right moment for the two of them to part ways, Khaalid ﷺ said, "Return – may Allah have mercy on you – to your dominion."[1]

With Khaalid ﷺ going away from the region, Kisra, the new emperor of Persia, was infused with a new breath of hope. He mobilized an army that consisted of thousands of soldiers, and he sent a warning letter to Al-Muthannah ﷺ; in it, he wrote, "Verily, I have sent to you an army that consists of the roughest and most uncouth inhabitants of Persia. Verily, they are the shepherds of chickens and pigs, and it is only with them that I will fight you."[2] With this letter, Kisra was attempting to deride and mock Muslims, not realizing that he was deriding and mocking only himself. In a letter that humiliated Kisra in the presence of his people and advisors, Al-Muthannah ﷺ wrote the following reply: "Verily, you are one of two men. Either you are a tyrant, and you being a tyrant bodes ill for you and well for us; or you are a liar, and the liars that will be most punished and most humiliatingly exposed in front of Allah and in front of the people, will be kings. Now, this is what we think: you were forced to hire such people to fight us. And so all praise is for Allah, Who has reduced your power to the point that you have to depend on the shepherds of chickens and pigs (to defend your kingdom)."[3]

The inhabitants of Persia lost all hope when they learned about the contents of Al-Muthannah's letter, and they blamed their king – who by now had lost all of the respect of his people – for writing such a foolish letter to Al-Muthannah ﷺ.

[1] *'Asrus-Sahaabah*, by 'Abdul-Mun'im Al-Haashimee (pg. 189).

[2] *Al-Kaamil*, by Ibn Al-Atheer (2/73).

[3] *Al-Kaamil*, by Ibn Al-Atheer (2/73).

Al-Muthannah ﷺ traveled from Al-Heerah to Baabil, and then it was at a place called 'Udwatus-Suraat Al-Oolah — which was situated beside a stream that led to the Euphrates — that he was confronted by Kisra's army. The Persians, probably out of a sense of desperation, fought with a fierce determination; they even released an elephant between the rows of Muslim horsemen, in the hopes of causing the horses to go wild. But before the elephant caused any serious damage or chaos, Al-Muthannah ibn Haarithah ﷺ killed it. After that, it was all downhill for the Persians. Muslim soldiers killed a great many of them, gaining in the process a huge amount of war booty. The Persian soldiers that did survive fled back to the capital of the Persian Empire, Al-Madaain. Once there, they were not only the bearers of bad tidings, but the recipients of bad tidings as well, for, during their absence, Kisra had died and the lands of Persia were consequently thrown into a state of chaos.[1]

As for Al-Muthannah ﷺ, he pursued fleeing soldiers until he made it all the way to the gates of Al-Madaain. He ﷺ then wrote a letter to Abu Bakr ﷺ, informing him about his victory over the Persians, and asking his permission to employ the services of former apostates — by former, I mean those that repented and returned to the fold of Islam — in the next, and probably final, stages of the war in Iraq. But a long time passed by without Al-Muthannah ﷺ receiving a reply. Abu Bakr ﷺ delayed sending a reply because he was preoccupied with the battles that were taking place in Ash-Sham (Syria and surrounding regions).

Al-Muthannah ﷺ decided to go back himself and speak personally with Abu Bakr ﷺ about the situation of the war in Iraq. Before he departed for the long journey, he placed Basheer ibn Al-Khusaasiyyah ﷺ in charge of Iraq, and Sa'eed ibn Murrah Al-'Ijlee ﷺ in charge of Al-Masaalaih.

Al-Muthannah's arrival in Al-Madeenah coincided with Abu Bakr's final illness. In fact, by the time Al-Muthannah ﷺ reached

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[1] *Al-Bidaayah Wan-Nihaayah* (7/18).

Abu Bakr's home, Abu Bakr ﷺ was on his deathbed — and was on the verge of dying that very night. In spite of Abu Bakr's poor condition, he welcomed Al-Muthannah ﷺ, listened to what he had to say, and became satisfied with his suggestion. Abu Bakr ﷺ then summoned for 'Umar ﷺ and said to him, "O 'Umar, listen to what I have to say to you, and then put what I say into action. Verily, I hope that I die this very day. So when I die, make sure that, before nightfall, you encourage people to join Al-Muthannah (i.e., his army). And let no calamity, no matter how great it is, distract you from your religious duties and from the commands of your Lord.... And if Allah grants victory to the leaders of Ash-Sham (i.e., to the leaders of the Muslim army in Ash-Sham), then send back Khaalid's companions to Iraq..."[1]

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[1] *Al-Kaamil*, by Ibn Atheer (2/74).

Chapter 2

Abu Bakr's Conquests in Ash-Sham (Syria and Surrounding Regions)

Certain areas of Ash-Sham were a part of the Roman Empire, and other parts of it were inhabited by Arabs who were, if not a part of the Empire, then at least loyal and answerable to it and its Emperor.

During the lifetime of the Messenger of Allah ﷺ, even though the primary goal of the Messenger of Allah ﷺ was to win over to Islam the Arabs that inhabited the Arabian Peninsula, he ﷺ gave some serious attention to the land of Ash-Sham. For one thing, he ﷺ sent a letter to Haraql, the Emperor of the Roman Empire, inviting him to embrace Islam. Also, he ﷺ wrote a similar letter to *Al-Haarith ibn Abu Shammar* Al-Ghassaanee, the king of the Ghassaan people in Balqaa, which was situated in the land of Ash-Sham. Al-Haarith, who was the Caesar's viceroy over Arabs, was overcome with pride and arrogance when he read the Prophet's letter. He even wanted to attack the Messenger of Allah ﷺ in Al-Madeenah, but he received a command from Caesar, forbidding him from taking that step.

The Prophet ﷺ sent an army to Ash-Sham, appointing not one but three leaders: Zaid ibn Haarithah ﷺ, and if he died, Ja'far ibn Abu Taalib ﷺ, and if he died, 'Abdullah ibn Rawaahah ﷺ. As matters turned out, all three of these leaders died. The man who next took charge of the Muslim army was none other than Khaalid ibn Al-Waleed ﷺ, who, through sheer genius, led the Muslim army away from the scene of the battle without losing any soldiers in the process. Given the fact that the Muslims were greatly outnumbered, the successful retreat operation left a strong impression on the enemy.

And even though the Muslims did not win the battle, it was the first step towards destroying, if not the entire Roman Empire, then at least the part of it that ruled over Ash-Sham. Also, the Messenger of Allah ﷺ sent a clear message to both the Arabs in the peninsula and the Arabs in Ash-Sham: The Roman Empire, if powerful, was not indestructible.

Later on, to further pave the way towards conquering Ash-Sham, the Prophet ﷺ himself accompanied an expedition that became known as the "Invasion of Tabook." During the various skirmishes and battles that took place between Muslims and Romans, Muslims learned a great deal — about the strength of the Roman Empire and about their war tactics. ConVersely, the same battles allowed the people of Ash-Sham to become acquainted with the religion of Islam and its teachings. As a result, many of them embraced Islam.

During his caliphate, Abu Bakr ﷺ continued where the Prophet ﷺ had left off, first by sending Usaamah's army to Ash-Sham, and then by sending other armies as well. He ﷺ appointed Khaalid ibn Sa'eed ibn Al-'Aas ﷺ as the leader of one of those armies and ordered him to go to the highlands in Ash-Sham. Then he ordered Khaalid ﷺ to provide military support to the Muslims of Teemaa, to stay there until he received further orders, and to fight only against those that initiated fighting with him.

Haraql, having learned about Khaalid's presence in the region, mobilized an army that consisted purely of Arabs that were loyal

to the Roman Empire. Those Arabs were from the Bahraa, Saleeh, Kalb, Lakhm, Judhaam, and Ghassaan tribes. Rather than turn back, Khaalid ibn Sa'eed marched towards the said Arab tribes and, upon reaching them, forced them to disperse, with each tribe caring only about its own safety. When Abu Bakr was informed about Khaalid's early success, he wrote him a letter, ordering him to march onwards and to reach nearby Roman strongholds before the enemy could have the chance to get organized.

Abu Bakr gave the following advice to Khaalid: he was to secure the road he was traveling upon (in case he needed to retreat), and he was not to enter too deep into enemy territory. Given the size of the Roman Empire, Abu Bakr wisely preferred a slow push into enemy territory rather than an all-out effort to get as deep into enemy territory as possible. Conquering Rome would require the sending of one army after another; furthermore, it would require patience and the understanding that, just as Rome was not built in a day, the Roman Empire was not going to be conquered in a day, or even in a few weeks. It was going to take time, patience, determination, and brilliant planning. Even though Abu Bakr advised Khaalid not to enter too deep into enemy territory, he also said, *"Do not hold back, and seek victory through Allah."*

Khaalid continued marching onwards until he reached Al-Qastal, which was situated along the seashore of the Dead Sea. His army defeated a Roman battalion in a battle that took place along the Eastern shore of the sea. Then he continued on his way until the Romans in the region sprang into action. They mobilized *an army that was larger than the one that fought in Teemaa.*

Seeing how the Roman army kept on growing in size, Khaalid wrote a letter to Abu Bakr, asking him to send reinforcements. It was only with more men that he could risk penetrating deeper into Roman territory. Abu Bakr responded to Khaalid's plea for help by sending two armies to Ash-Sham: *The first was headed by 'Ikrimah ibn Abu Jahl, and the other by* Al-Waleed ibn 'Uqbah. When these two armies arrived in Ash-Sham, Khaalid ordered an attack on the Romans.

Things didn't go so well for the Muslim army. The leader of the Roman army, Maahaan, was a capable military strategist. Rather than make an immediate stand, Maahaan allowed the Muslims to gain ground, so as to give them the impression that they would win the battle easily; meanwhile, he was waiting for the right moment to launch a counterattack, and to thus trap the Muslims, giving them little room to escape. When that moment came, he gave the order to his men, and they succeeded in achieving victory against the Muslim army. A Roman unit that was headed by Baahaan had an entire Muslim battalion trapped. They then killed every member of the battalion, including Khaalid ibn Sa'eed's son, Sa'eed ibn Khaalid ibn Sa'eed ﷺ. Shortly thereafter, Khaalid ﷺ learned about his son's death, but he could do nothing since he was with another unit, and he too was surrounded by the enemy. He ﷺ and his men managed to escape on their horses, and 'Ikrimah ﷺ was able to retreat with the rest of the army all the way back to the border of Ash-Sham.[1]

First: Abu Bakr's Resolve to Attack the Romans, and Signs of Encouragement Along the Way

Abu Bakr ﷺ was constantly thinking about attacking Ash-Sham. He ﷺ had every reason to want to attack Ash-Sham, an area that represented the Eastern wing of the Roman Empire. After all, the Arabian Peninsula became stable, with its people all united under the banner of Islam. Yemen, to the south, also became stable. Now it was time to spread Islam to foreign lands, and that meant attacking the Persian Empire in Iraq, and the Romans — along with their Arab minions — in Ash-Sham. But as important as was his desire to conquer Ash-Sham, it was an endeavor of monumental proportions, an endeavor that would require a great deal of planning, a great many resources, strong determination, and, above all, a patient resolve to endure a long,

[1] Abu Bakr As-Siddeeq, by Nizaar Al-*Hadeeth*ee and Dr. Khaalid Al-Jinaanee (pg. 58).

drawn-out war. He was not planning to attack a small tribe, but instead one of the two major superpowers of the world, the Roman Empire.

One day, while Abu Bakr was contemplating a military campaign in Ash-Sham, Shurahbeel ibn Hasanah, one of the Muslim military commanders during the Apostate Wars, came to him and said, "O *Khaleefah* of the Messenger of Allah, are you debating within yourself whether or not you should send an army to Ash-Sham?" Abu Bakr said, "Yes...but I have told no one about my thoughts regarding the matter. To be sure, you are asking me about this for a reason." Shurahbeel replied, "Yes. O *Khaleefah* of the Messenger of Allah, I indeed saw something, and by 'saw,' I mean what a person sees when one is sleeping: It was as if you were walking among the people above a rough and uneven mountain-pass, and you continued to do so until you ascended to a very high peak. You overlooked the people, and you had with you your companions. Then you descended from those peaks and landed on a flat, soft part of the earth — one that had in it fields, villages, and fortresses. And you said to the Muslims, 'Attack the enemy of Allah, and I will guarantee for you both victory and spoils.' I am among them, and I have with me a flag. I take the flag and head towards the people of a village, and they ask me for a guarantee of safety, and I grant it to them. Then I return and find that you have reached a huge fortress. Allah ﷻ then grants you victory, and the people (inside of the fortress) surrender to you. Allah then provides you with a kind of chair, and you sit on it. Then someone says to you, 'Allah bestows upon you victory, and help has come to you, so thank your Lord and be obedient to Him.' The same person then recites:

﴿إِذَا جَآءَ نَصۡرُ ٱللَّهِ وَٱلۡفَتۡحُ ١ وَرَأَيۡتَ ٱلنَّاسَ يَدۡخُلُونَ فِي دِينِ ٱللَّهِ
أَفۡوَاجٗا ٢ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَٱسۡتَغۡفِرۡهُۚ إِنَّهُۥ كَانَ تَوَّابَۢا﴾

"When comes the Help of Allah (to you, O Muhammad ﷺ) against your enemies) and the conquest (of Makkah), And you see that the people enter Allah's Religion (Islam) in crowds, So glorify the Praises of your Lord, and ask for His Forgiveness.

Verily, He is the One Who accepts the repentance and forgives." (Qur'an 110: 1-3)

Shurahbeel said, "Then I woke up." Abu Bakr ﷺ said, "It is something good that you have seen (in your dream). And something good will happen (regarding what you have seen), *In Sha Allah* (Allah Willing)." Abu Bakr ﷺ then said, "(In your dream) you have been given glad tidings of victory, and at the same time, you have given me news about my death." Tears then fell from Abu Bakr's eyes, and then he said, "As for the rough mountain-pass that you saw us in, and from which I ascended to the high peak, from where I overlooked the people — it means that we will face many hardships and difficulties, and that the enemy will face many hardships and difficulties as well. Our being raised (to the peak of the mountain) signifies that we will be raised above our enemy and that our cause will prevail. In terms of us descending from the high mountain-pass and landing on earth that is flat and soft and that contains in it fields, springs, villages, and castles — all of that signifies that, with regard to agriculture and our standard of living, our situation will become easier than it was before. And as for me saying to Muslims, 'Attack the enemy of Allah, for I will guarantee for you both victory and spoils,' that refers to when Muslims will be near the territory of the polytheists. I will encourage them to perform *Jihaad*, and I will remind them about the rewards and spoils that will be distributed among them. They will then follow what I say. As for the flag you had with you, and with which you headed towards one of their villages and entered it, after which they asked for a guarantee of safety, and you granted it to them — all of that signifies that you will be one of the Muslim commanders (during the conquest of Ash-Sham) and that Allah will grant (Muslims) victory at your hands. The fortress that Allah enabled me to conquer refers to those lands over which Allah ﷻ will grant me victory. As for the throne upon which you saw me seated, it signifies that Allah ﷻ will at once raise me and lower the polytheists. Allah ﷻ said:

﴿وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ﴾

"And he raised his parents to the throne." (Qur'an 12: 100)

Abu Bakr ﷺ went on to say, "The person who was ordering me to obey Allah and was reciting to me the said Chapter of the Qur'an, was in fact announcing to me my imminent death. When the same Chapter was revealed (to the Prophet ﷺ), Allah ﷻ announced to the Prophet ﷺ his imminent death, and the Prophet ﷺ understood (from Chapter *"An-Nasr"*) that he was being told about his imminent death."

With tears flowing from his eyes, Abu Bakr ﷺ said, "Verily, I will indeed enjoin good, and I will indeed forbid evil. I will be stern with those who abandon Allah's command(s), and I will send out armies to those who associate partners with Allah ﷻ, be they in the East or in the West, until they say, 'Allah, He is One, He is One, and He has no partner,' or until they pay the *Jizyah* tax... This is the command of Allah and the *Sunnah* of His Messenger ﷺ. (I will do the said things) so that, when Allah causes me to die, He will not see me in a state of weakness or lassitude (i.e., in terms of how I deal with polytheists), and He will not see me desiring only a little from the reward of the *Mujaahidoon*."[1]

This story describes a good dream that Shurahbeel ﷺ saw, a kind of dream that was seen by Prophets ﷺ. The Messenger of Allah ﷺ said:

«لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ»، قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ»

"Nothing remains from prophethood except for the glad tidings." His Companions ﷺ asked, "And what are the glad tidings?" He ﷺ said, "The good (i.e., the good and true) dream."[2]

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[1] *Taaeekh Damashq*, by ibn 'Asaakir (2/61, 62), *Futooh Ash-Shaam*, by Al-Azdee (pg. 14), and *At-Taareekh Al-Islaamee*, by Al-Humaidee (9/179).

[2] Al-*Bukhaaree*, the Book of Dream Interpretations (6990).

With Prophethood came different forms of revelation, one of which was the good, true dream. The Prophet ﷺ at least once described how things would occur in real life exactly in the same manner as he saw them occur in his dreams. In the above-mentioned *Hadeeth*, the Prophet ﷺ informed us that, with his death, all forms of revelation ceased to occur — except for the true dream. So, although a righteous person cannot receive revelation from Allah ﷻ by way of the angel Jibreel ﷺ, he can, if Allah ﷻ wills, see a true dream, such as the one that Shurahbeel ﷺ described to Abu Bakr ﷺ.

The dream came at an opportune time, at just the moment that Abu Bakr ﷺ needed an extra nudge to transform his idea of invading Ash-Sham from a dream into a reality. His mind now made up, and certain that Shurahbeel's dream was going to come true, Abu Bakr ﷺ, rather than make a rash decision, followed the *Sunnah* of the Messenger of Allah ﷺ: He ﷺ consulted his companions, seeking their thoughts about his idea to invade Ash-Sham.

Second: Abu Bakr ﷺ Consults His Advisors and then Orders the People of Yemen to Join in the War Effort

Abu Bakr ﷺ summoned his top advisors, the likes of 'Umar ﷺ, 'Uthmān ﷺ, 'Ali ﷺ, Talhah ﷺ, Az-Zubair ﷺ, 'Abdur-Rahmaan ibn 'Auf ﷺ, Sa'ad ibn Abee Waqqaas ﷺ, Abu 'Ubaidah ibn Al-Jarraah ﷺ, in addition to other leaders from the *Muhaajiroon*, the *Ansaar*, and the participants of the Battle of Badr. When they all were gathered together, Abu Bakr ﷺ began their meeting by saying, "Verily, Allah is the Most Blessed, the Most High, and His favors and blessings cannot be enumerated, so many are they. No deed can match the reward one receives for performing it. All praise is for Allah many times over for uniting you, for making peace among you, and for guiding you to Islam. Allah ﷻ has banished from among your midst the *Shaitaan* (the Devil); so now, the *Shaitaan* has lost all hope of making you associate partners with

Allah, or of making you take a god besides Him. Arabs are one nation, the children of the same father and mother. I wanted to call upon you to wage war against the Romans in Ash-Sham. Whosoever (among you) dies, dies a martyr, and that which is with Allah ﷻ is better for the righteous ones. And whoever lives (after the upcoming war is over with), will have lived defending his religion. And Allah (the Possessor of Might and Majesty) has made it binding upon Himself to reward those who struggle for His Cause (the *Mujaahidoon*). This is what I have come to see as being our correct course of action, so let each person counsel me based on his opinion."

'Umar ibn Al-Khattaab ﷠ stood up, praised Allah ﷻ, sent Prayers and salutations upon the Prophet ﷺ, and then said, "All praise is for Allah, Who gives goodness to whomsoever He wills among His created beings. (Here, 'Umar ﷠ begins addressing Abu Bakr ﷠ in particular.) By Allah, whenever we have raced to something that is good, you (i.e., Abu Bakr ﷠) have always beaten me to it. And that is the Favor of Allah, which He gives to whomsoever He wishes. By Allah, I intended to meet you in order to express the same opinion that you just finished expressing. Allah ﷻ then decreed for me not to express it until you first expressed it now. And indeed you are correct. May Allah guide (people) to the paths of righteousness through you. Send to them units of horsemen upon units of horsemen; send battalions of men followed by battalions of men; send army upon army, for indeed, Allah will grant victory to His religion. He will honor Islam and its people, and He will put into effect that which He promised His Messenger ﷺ."

Next, 'Abdur-Rahmaan ibn 'Auf ﷠ stood up and said, "O *Khaleefah* of the Messenger of Allah, they are the Romans, the children of the yellow ones, the people of both many weapons and a powerful military. By Allah, I do not think that you should send them many horsemen all at once. Instead, send (smaller) units of horsemen. Have them enter into the nearest part of their territory, invade them, and then return. And when your units of

horsemen will have carried out such raids many times over, they will have hurt the enemy and gained spoils from their land. As a result, our horsemen will have increased in strength, thus making them better able to fight the enemy. Then you should send word to the inhabitants of the furthest parts of Yemen, and to the people of Rabee'ah and Mudar. Bring them all to you (and employ their services in the war you will be waging in Ash-Sham). At that point, you can, if you want, lead the attack against the enemy yourself. Or, if you want, you can send someone else to lead the attack against them." 'Abdur-Rahmaan ﷺ then sat down, and the people remained silent. After a brief period of silence during which no one volunteered their opinion, Abu Bakr ﷺ said, "What do you all think, may Allah have mercy upon you?"

'Uthmān ibn 'Affān ﷺ stood up, praised Allah, sent prayers and salutations upon the Prophet ﷺ, and then said, "It is my opinion that you (i.e., Abu Bakr ﷺ) are sincere to the people of this religion, and towards them merciful and compassionate. If you arrive at an opinion which you know to be correct, good, and beneficial, then be determined to apply it. And know that, if you do that, we will accuse you neither of being insincere nor derelict in your duties." Talhah ﷺ, Az-Zubair ﷺ, Sa'ad ﷺ, Abu 'Ubaidah ibn Al-Jarraah ﷺ, Sa'eed ibn Zaid ﷺ, and everyone else who attended the gathering said, "Uthmān has spoken the truth. Do whatever you feel needs to be done, and we, in turn, will listen and obey. Neither will we disobey you nor will we accuse you of misleading us." They then continued to say similarly encouraging words.

'Ali ibn Abee Taalib ﷺ was present as well, but throughout the meeting he remained silent. So when everyone else finished expressing their views, Abu Bakr ﷺ turned to 'Ali ﷺ and said, "What do you think, O Abul-Hasan?"

"I think you are blessed in your opinions and views," 'Ali ﷺ said. "Verily, regardless of whether you lead an army against them, or you send someone else to lead your army, you will be granted victory, *In Sha Allah* (Allah Willing)." Abu Bakr ﷺ said,

"May Allah ﷻ give you glad tidings of goodness. How do you know this?" 'Ali ﷺ said, "I heard the Messenger of Allah ﷺ say:

«لَا يَزَالُ هَذَا الدِّينُ ظَاهِرًا عَلَى كُلِّ مَنْ نَاوَأَهُ، حَتَّى يَقُومَ الدِّينُ وَأَهْلُهُ ظَاهِرُونَ»

"This religion will continue to prevail over those who oppose it until Islam and its people rise up in victory.'"[1]

Abu Bakr ﷺ said, "How perfect Allah ﷻ is indeed! And how wonderful is this speech that you are relating to me! You have indeed made me happy; may Allah ﷻ make you happy both in this world and in the Hereafter." Standing up before the people, Abu Bakr ﷺ then praised and extolled Allah ﷻ, mentioned qualities that are befitting of His Majesty, sent prayers and salutations upon the Prophet ﷺ, and then said, "O people, Allah ﷻ has blessed you with Islam, has honored you with *Jihaad*, and has preferred you with this religion over the people of all other religions. So prepare, O slaves of Allah – prepare to attack the Romans in Ash-Sham. Verily I am appointing over you a number of commanders, and I am handing each one of them his war banner. Obey your Lord, and do not disobey your leaders. Make well your intentions and your actions, and eat of that which is lawful, for indeed Allah ﷻ is with those who fear Him, and those who are good-doers."[2] Abu Bakr ﷺ then gave the order to Bilal ﷺ, who then called out to the people, saying, "Prepare to fight your enemies: The Romans, in Ash-Sham."[3]

This meeting illustrated Abu Bakr's methodology in dealing with matters of great importance, in that he would not, in a dictatorial manner, express a view and then expect his subordinates to execute it. Instead, he would gather his most trusted

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[1] Al-*Bukhaaree*, *Kitaab Al-'Aitisaam* (7311); and *Muslim*, *Kitaab Al-Imaarah* (1533). *Ahmad* (5/87)

[2] *Taareekh Damashq*, by Ibn 'Asaakir (2/63-65).

[3] *Taareekh Damash*, by Ibn 'Asaakir (2/64-65).

ministers, seek their good counsel, and then, after studying all angles of a problem, arrive at a final decision. This methodology is based on the *Sunnah* of the Messenger of Allah ﷺ, as we have amply seen in our study of the Prophet's *Seerah*.[1] When we contemplate the details of the aforementioned meeting, we find that the Companions were actually in agreement: they all agreed that Abu Bakr should attack the Romans. Their views differed not regarding whether they should attack the Romans, but regarding how they should attack the Romans. 'Umar was of the view that Abu Bakr should send horsemen after horsemen, soldiers followed by soldiers, army upon army, until a huge force would be gathered in Ash-Sham; thus the Muslims would have a huge army that could stand up to and defeat the enemy. 'Abdur-Rahmaan ibn 'Auf, on the other hand, felt that it was wiser to begin the invasion of Ash-Sham with small units, units that would raid the nearest parts of Ash-Sham and then return to Al-Madeenah. With many raids, he felt, a number of positive things would occur: fear would be instilled into the hearts of the enemy, the Roman Empire would be weakened, and Muslim forces would gain not only spoils but also the experience needed to wage further war against the Romans. In the end, Abu Bakr followed 'Umar's opinion, yet at the same time he did follow one of 'Abdur-Rahmaan's suggestions, in that he sent word to the Muslims of Yemen, asking them to volunteer for the war effort in Ash-Sham.[2]

1) Calling upon the People of Yemen to Volunteer for War

Based on what was discussed in the above-mentioned war council, Abu Bakr wrote a letter to the people of Yemen, inviting them to perform *Jihaad* in the way of Allah; or in other words, inviting them to take part in his planned invasion of Ash-Sham. It is important to note that Abu Bakr was not instituting a draft, whereby every able-bodied man was required to take part

[1] Here, the author is referring to his famous *Seerah* work, The Noble Life of the Prophet ﷺ (also published by Darussalam).

[2] *At-Taareekh Al-Islaamee* (9/188).

in the war; instead, he was simply asking for volunteers, so that anyone that did come from Yemen ended up coming of his own volition. The following is the text of Abu Bakr's ﷺ letter, which was to be read out in the major centers, markets, and places of gathering in Yemen: " In the Name of Allah, the Most Beneficent, the Most Merciful. From the *Khaleefah* of the Messenger of Allah ﷺ to whomsoever this letter is read to from the believers and Muslims who inhabit Yemen: Peace be upon you. Verily, I say to you that all praise is for Allah ﷻ; none deserves to be worshipped save Him. To proceed: Verily, Allah ﷻ has made *Jihaad* obligatory upon believers, and has ordered them to go out for war, whether they be light or heavy. And He has commanded them to struggle with their wealth and their lives in the way of Allah ﷻ. *Jihaad* is indeed an obligatory deed, and the reward Allah ﷻ gives (for performing it) is indeed great. I have called upon the Muslims (over here) to volunteer in our *Jihaad* against the Romans in Ash-Sham. They have raced with one another to answer that call; as such, they have made well their intentions, and they have made themselves deserving of a great reward. O slaves of Allah, so you too race with one another (to volunteer for the war effort in Ash-Sham), just as they have raced to join the same cause. And make well your intentions, for indeed you will then achieve one of two good things: Either martyrdom or victory with spoils. Verily, Allah — the Most Blessed, the Most High — is not happy with His slaves if they talk without action. We must continue to wage war against His enemies until they submit to the truth and to the laws of the Book (i.e., the Qur'an). May Allah preserve your religion, guide your hearts, purify your deeds, and grant you the reward that is given out to those who both struggle for His Cause and are patient."[1] Abu Bakr ﷺ sent this letter with Anas ibn Maalik ﷺ. In it, one sees Abu Bakr's ﷺ direct role in encouraging Muslims to volunteer for major military campaigns that took place during the period of his caliphate.

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[1] *Taareekh Futooh Ash-Sham,* by Al-Azdee (pg. 80), and *Tahdheeb Taareekh Damashq* (1/129).

In addressing the people of Yemen, Abu Bakr ﷺ made it clear that *Jihaad* must be performed in order to realize two goals: the first is to substantiate, or legitimize, Muslims' claim to the religion of Islam, in that Allah ﷻ is not pleased with His slaves when they limit themselves to speech to the exclusion of action. The second goal he stated was to wage war against non-Muslims until they submitted to Islam and to the laws of the Book of Allah. It was the desire to realize these goals that prompted the people of Yemen to answer Abu Bakr's call to arms, not just in groups of tens or hundreds, but in many groups of thousands. What is truly amazing about the vast number of Yemeni volunteers is that it has not been reported in any book that we know of that even a single one of them was coerced into joining in the war effort; rather, all reports indicate that they all came out enthusiastically and of their own volition; in fact, many of them traveled northwards towards Ash-Sham, bringing along with them their women and children. In short, the people of Yemen were as quick as anyone else to answer Abu Bakr's call to arms, and they did so out of love for Islam and a desire to wage war in order to raise the Word of Allah ﷻ above all else.

Anas ibn Maalik ﷺ, the bearer of Abu Bakr's letter to the people of Yemen, expressed the enthusiasm shown by the people of Yemen in various accounts that are related from him. He described how he would travel from tribe to tribe, group to group, reciting Abu Bakr's letter to the natives of Yemen, and encouraging them to volunteer to join the Muslim army. It is related that Anas ﷺ later said, "Every person to whom I read the letter and who heard what I had to say responded in a positive manner, saying (for instance), 'We will come...' This continued until we reached a man named Dhil-Kilaa'. When I read the letter to him and said what I had to say, he summoned for his horse and weapons, and he forthwith stood up among his people (and made preparations for going out to war). He did not delay in the least: he immediately ordered for a camp to be made, and we did not leave him until he and a great many of the natives of the people of Yemen made camp (ready to march towards Ash-Sham). And he

stood up among his people, and one of the things he said was, 'Verily, your righteous brothers have invited you to wage war against the polytheists and, in the process, to gain great rewards (from Allah ﷻ). So whoever wants to go out to fight, let him go out with me this very hour.'"[1]

Anas ibn Maalik ﷺ returned to Al-Madeenah approximately the 11th of Rajab, the year 12 H. Upon his arrival, he gave Abu Bakr ﷺ the good news about the response he received from the people of Yemen, and about their imminent arrival in Al-Madeenah. It is related that he said to Abu Bakr ﷺ, "A group of people whose appearances are disheveled and whose bodies are dust-covered are coming to you; they are the heroes and brave men of Yemen. They are racing towards you with their children, their wives, and their wealth."[2] Only a few days passed before Dhil-Kilaa' and his people from the Humair tribe arrived in Al-Madeenah – let us say approximately the 16th of Rajab, of the year 12 H.[3] An enthusiastic response to Abu Bakr's call to arms was not limited to the people of Humair; rather, people who came from all parts of Yemen were similarly enthusiastic and eager to join the war effort in Ash-Sham. More than two thousand men came from Hamdaan, and they came under the leadership of a man named Hamzah ibn Maalik Al-Hamdaanee ﷺ.[4] When the people of Yemen arrived in Al-Madeenah, they entered the *Masjid* of the Messenger of Allah ﷺ. And upon hearing the Qur'an being recited, their skins shivered from the Fear of Allah ﷻ, and they began to cry while in a deep state of spiritual bliss. Abu Bakr ﷺ cried as well, and said, "This is how we used to be, and then our hearts hardened."[5]

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[1] *Al-Kaamil*, by ibn Al-Atheer (2/64), and *Al-Yemen Fee Sadril-Islam* (pgs. 301, 302).

[2] *Al-Yemen Fee Sadril-Islam* (pg. 302).

[3] Ibid.

[4] Ibid.

[5] *As-Siddeeq Awwalul-Khulafaa* (pg. 114), and Abu Bakr ﷺ, by At-Tantaawee (pg. 218).

Upon arriving in Al-Madeenah, Dhil-Kilaa' saw that Abu Bakr ﷺ was an old, skinny man, with eyes that were deeply set in their sockets; and upon him was a simple garment made of rough material. There were no precious metals, gems, or jewels embroidered onto his garments; everything he wore was plain. The only thing that shined on him was his radiant face that exuded a sense of piety and righteousness. Dhil-Kilaa', on the other hand, was anything but simple: he was surrounded by a thousand slaves, and upon his head he wore a crown. His garment was embroidered with gold and all kinds of precious jewels. He was taken aback when he saw the clothes, the simplicity, and the humbleness of Abu Bakr ﷺ, who was not only his leader, but the leader of an entire nation. What was truly amazing to Dhil-Kilaa' was that Abu Bakr's simplicity and tattered clothes did not inspire one with a sense of revulsion or disgust but rather instilled one with a great degree of awe and veneration. Or in other words, Dhil-Kilaa' saw not a poor man, but a man who was great in his humbleness. So impressed was Dhil-Kilaa' with Abu Bakr ﷺ that he removed all of the fancy ornaments that he had upon him and wore in their place the simple attire that he saw upon Abu Bakr ﷺ, and his people did the same. One day, shortly thereafter, Dhil-Kilaa' was seen in the marketplace of Al-Madeenah, and upon his shoulders was a robe made of sheepskin — or in other words, a robe made of low-grade material. His fellow clansmen, who were shocked upon seeing him, said, "You have exposed and humiliated us in front of the people of the *Muhaajiroon* and the *Ansaar*!" In his defence, Dhil-Kilaa' said, "So do you want me to be a tyrant in Islam just as I was a tyrant during the pre-Islamic days of ignorance? No, by Allah ﷻ, obedience to the Lord is not achieved except through humbleness and a concerted effort to take very little from this world."[1]

The kings of Yemen followed Dhil-Kilaa's example: all of them removed their heavy crowns and their embroidered jewels, buying in their place garments made of rough and coarse

[1] *Al-Murooj Adh-Dhahab*, by Al-Mas'oodee (2/305).

material. Whatever they removed from their precious attire they gave to Abu Bakr ﷺ, who put it all in the Muslim Treasury.[1]

After the Messenger of Allah ﷺ, Abu Bakr ﷺ was the one man who epitomized Islam the best. Almost his every movement, his every action, and his every saying were an invitation to come closer to Allah ﷻ. The advice he gave was not conveyed as much through hearing as it was through sight; or in other words, people simply had to look at him in order to see what was wrong in themselves. The best of those who advise are those who advise not with their sayings, but with their deeds, and Abu Bakr ﷺ was among the best of those who advised with their deeds. When the kings of Yemen saw Abu Bakr ﷺ, the *Khaleefah* of the Messenger of Allah ﷺ, and the ruler of the entire Arabian Peninsula, walking in the marketplace, attired in a coarse and rough garment, they knew that there was something more important in life than wearing ornamented clothes and carrying expensive gold and precious metals. What was more important than those things, they realized, was to have a beautiful soul, one that radiated with strong Faith and piety. Consequently, they strove to imitate Abu Bakr ﷺ, and they felt embarrassed for having appeared before the *Khaleefah* of the Messenger of Allah ﷺ with so many expensive ornaments and jewels. They were overcome with a feeling of humbleness, and whatever arrogance they felt earlier vanished just as a small star's light vanishes in the presence of the sun. May Allah ﷻ have Mercy on Abu Bakr ﷺ, for indeed, he was great in his humbleness, and humble in his greatness.[2]

Third: Abu Bakr ﷺ Hands Out Banners to His Army Commanders, and Sends Out His Armies

When all preparations had been made for the upcoming expedition to Ash-Sham, Abu Bakr ﷺ handed out banners to the commanders of the four armies he was sending to conquer Ash-Sham. Those armies were as follows:

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[1] *As-Siddeeq Awwalul-Khulafaa* (pgs. 137, 138).

[2] Abu Bakr As-Siddeeq, by 'Alee Tantaawee (pg. 219).

1) The Army of Yazeed ibn Abee Sufyaan ﷺ

This was the first of the four armies to travel to the lands of Ash-Sham, and its mission was to both reach and conquer Damascus. Its secondary mission was to provide military and logistical support to the other three armies, whenever necessary. At first, Yazeed's army consisted of three thousand soldiers, but then Abu Bakr ﷺ continued to send him more and more recruits until his army had in it seven thousand men. Before the army left, Abu Bakr ﷺ gave Yazeed ﷺ advice that pertained both to war and peace. *Walking alongside Yazeed ﷺ in order to bid him farewell*, Abu Bakr ﷺ said to him, "Verily, I have appointed you in order to test both you and your mettle. If you do well, I will return you to your post and give you even more duties. But if you perform poorly, I will remove you from your post. Fear Allah ﷻ, for indeed He sees what is inside of you just as He sees your outward deeds and actions. Verily, the person who is closest to Allah ﷻ is the one who is most obedient to Him, and the one who performs more deeds for His sake. Verily, I have given you Khaalid's job (this refers to Khaalid ibn Sa'eed ibn Al-'Aas ﷺ, who had asked permission to resign from his post, and who was then granted it by Abu Bakr ﷺ). Beware of returning to the pre-Islamic ways of ignorance, for indeed, Allah hates those ways and hates the people who follow them. When you reach your army, be a good companion to your soldiers. Start your relationship with them in a good manner and promise them good things to come. When you advise them, be brief in your speech, for indeed, the nature of speech is that part of it makes one forget other parts of it. Improve yourself, and as result people will be made to improve for you. Perform prayers on their times and complete their bowing and prostrating positions, and be fearful and heedful during prayer. When messengers from the enemy come to you, honor them, and let only a short while pass by before you make them leave your encampment, so as to keep them ignorant about it (i.e. about the number of soldiers in your encampment, the quality of weapons they have with them, etc.). And whatever you do, do not let them

see where you are vulnerable; otherwise, they will act against you based on the same knowledge that you have about your own army. When they come to you, have them sit with you in the most impressive part of your encampment (so as to show them the strength and capabilities of your army). And forbid your soldiers from speaking to those messengers; instead, you alone should talk to them. Do not reveal to those messengers your secrets; otherwise, you will hurt yourself and your cause. When you seek the advice of others, be truthful in speech; and as a result, you will be given truthful counsel. And do not hide from your advisors key information that you have with you; otherwise, you will only expose yourself (and show yourself to be an incapable leader). And stay up late at night with your companions, so that they can provide you with important information, and so as to break any barriers that might exist between you and them. Keep many guards, and spread them throughout your encampment. And very frequently come upon your guards by surprise. Whosoever you find among them to be negligent regarding his guarding duties, discipline him, and punish him without going too far in your punishment. And rotate your guards throughout the night, and make the first shift longer than the last shift, since it (i.e., the first shift) is easier, given that it is closer to the previous day (i.e., the further the night goes, the more tired one gets). And do not be afraid of punishing a person who is deserving of punishment...and do not spy on your soldiers; nor should you expose them or reveal to the people their secrets. Be content with what your soldiers show you outwardly. Do not sit in the company of foolish people who waste their time; instead, sit with the people of truthfulness and faithfulness. Be sincere and true when you meet the enemy. Do not be cowardly; otherwise, your men will become cowardly as well. Avoid wrongfully taking from the spoils of war, for doing so brings one closer to poverty and wards off victory. And you will find a group of people who have confined themselves to monasteries. Leave them alone, and leave them to the purpose for which they have confined themselves."

ibn Al-Atheer said, "This is among the best and most beneficial advice that has ever been given to rulers (i.e., governors or commanders of armies)."[1]

The Lessons and Morals of Abu Bakr's Advice to Yazeed ﷺ

- Government posts are not supposed to be handed out based on one's status in society, one's lineage — and certainly not on one's connections to important people. To the contrary, government posts should be assigned based purely and solely on merit. Even then, even if one, based on one's own merit, deserves to be governor or leader of an army, one should not treat his job as a sinecure, a job requiring little work and involving no accountability. In order to keep one's job, one must prove one's worth, not just on a single day, but on a continual basis — a principle that, though it is hardly applied today, was certainly applied during the era of the rightly guided *Khaleefahs*. Every overall leader must keep a close eye on his appointees, showing very clearly that he is willing to fire anyone that does not perform his job properly. Such an attitude from the overall leader will not only keep government officials in check, but also will encourage them to improve the quality of their work performance. Whenever one is guaranteed to keep his job, one is likely to turn into a lazy, inefficient worker who benefits no one around him.
- Nothing increases the likelihood of achieving success in one's endeavors as much as having the quality of *At-Taqwa* — or in other words, being someone who fears Allah ﷻ. If one fears Allah ﷻ in secret, one will likely do the same out in the open.
- One of the worse things one can do is to return to pre-Islamic ignorant teachings that were followed by one's parents and grandparents. Blind loyalty to one's tribe or the ways of one's forebears leads to misguidance and its natural concomitant, misery.

[1] *Al-Kaamil*, by Ibn Al-Atheer (2/64, 65).

- When advising others, one should deliver a speech that is brief and succinct. When a person delivers too long of a sermon, his audience will remember nothing of what he says. By trying to remember his preamble, they forget his long closing remarks; and by trying to remember the interminable heart of his speech, they will forget the preamble; and so on and so forth. After hearing a long, drawn-out speech, one more likely than not leaves the lecture without having remembered anything. If the person who delivered the long speech is eloquent, his audience will remember him for his eloquence — for the aesthetic value he places on words — more so than for the substance of his speech. And if he is long-winded and completely lacking in the quality of eloquent speech, his audience will become bored by him, not paying attention to a word he has to say.
- By holding himself accountable for his deeds, by searching out for and correcting his own mistakes, and by being an example for others, a leader is better able to improve the behavior and characteristics of his subordinates.
- One should not only perform prayer on time, but also with a fearful and trembling heart. By performing prayer as it should be performed, one develops enough strength to face and overcome all hardships. And in times of need and difficulty, Prayer is the safe refuge of all true Muslims.
- Abu Bakr ﷺ advised Yazeed ﷺ to honor foreign messengers, for doing so is a means of inviting them to Islam. At the same time, however, Abu Bakr ﷺ warned Yazeed ﷺ not to allow those messengers to learn sensitive secrets, particularly of the military kind. Rather than allow them to see weaknesses that they could take advantage of, Yazeed ﷺ was instructed to show them that part of his encampment that would impress upon them the strength and power of the Muslim army.
- Especially when it comes to the affairs of Muslim society in general, it is important to avoid divulging secrets to the

enemy, or, for that matter, to anyone who has no business knowing those secrets.

- To achieve optimal results, it is important to know how to consult others. If one consults a wise person, one will not benefit from his advice if one does not clearly explain all aspects of the problem he is facing; neither will one benefit if one neglects — whether it be out of embarrassment or for any other reason — to mention key points that are related to his problem.
- Every leader should intermingle not just with his immediate subordinates, but with everyone that is under his command. A leader who isolates himself risks alienating himself from the people under his command. Or, if he socializes only with his immediate subordinates, they might distort the reality of or hide from him their subordinates' problems. Therefore, those at the lowest level of command might come to see him as a tyrant who uses others to make life difficult for them.
- Abu Bakr ﷺ made it clear to Yazeed ﷺ that, in times of danger, it is important not only to keep many guards, but also to test them, in order to ascertain who among them does his job properly. Abu Bakr ﷺ made a very important point: Unsupervised, a guard might become lazy, fall asleep, and thus be the reason why the enemy becomes able to infiltrate the Muslim encampment.
- As a leader, one must take the middle path in dealing with subordinates who break rules. One must not avoid punishing offenders; otherwise, they will become emboldened to commit further, and perhaps more serious, offences. Nor should a leader go too far when punishing an offender. By going too far, he risks alienating himself from his subordinates, or being seen as a heartless and brutal tyrant. In punishing offenders, as in all of his affairs, a leader should be balanced. He should be quick to resolve problems, but slow to judge the mistakes of others. So as to not allow anger to cloud his judgment, he

should think about the offender's mistake and about his appropriate punishment for a reasonable amount of time before taking any decisive action.

- A leader should make it known to his subordinates that he is aware of everything that occurs under his command. This will motivate subordinates to be careful and to avoid perpetrating serious offences. At the same time, however, a leader must not spy on his subordinates, especially when they are not on duty, when they expect and deserve privacy in the safety of their home, apartment, or any other place of residence, such as a tent during a journey. As a leader, one does not want to make it a point to expose the private faults of his subordinates. If people think their leader spies on them, they will no longer be loyal to him, and they will find innovative ways to perpetrate offences behind his back. By that stage, people's level of *Taqwa* (fear of Allah) will have weakened, and they will begin to chase after their desires without any sense of restraint or decency. Therefore, it is very important for a leader to maintain a relationship of mutual trust and love with his subordinates, for when that trust and love are lost, all else will be lost as well.
- A leader must strive to sit in the company of wise, intelligent, and sincere people. Even if he has to hear what he dislikes from them, their criticism can serve as an impetus to help him improve as an individual and as a leader. Conversely, he should avoid sitting in the company of people who have either no aim in life or purely worldly aims. Even if such people are known to be pleasant company, and even if they praise their leader, their poisonous company — poisonous in that it, perhaps like television today, numbs the mind — will prevent that leader from thinking about important and serious matters. In their mirthful company, he will be like a drunken person who risks sobering up only when it is too late — when he becomes surrounded by difficulties that can no longer be remedied.

- Abu Bakr ﷺ informed Yazeed ﷺ about one of the most important aspects of leadership during war, and that is that, above all else, a leader must be brave and steadfast. This is because cowardice is contagious, transferring most easily from commanders to lower-ranking soldiers. When lower-ranking soldiers see their leader trembling in fear on the battlefield, they will think, and rightly so, that their chances of victory are slim, and then they too will feel overcome with fear and cowardice.

Abu Bakr's advice, though brief, was filled with meaning. His words showed that he cared deeply about the welfare of his fellow Muslims and about promoting the Cause of Islam. Having previously participated in many military campaigns, he ﷺ knew the problems his commanders could potentially face, and he knew that, in avoiding or overcoming those problems, his commanders had to be disciplined in their time and skilled in their leadership techniques.

To be sure, Abu Bakr's advice indicated his profound knowledge of warfare, and not just about what takes place on the battlefield, but also about the minor details that a leader must be involved in — such as his soldiers' morale, negotiating terms with the enemy, disciplining soldiers who commit offences, dealing with enemy messengers, and so on. And it wasn't just in military matters that he was an expert; he ﷺ excelled in everything he did. As a leader, he ﷺ knew how to govern his people; he was an excellent judge of people, so he knew who to appoint for every given job; he was a great humanitarian and philanthropist in terms of the many hours of his life he dedicated to helping the poor and downtrodden; he was the preeminent scholar of the Muslim nation; he was a prolific and sincere worshipper; in short, everything he did, he did well. May Allah ﷻ be pleased with him and with all of the Prophet's Companions ﷺ.

2) Shurahbeel ibn Hasanah's Army

Abu Bakr ﷺ scheduled to send Shurahbeel's army three days after the departure of Yazeed ibn Abu Sufyaan's army. When it was time to leave, Abu Bakr ﷺ bid farewell to Shurahbeel ﷺ,

saying to him, "O Shurahbeel, did you hear the advice that I gave to Yazeed ibn Abee Sufyaan?" He ﷺ said, "Yes." Abu Bakr ﷺ said, "Verily, that same advice I give to you now, but in addition to that, I will advise you about qualities which I neglected to mention to Yazeed. I advise you to perform Prayer on time; to be patient on the day of Battle, until you either achieve victory or are killed; to visit the sick and to attend funerals; and to remember Allah ﷻ frequently, and in every possible situation." Shurahbeel ﷺ said, "Allah is the One Who helps (one achieve success as well as one's goals), and whatever Allah wills to happen, happens."[1]

Shurahbeel's army consisted of somewhere between 3000 and 4000 soldiers. When Shurahbeel ﷺ was about to leave for his mission, Abu Bakr ﷺ ordered him to travel to Tabook and Al-Balqaa, and then to Busrah, which was to be his final destination.

Shurahbeel ﷺ headed towards Al-Balqaa and arrived there sooner than he probably had expected, given that he faced very little resistance along the way. Entering deep into Al-Balqaa territory, he continued onwards until he reached Busrah, the inhabitants of which heard about his arrival and locked themselves up in their lofty and impregnable fortresses. Shurahbeel ﷺ and his men besieged Busrah, but, because it was a city that was well fortified, they managed to neither break through its gates nor force its people to surrender.[2]

3) Abu 'Ubaidah ibn Al-Jarraah's Army

As with the other leaders of his armies, Abu Bakr ﷺ met with and bid farewell to Abu 'Ubaidah ﷺ when his army was ready to depart from Al-Madeenah. During the short time they had left together before Abu 'Ubaidah's departure, Abu Bakr ﷺ said to him, "Listen like someone who wants to understand what is being said to him, intending thereby to execute the commands that are imparted to him. Verily, you are leaving in the company of noble people from Arab households, people who are the most righteous

[1] *Futooh As-Sham*, by Al-Azdee (pg. 15).

[2] Abu Bakr As-Siddeeq, by Nizaar Al-*Hadeeth*ee (pg. 62).

of Muslims today, and who were the most gallant of people during the pre-Islamic days of ignorance. In those days, they fought out of a sense of (tribal) loyalty; today, they fight with a good intention, seeking nothing save rewards from Allah ﷻ. Be a good companion to those that are accompanying you. And when it comes to the truth, treat everyone equally. Seek help from Allah, and know that He is sufficient for you as a Helper. And place your trust in Allah, for He is sufficient (for you) as a Guardian. Leave tomorrow, *In Sha Allah (Allah Willing)*."[1]

Abu 'Ubaidah's army consisted of somewhere between 3000 and 4000 fighters, and their target city was Hims. Abu 'Ubaidah ﷺ departed from Al-Madeenah, passed by Waadee Al-Qura, passed above Al-Hajr (the past cities of Saaleh), passed through Dhaat Manaar and Zeezaa, until he finally reached Maamoaab. It was there that he faced the enemy, fought against them, and then agreed to a truce with them. It was the first truce that was agreed upon between the Muslims and the people of Ash-Sham.

Abu 'Ubaidah ﷺ then resumed his forward progress, this time heading towards Al-Jaabiyah.[2] Thus his army was situated between the two Muslim armies that had departed before him. Among Abu 'Ubaidah's soldiers was a man who was renowned for his gallantry and his past feats as a horsemen; his name was Qais ibn Hubairah ibn Mas'ood Al-Muraadee. ﷺ. Before the army departed from Al-Madeenah, Abu Bakr ﷺ had advised Abu 'Ubaidah ﷺ to honor the venerable warrior, saying to him, "Verily, accompanying you is a man of great honor, a famous and brave Arab warrior. The Muslims (in your army) cannot do without his advice and his strength in war. So make him your close companion, be kind and gentle to him, and show him that you cannot do without him. Also, prove to him that you do not disrespect him in the least. If you do as I have just instructed you to do, you will gain his trust and loyalty; consequently, he will fight hard for you against your enemy."

[1] *Futooh Ash-Sham*, by Al-Azdee (pg. 17).

[2] *Al-Kaamil*, by Ibn Al-Atheer (2/66).

After his meeting with Abu 'Ubaidah ﷺ, Abu Bakr ﷺ summoned for and met with Qais ibn Haibarah ﷺ. And he ﷺ said to him, "Verily, I am sending you with Abu 'Ubaidah, the 'Trustworthy One,' the one who, when he is transgressed against, does not transgress. When he is wronged (on a personal level), he forgives; if someone cuts off ties from him, he joins ties (thus becoming responsible for reestablishing a good relationship). He is merciful towards believers, harsh against disbelievers. Do not disobey his commands, and do not oppose his views; indeed, he will command you to only that which is good. I have indeed ordered him to listen to you, so command him only to fear Allah. Verily, we used to hear about your gallantry and your strength, about how you were an experienced chieftain and leader during the pre-Islamic days of ignorance. And I say 'ignorance' because people in those times would do nothing but sin. So use your strength and power and ability to help others for Islam and against the polytheists, the people who disbelieve in Allah, and the people who worship others besides Him. For those who do the things I have just described — those who use their strength and ability to promote the cause of Islam and to struggle against polytheists — Allah has decreed a great and tremendous reward. Remember that all Honor belongs to Muslims." Qais ibn Haibarah ﷺ said, "If you remain alive (when news of our battles reaches Al-Madeenah) — and may Allah preserve you — you will hear about me, in terms of the care I take to protect Muslims and the efforts I make to inflict harm on disbelievers, that which will please you and make you happy." Abu Bakr ﷺ said, "Do that, and may Allah have mercy on you."

Later on, when Abu Bakr ﷺ heard about Qais ibn Haibarah's duel with two famous warriors in Al-Jaabiyah, and about how he killed them, he ﷺ said, "Qais spoke the truth, and he has fulfilled and honored his promise."[1]

Abu Bakr ﷺ might not have taken direct part in the war-zone of Ash-Sham, but he ﷺ was there in the way he inspired his

[1] *Futooh Ash-Sham,* by Al-Azdee (pgs. 26, 27).

soldiers to fight sincerely and bravely for the cause of Islam. To be sure, his words of encouragement stayed with Qais ibn Haibarah ﷺ throughout the expedition and brought out talents that had remained dormant for some time. Qais ﷺ thus gave it his all, taking all of the skills he acquired as a warrior during the pre-Islamic days of ignorance, and using them to promote the cause of Islam. The key thing to note here is that Abu Bakr ﷺ knew how to influence people and to bring out the best in them. Given Qais's background, Abu Bakr ﷺ knew that the best way to get the best out of him was to praise him, honor him, and make him feel like his services were greatly needed. Great people, when thus treated, become motivated to make any sacrifice that is necessary for the greater good of mankind.[1]

4) 'Amr ibn Al-'Aas's Army

At the time of the invasion of Ash-Sham, or at least during the invasion's planning stages, 'Amr ﷺ wasn't available to serve as a member of any Muslim army. He ﷺ was too busy governing one of the Muslim provinces in the region. So, as governor, his number one duty was to take care of his constituents, a job that required all of his time and energies. And yet 'Amr ﷺ was a man suited more to war than to peacetime administrative duties. This is not to say that he was an inadequate governor; far from it, he ﷺ was well-respected and carried out his duties in an honorable and honest manner. But given the fact that a war was going on, his services on the battlefield were greatly needed, more so than were his services as governor.

Therefore, Abu Bakr ﷺ gave him a choice: Either he could remain governor (after all, he had been appointed to the post by none other than the Messenger of Allah ﷺ); or he could do what would, in the end, be better for him in this world and the Hereafter — lead an army in an epic war against the Romans in Ash-Sham. Despite the importance of the war, Abu Bakr ﷺ informed him that, if he preferred staying on as governor, then he

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[1] *At-Taareekh Al-Islaamee* (9/206).

had every right to do so. In response to Abu Bakr's choices, 'Amr ﷺ wrote a letter back to the *Khaleefah* ﷺ that, with the use of metaphors, expressed 'Amr's deep respect for Abu Bakr ﷺ and his feeling that the decision was not his to make, but instead was totally up to Abu Bakr ﷺ. He ﷺ wrote, "Verily, I am an arrow from the arrows of Islam. After Allah, you are the archer who fires the arrows (of Islam) and gathers them together. Therefore, look for the strongest, the best, and the most fearful (of Allah) of arrows, and then fire it (towards the enemy) (or in other words, look for the most qualified and best suited man and send him to lead your army against the Romans in Ash-Sham)."[1]

Shortly thereafter, 'Amr ﷺ arrived in Al-Madeenah. Wasting no time, Abu Bakr ﷺ ordered 'Amr ﷺ to go outside of Al-Madeenah, to make camp, and to wait until a group of soldiers could be mobilized in order to join him in his expedition. A number of noble Makkan chieftains volunteered to join 'Amr's army; among them were Al-Haarith ibn Hishaam ﷺ, Suhail ibn 'Amr ﷺ, and 'Ikrimah ibn Abu Jahl ﷺ.

When his army was ready, and when he was about to depart from Al-Madeenah, 'Amr ﷺ was in the company of Abu Bakr ﷺ, who decided to accompany him for a brief while in order to impart important advice to him and to bid him farewell. In those final moments together, Abu Bakr ﷺ said to 'Amr ﷺ, "O 'Amr, in the art of war you have foresight, experience, and sound opinions. You are leaving with the most noble members of your people and with men who are among the most righteous of Muslims. When it comes to war, many of your opinions are praiseworthy and are blessed in the results they reap." 'Amr ﷺ replied, "Then I should certainly strive to avoid disappointing you and to make myself worthy of the good opinion you hold of me."[2]

'Amr ﷺ went out with an army that consisted of somewhere between six and seven thousand soldiers, and their goal was to

[1] *Itmaam Al-Wafaa, Bi-Seeratil-Khulafaa* (pg. 55).

[2] *Futooh Ash-Sham*, by Al-Azdee (pgs. 48-51).

invade Palestine. Initially, they traveled along the coast of the Red Sea, until they reached the 'Arbah Valley, which is situated near the Dead Sea. Then 'Amr ﵁ put together an advance battalion that consisted of 1000 soldiers and ordered them to head towards the focal-point of Roman power in the region. The leader of the advance battalion was the noble Companion 'Abdullah ibn 'Umar Al-Khattaab ﵁.

'Abdullah ﵁ and his men clashed with the enemy's army. The Muslims won the battle, managed to scatter the surviving soldiers from the opposing army, and brought back with them a number of prisoners. 'Amr ﵁ forced those prisoners to speak, and thus learned from them that the enemy's army, which was headed by Rouis, was planning to launch a surprise attack against 'Amr's army. Based on the information he received from the prisoners, 'Amr ﵁ developed an appropriate strategy, one that involved attacking the enemy before they could attack first. In the fighting that ensued, 'Amr's army succeeded in pushing back enemy soldiers. So successful were the Muslims in their surprise attack that many enemy soldiers were forced to flee; furthermore, thousands of them died at the hands of Muslim soldiers.[1]

Based on the information hitherto mentioned, it should be clear to the reader that Abu Bakr ﵁ ordered each of his four army commanders to travel along different roads, though their end destination was, in general, the same: the lands of Ash-Sham. Here, Abu Bakr ﵁ implemented the same strategy that Ya'qoob ﵇ employed with his sons, a strategy that is made clear in the Saying of Allah ﷻ:

﴿وَقَالَ يَٰبَنِيَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ﴾

"And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all.

[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Ad-Difaa'iyyah 'Indal-Muslimoon* (pg. 143).

Verily! The decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him." (Qur'an 12: 67)

Fourth: A Crisis Develops in Ash-Sham

To put it mildly, the armies that were sent to conquer Ash-Sham had a difficult time completing their mission. They faced, after all, the army, not of a city or province or even country, but of an Empire; an army that was renowned for its superior strength and large size; an army that was always ready for war. Furthermore, the very fact that the Romans formed an Empire suggests that they were a warring people; how else did they gain control of so much land.

The Romans were well-prepared for an invasion, for they had spent a great deal of money building fortresses and towers in order to fortify their most populated cities. In Ash-Sham, the eastern wing of the Empire, the Romans had at their disposal two large armies, one that was stationed in Palestine, and the other in Antaakiyyah. The divisions of these armies were garrisoned in six primary locations:

1) Antaakiyyah, which, during the Roman rule of the region, was the capital of Ash-Sham.

2) Qansareen, which was situated between Humaat and Haleb — or, more precisely, approximately 25 kilometers south-west of Haleb. Qinsareen was situated along the Ash-Sham border, the other side of which was the north-western part of Persia.

3) Hims: The army that was stationed in Hims had enough military capabilities to control the entire area, all the way until Tadmar and the deserts of Ash-Sham. Hims was located along the Ash-Sham border, the other side of which was the north-eastern part of Persia.

4) 'Ammaan, which contained the military command post for the region of Al-Balqaa, and inside of 'Ammaan the Romans had built an impenetrable fortress.
5) Ajnaadain, which contained the military command post for the entire region of southern Palestine. Ajnaadain was bordered by Arab lands both to the east and to the west, and it was also bordered by Egypt.
6) Qaisaariyyah, which was situated in northern Palestine, approximately 13 kilometers away from Haifa.

The central command post for the entire Roman army was situated either in Antaakiyyah or Rome. When the Roman leader, Haraql — who acted as both king and military commander-in-chief — witnessed Muslims armies penetrating deep into Roman territory, he ordered his generals to attack and defeat those armies, and here are the main points of the strategy he employed in order to accomplish his goals:

- He first ordered his generals to give way to the Muslim armies along the Ash-Sham border, to allow those armies to enter deep into Ash-Sham territory, and to thus set a trap for them — or at least give them a false sense of security.
- He ordered the divisions of his first army to gather in Palestine, under the leadership of Sirjoon.
- He ordered the divisions of his second army to gather in Antaakiyyah, under the leadership of Tidor.
- He ordered his generals to attack the four Muslim armies, one after the other; or in other words, one at a time. This was the key part of his strategy: He felt that it would be easier to defeat them one at a time, instead of all together at the same time. In implementing this strategy, Haraql deployed his armies in the following manner:

a) He sent his brother, Tadhaariq, with an army that consisted of ninety-thousand fighters, in order to attack 'Amr ibn Al-'Aas's army.

b) He sent ibn Taudhar to lead a contingent of soldiers against Yazeed ibn Abu Sufyaan's army.

c) He sent Al-Qabqaar ibn Nantoos, with an army of sixty-thousand soldiers, to attack Abu 'Ubaidah's army.

d) And finally, he sent Ad-Daarqas with a contingent of soldiers to attack Shurahbeel ibn Hasanah's army.[1]

If the Romans formed an Empire that was defended by large, formidable, and literally awe-inspiring armies, the Muslims were no amateurs when it came to the art of war. In fact, they thrived not as much in situations wherein they possessed the more powerful army as in situations wherein they were both out-numbered and outgunned. Therefore, in spite of the fact that the Muslims were greatly outnumbered by their Roman enemies, the result of the war was anything but a foregone conclusion.

One advantage that the Muslims had was their superior ability to gather and analyze information about the enemy. The war in Ash-Sham was no exception: Muslim leaders quickly learned about the detailed plans of Haraql; they knew where each army division was situation and where, as well as whom, each division planned to attack. Muslim commanders even found out about Haraql's strategy to take on the four Muslim armies, one at a time, instead of all at once.

The leaders of the Muslim armies wrote back to Al-Madeenah, informing Abu Bakr ﷺ about their predicament. In their letters they suggested, not directly but through a description of their dangerous situation, that they needed reinforcements. Abu 'Ubaidah ﷺ, one of the leaders of the four armies, wrote this letter to Abu Bakr ﷺ: "In the name of Allah, the Most Beneficent, the Most Merciful. To 'Abdullah, Abu Bakr, the *Khaleefah* of the Messenger of Allah; from Abu 'Ubaidah ibn Al-Jarraah: peace be upon you. Verily, I say to you that all praise is for Allah; none has

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[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah 'Indal-Muslimoon* (pg. 147).

the right to be worshipped but Him. To proceed: Verily, I ask Allah to honor Islam and its people with a mighty honoring, and to grant them an easy victory. Indeed, it has been conveyed to me that Haraql, the king of Rome, has made camp in Antaakiyyah, one of the cities of Ash-Sham; that he has sent word to the people of his kingdom, calling them to arms; and that they are coming to him (in great numbers), upon both easy and hard to ride animals (i.e., they are coming on any riding animals they can find, so enthusiastically have they answered his call to arms). I felt that I should tell about these developments, so that you can decide on our best course of action. May peace and the mercy and blessings of Allah be upon you."

Abu Bakr ﷺ sent back to Abu 'Ubaidah ﷺ the following reply: "In the name of Allah, the Most Beneficent, the Most Merciful. To proceed, your letter has reached me, and I have understood what you said about Haraql, the king of Rome. As for his making camp in Antaakiyyah, rest assured that it signifies defeat for him and his companions, and victory, from Allah, for you and the Muslims. You mentioned that he is gathering the people of his kingdom and that he has already gathered throngs upon throngs of fighters to attack you. Well, that is what both we and you knew was going to happen; we expected that of them. After all, no people leave their realm and give up their kingdom without fighting. And indeed, you know — and all praise is for Allah ﷻ — that many Muslim men are attacking them, men that love death just as their enemies loves life, and that, through their fighting, are hoping for a great reward from Allah. They are men who love to fight in the way of Allah, more so even than their love for their young women and their most valuable wealth. At the time of fighting, a single man among them is equal to one-thousand men from the polytheists. So meet the enemy with your soldiers, and do not feel sad or disconsolate on account of the Muslims that are not with you — for indeed, Allah is with you. And in spite of all that I have said, I will still send you more men, so many men that you will satisfied with the number of men you have with you and that you will not

want any more, *In Sha Allah* (Allah Willing). And may peace and the mercy and blessings of Allah be upon you."[1]

Yazeed ibn Abu Sufyaan ﵁, another one of Abu Bakr's commanders in Ash-Sham, also wrote a letter to Abu Bakr ﵁, and its contents were very similar to those of Abu 'Ubaidah's letter. The following was Abu Bakr's reply: "In the Name of Allah, the Most Beneficent, the Most Merciful. To proceed: Your letter has reached me. In it, you mention how the king of Rome has moved to Antaakiyyah and that Allah has cast terror into his heart because of the large number of Muslim soldiers (that have penetrated deep into his land). Verily, when we were with the Messenger of Allah ﷺ, Allah — and all praise is for Him — granted us victory through (the) fear (He cast into the heart of the enemy), and He provided us with the help of noble Angels. Verily, the religion we followed, the Religion for which Allah granted us victory through (the) fear (He cast into the heart of the enemy), is the very same Religion we are inviting people to follow today. And by your Lord, may Allah not treat Muslims as wrongdoers, nor those who testify that none has the right to be worshipped but Allah as people who worship alongside Him all kinds of false deities. So when you meet the enemy, attack them with those that are with you, and fight against them. Verily, if you do that, Allah will not forsake you. And indeed, Allah — the Most Blessed, the Most High — informed us that a small group can overcome a large group by His permission. And in spite of all that I have said, I will send reinforcements: men followed by even more men, until you will feel that you have enough soldiers, and until you will no longer need even a single additional man (i.e., soldier), *In Sha Allah* (Allah Willing). And may peace and the mercy and blessings of Allah be upon you." Abu Bakr ﵁ sent this letter in the hands of 'Abdullah ibn Qurt Ath-Thumaalee ﵁. When 'Abdullah ﵁ arrived with the letter, Yazeed ﵁ read it out loud to the Muslims (who were under his command), and as a result they became joyful and happy.[2]

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[1] *At-Taareekh Al-Islaamee* (9/213); refer also to *Futooh Ash-Sham*, by Al-Azdee (pgs. 30, 31).

[2] *Futooh Ash-Sham*, by Al-Azdee (pgs. 30-33).

'Amr ibn Al-'Aas ﷺ also wrote a letter to Abu Bakr ﷺ, describing the increasingly dangerous situation in Ash-Sham. Abu Bakr ﷺ sent back the following reply: "Peace be upon you. To proceed: Your letter, in which you describe the gathering of Roman forces, has reached me. Verily, when we were with the Prophet ﷺ, Allah ﷻ granted us victory, but not by providing us with a great many soldiers. We used to fight alongside the Messenger of Allah ﷺ when we had with us only two horses; and we would have to take turns riding on camels. On the Day of Uhud, we were with the Messenger of Allah ﷺ, and we had with us only a single horse, which the Messenger of Allah ﷺ would ride. And yet, Allah ﷻ would grant us victory and help us against those who opposed us. O 'Amr, know that the most obedient of people to Allah ﷻ is the one that despises sins the most. So obey Allah, and order your companions to obey Him."[1]

In his letters, Abu Bakr ﷺ reminded his commanders that, it was strong Faith, and not large numbers, that they needed in order to achieve victory. Abu Bakr ﷺ truly believed in everything he mentioned in his letters. In fact, for many years he was living proof that Faith counted more than numbers; he had taken part in various battles in which Muslims were outnumbered, and still they came out victorious. He himself witnessed how, with the help of Allah ﷻ, Muslims defeated their more numerous foes at Badr; and he saw how the Confederate armies — armies that greatly outnumbered the Prophet's army — were forced to acknowledge defeat and leave Al-Madeenah in a state of shame and humiliation. Therefore, Abu Bakr ﷺ was confident that, in spite of the bad news he was receiving from Ash-Sham, Muslims would defeat the Romans.

And yet, along with his Faith, Abu Bakr ﷺ realized that he had to do more in order to ensure victory for Muslims. In that spirit, and based on the promises he made to his commanders, he set in motion the process of enlisting as many soldiers as possible, so

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[1] Khutab Abu Bakr As-Siddeeq, by Muhammad Ahmad 'Aashoor ((pg. 92).

that he could send his four armies the reinforcements they desperately needed. And it was not just men he planned to send, but weapons and horses as well, in addition to any other supplies that his armies might need.

He summoned for Haashim *ibn* 'Utbah *ibn* Abee Waqqaas; and when the latter came, Abu Bakr said to him, "O Haashim, it pleases your grandfather...that you have become among those that Muslims seek help from in their fight against their polytheistic enemies. Furthermore, you are blessed in that the ruler has faith in your advice, sincerity, loyalty, chastity, and strength. The Muslims (in Ash-Sham) have sent word to me, asking for help against their disbelieving enemies. So go to them, taking along with you those who will follow you. Verily, I will call upon people to join you (i.e., your army). Then (when your army will have been assembled) go to either Abu 'Ubaidah or Yazeed." Haashim said, "No, it is to Abu 'Ubaidah (that I wish to go)." Abu Bakr said, "Then go to Abu 'Ubaidah."

Abu Bakr then stood up before the people, praised Allah ﷻ, and said, "To proceed: Verily, your Muslim brothers (abroad) are doing well, and are protected (by Allah).... Verily, Allah has cast terror into the hearts of their enemies, so that they have sought safety in their fortresses, closing their gates in order to prevent (our Muslim brothers) from getting inside. Messengers from your Muslim brothers have come to me, informing me about how Haraql, the king of Rome, has taken to flight in order to escape (the wrath of Muslim soldiers), and has made camp in a city that is situated in the most distant part of Ash-Sham. The Muslims in Ash-Sham have sent word to me about how Haraql, from the safety of his (hiding) place, has sent an army against them. And so I have thought it best to send our Muslim brothers reinforcements — an army that consists of soldiers from among you. That, with the help of Allah, will strengthen our Muslim brothers and will keep in check their enemies. Also, through our strengthened army of soldiers, Allah will cast terror into the hearts of the enemy. So come forth and volunteer yourselves — may Allah have mercy on

you — and join Haashim ibn 'Utbah ibn Abu Waqqaas. And if you do volunteer, do so expecting to receive rewards (from Allah). Verily, if you are helped (by Allah against your enemies), then that means victory and war booty. And if you are killed, then that means martyrdom and honor."

Although Abu Bakr ﷺ returned to his house, his words were still present in the hearts of his audience. People were so moved by his speech that they wasted no time in enlisting in Haashim's army. After only a short while passed, one-thousand men were with Haashim ﷺ. Satisfied with the number of volunteers, Abu Bakr ﷺ then ordered Haashim ﷺ to depart for Ash-Sham. Then Abu Bakr ﷺ went himself to Haashim ﷺ in order to extend greetings of peace to him and to bid farewell to him. Abu Bakr ﷺ said to him, "O Haashim, in the past, we would benefit from an old man's advice, good counsel, and sound planning; and we would benefit from a young man's patience, strength, and ability to help when called upon to do so. And verily, Allah — the Possessor of Might and Majesty — has combined in you all of those qualities. You are young, and a bright future awaits you. So when you meet the enemy, be patient and enjoin patience (among your soldiers). And know that for every step you take, for every amount of wealth you spend (for good causes), for each time you become afflicted with thirst, fatigue, or hunger for the cause of Allah — Allah records to your credit a deed of righteousness. Verily, Allah does not waste the rewards of good-doers." Haashim ﷺ said, "Verily, if Allah wants good for me, he will make me do the things you have mentioned. And I will (try to) do them, and there is no power except with Allah. And if I do not die (in the early stages of fighting), I hope for two things: That I kill (enemy soldiers), and that I am then killed myself, *In Sha Allah* (Allah Willing)."

Before Haashim ﷺ departed, his uncle, Sa'ad ibn Abee Waqqaas ﷺ, gave him the following advice, "O son of my brother, do not perform the action of stabbing or striking without seeking thereby the Countenance of Allah (i.e., whatever good

you do, do it for Allah ﷻ and not to show off).... And know that you are soon returning to your Lord. The only things you can take with you from this world to the Hereafter is a truthful step you have taken or a good deed that you have performed." Haashim ﷺ replied, "O my uncle, do not be afraid on my account except regarding the matter you have mentioned. Verily, I will be among the losers if I dedicate my staying at home and traveling abroad, my coming and going, my stabbing with my spear, or my striking with my sword for the purpose of showing off to people."

Haashim ﷺ then parted company with Abu Bakr ﷺ and followed the same road that Abu 'Ubaidah ﷺ took to reach Ash-Sham. When Haashim ﷺ arrived at his destination, the soldiers in Abu 'Ubaidah's army were suddenly infused with hope, confident now that they had the numbers they needed to overcome the enemy.[1]

Some time after Haashim ibn 'Utbah ﷺ departed from Al-Madeenah, Abu Bakr ﷺ felt that the time was right to start a new enlistment campaign, so that he could send another contingent of fighters to Ash-Sham — this time, one that would be sent to strengthen Yazeed's army. The leader of the new contingent was to be Sa'eed ibn 'Aaamir ibn Hudhaim ﷺ.

Abu Bakr ﷺ ordered Bilaal ﷺ to call out to the people, announcing to them that they should volunteer to go with Sa'eed ibn 'Aamir ﷺ to Ash-Sham. When Sa'eed ﷺ intended to depart for his mission, Bilaal ﷺ went to Abu Bakr ﷺ and said to him, "O *Khaleefah* of the Messenger of Allah, if (years ago) you freed me so that I could stay with you, and so that you could (by dint of my obligation towards you) prevent me from doing the good things I want to do, then I will stay with you. But if you freed me so that I can truly be in charge of myself, free to do the things that will ultimately benefit me, then let me go, so that I can fight in the way of my Lord. Indeed, *Jihaad* is more beloved to me than staying here." Abu Bakr ﷺ said, "Lo! If it is *Jihaad* you desire, then I

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[1] *Futooh Ash-Sham*, by Al-Azdee (pgs. 33-35).

cannot and will not order you to stay. I wanted you for the Aadhaan (Call to Prayer; perhaps announcements are intended here as well). O Bilaal, when I think about parting from you, I feel a sense of loneliness. Nonetheless, I do know that, sooner or later, we must part company, never to meet again until the Day of Resurrection. So perform good deeds, O Bilaal: They will be your sustenance in this world. And because of your good deeds, Allah will mention you (in the highest of company) as long as you live, and He will give you a good reward when you die." Bilaal ﷺ thanked Abu Bakr ﷺ, supplicated for him, and praised him for always ordering Muslims to be patient, to obey Allah, to perform good deeds, and to remain steadfast upon the truth. Then he ﷺ said, "And I do not want to perform Aadhaan for anyone after the Messenger of Allah ﷺ." Bilaal ﷺ then left and joined up with Sa'eed ibn 'Aamir ibn Hudhaim ﷺ and his men.

Abu Bakr ﷺ ordered Sa'eed ﷺ to continue onwards until he reached Yazeed ibn Abee Sufyaan ﷺ. Sa'eed ﷺ followed Abu Bakr's instructions, and reached Ash-Sham on time to participate alongside Yazeed ﷺ in the Battles of Al-'Arabah and Ad-Daashinah.[1]

Thereafter, groups of people, from various places, continued to pour into Al-Madeenah with the goal of volunteering for *Jihaad* in Ash-Sham. Whenever someone arrived with a group of soldiers, wanting to help out in the war effort, Abu Bakr ﷺ instructed him where to go and who to report to once he arrived in Ash-Sham.

Some groups of volunteers consisted of men who came from villages, men who, because of their incomplete training in Islamic values and manners, were rough around the edges, ignorant, and sometimes even impolite to the point of rudeness. The people of Al-Madeenah from the Companions ﷺ and *Taabi'oon* (may Allah have mercy on them) had to put up with the improprieties of such men, and so they complained about the situation to Abu Bakr ﷺ. Abu Bakr ﷺ then gathered the people of Al-Madeenah and

[1] *Futooh Ash-Sham*, by Al-Azdee (pgs. 33-35).

pleaded with them to be patient and to put up with the improprieties of the said ignorant villagers — unless, of course, when someone from the latter group went too far. During his speech to the people of Al-Madeenah, Abu Bakr ﷺ said, "Whoever among you feels that I have a right over him, then let him put up with the sharpness and harshness of their tongues, and with their hastiness (in being rude, etc.)...as long as their improprieties do not reach the point of deeds that are punishable by law. Verily, it is through those people (villagers who are rough around the edges) that Allah will destroy our enemies, the gathered armies of Haraql and Rome. Verily, they (i.e., the very same villagers) are your brothers. If one of them is hasty (i.e., rude) with one of you, then put up with that. Is not that better in the long-run than for you to seek victory without them?" Abu Bakr's audience replied in unison, "Yes." He ﷺ then said, "Then they are your brothers in religion, your helpers against your enemies. And they have a right over you, so, for their sake, put up with their improprieties." His point being made, Abu Bakr ﷺ then descended from his pulpit.[1]

Fifth: Khaalid ﷺ is Sent to Ash-Sham; the Battles of Ajnaadain and Al-Yarmook

The leaders of the four Muslim armies were constantly monitoring the movements of Roman forces, and what they saw and learned astonished them. Never before had Muslims faced such a grave danger. True, during the days of the Prophet ﷺ they were frequently outnumbered; true, the apostate uprising posed a serious threat to the stability of the Muslim nation; and true, conquering Iraq was not an easy task. But none of that compared to the danger faced by Abu Bakr's four armies in Ash-Sham. Their Roman foes greatly outnumbered them; furthermore, each of the four Muslim armies was left isolated, so that if it was

[1] *At-Taareekh Al-Islaamee*, by Al-Humaidee (9/223).

attacked and surrounded by Roman forces, none of the other three armies could be of any help.

The four Muslim generals convened an emergency meeting in Jaulaan. And while Abu 'Ubaidah ﷺ sent a letter to Abu Bakr ﷺ, explaining the situation of Muslims in Ash-Sham, he didn't wait for a reply, but instead, along with the other three leaders, decided that their only choice was to retreat as quickly as possible. And here I am not referring to a minor retreat, but one that involved withdrawing the four armies all the way back to the borders of Ash-Sham and giving up control of the cities and villages they had conquered when they first entered the region.

On the surface, Muslims seemed to be conceding defeat, but that was far from the case. Their withdrawal from conquered lands was in their best interests, bringing them one step closer to victory, and not defeat. By withdrawing and uniting in a single location, Muslims avoided being attacked one army at a time; instead, they chose to fight together in a single decisive battle against the enemy. This was contrary to Haraql's plans; for all along, Haraql had hoped to isolate and destroy each of the four armies.

If the Muslims were going to withdraw and meet at a single location, they had to choose that location carefully. 'Amr ibn Al-'Aas ﷺ suggested to the other three leaders that they gather in Yarmook. Shortly thereafter, a letter from Abu Bakr ﷺ arrived, and he ﷺ — having approved of the planned withdrawal — too suggested that his four armies meet in Yarmook. That 'Amr ﷺ and Abu Bakr ﷺ agreed on Yarmook was, based on Yarmook's strategic importance, less a coincidence than an instance of great minds thinking alike.[1]

Having agreed upon the place they would meet, the four leaders agreed that, during the process of withdrawing their forces, it was in their best interest to avoid clashing with the enemy as much as possible. Putting their plan into action, Abu

[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah 'Indal-Muslimeen* (pg. 147).

'Ubaidah ﷺ withdrew from Hims, Shurahbeel ibn Hasanah ﷺ withdrew from Jordon, and Yazeed ibn Abu Sufyaan ﷺ withdrew from Damascus. Whereas these three leaders successfully retreated to Yarmook, 'Amr ibn Al-'Aas ﷺ did not fare so well. He attempted to withdraw from Palestine in stages,[1] but only succeeded in executing a full withdrawal when Khaalid ﷺ came to help him. In the meanwhile, 'Amr ﷺ continued to clash with the enemy, until, after a series of attacks and counterattacks, the Battle of Ajnaadain took place (a battle that we will discuss shortly, *In Sha Allah*).[2]

According to one account, when Abu 'Ubaidah ﷺ initially sent word to Abu Bakr ﷺ about the dangers he and his men faced in Ash-Sham, Abu Bakr ﷺ sent the following reply: "Verily, people such as yourselves do not lose because they are too few in numbers. When tens of thousands of soldiers are united together (such as you are), they are defeated only because of their sins. So protect yourselves from sins, and gather together in Yarmook, so that you can support one another. And let each man (i.e., leader) among you lead his companions (i.e., the members of his army) in prayer."[3] Abu Bakr ﷺ, as was the thinking of his commanders, felt that his four armies should unite together in a single encampment, and that they should face their enemies together, and not in separate places. Abu Bakr ﷺ wrote this message to his soldiers: "You are the helpers of Allah. And Allah helps those who help Him, and abandons those who leave (or betray) Him."[4]

As the Commander-in-Chief of the overall Muslim armed forces, Abu Bakr ﷺ made his presence felt on the battlefield, even if he was back in Al-Madeenah. He ﷺ made his presence felt through his orders, his quick responses to major crises, his decisions that affected the course of the war, his wise choice of

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[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah 'Indal-Muslimeen* (pg. 147).

[2] *Huroob Al-Islaam Fish-Sham,* by Ahmad Muhammad, pg. 45.

[3] *Taareekh At-Tabaree* (4/211).

[4] At-*Taareekh At-Tabaree* (4/211).

commanders, and his overall strategy. Whenever time and circumstances allowed, Abu Bakr ﵁, from his command post in Al-Madeenah, would coordinate the detailed aspects of the wars that were being waged by his armies. Messages came from him so fast and with such great frequency that it was almost as if he was personally present at each battle. And even when time didn't allow for him to make specific decisions, when his commanders were forced to make decisions on the spot, they, based on common thinking and a mutual sense of trust, made the very same decisions he ﵁ would have made had he been there with them.

Other than specific strategy, Abu Bakr ﵁ was present on the battlefield with his advice. For instance, in the above-mentioned letter which he wrote to Abu 'Ubaidah ﵁, Abu Bakr ﵁ reminded Muslim soldiers that victory comes through the obedience of Allah ﷻ and that sins and disobedience to Allah ﷻ lead to defeat – to being forsaken by Allah ﷻ.

Having ordered his four commanders to gather in one place, Abu Bakr ﵁ had to appoint a single leader to lead the overall Muslim armed forces in Ash-Sham. Initially, he ﵁ chose Abu 'Ubaidah ﵁, but then he decided to give the job to Khaalid ibn Al-Waleed ﵁, who, at the time, was leading the war effort in Iraq. Given the epic nature of the upcoming conflict with the Romans, choosing a leader was no small matter. Abu Bakr ﵁ wanted a leader who had the ability of Abu 'Ubaidah ﵁, the cunning of 'Amr ﵁, the worldly wisdom of 'Iqrimah ﵁, and the courage of Yazeed ﵁. The one person who had all of these qualities, in addition to many years of battle-experience and the ability to make correct decisions under stress, not to mention various other important qualities, was Khaalid ibn Al-Waleed ﵁.

When Khaalid ﵁ received Abu Bakr's orders to depart for Ash-Sham, he ﵁ embarked upon a long and dangerous journey, the details of which we have hitherto discussed.

Thereafter, Abu Bakr ﵁ continued on a consistent basis to send reinforcements to Ash-Sham. The Romans developed a strategy whereby they hoped to preoccupy Abu Bakr ﵁, so that he ﵁

would not have time to send many reinforcements. In fact, their leaders said among themselves, "By Allah, we will keep Abu Bakr ﵁ so busy (on the warfront) that he will have no time to send more horses (and horsemen) to our land."[1] Upon learning about what they said, Abu Bakr ﵁ retorted, "By Allah, through Khaalid ibn Al-Waleed ﵁, I will preoccupy the Christians (in Ash-Sham), so that they will have little time left to heed the whispers of the *Shaitaan* (the Devil)."[2]

In a short amount of time, Abu Bakr ﵁ succeeded in achieving many goals. He ﵁ brought together his various armies in a single location, thus making them unified in place and in purpose; he appointed over his army a single leader, the very brave and very capable Khaalid ibn Al-Waleed ﵁; and he ﵁ chose the location at which his armies would make their stand against their Roman counterparts. Thus one can conclude that Abu Bakr ﵁ had a very clear vision about how the invasion of Ash-Sham was going to take place, and he took all of the necessary steps to ensure that the decisive battle there was going to take place on his terms, and not on the terms of Haraql and his commanders.

Prior to Khaalid's arrival in Ash-Sham, it was understood that Abu 'Ubaidah ﵁ deserved to be the overall leader of the Muslim armed forces in the region. And so not only did Abu Bakr ﵁ have to send word to Khaalid ﵁ about his decision to appoint him as the new leader in Ash-Sham, he ﵁ also had to write to Abu 'Ubaidah ﵁ and inform him that the job was no longer his — and, of course, he ﵁ had to do that in a very tactful manner. It wasn't that Abu 'Ubaidah ﵁ was going to get upset, for he was superlatively humble; it was more a matter of taking his feelings into consideration. Here is what Abu Bakr ﵁ wrote to Abu 'Ubaidah ﵁: "To proceed: Verily, I have charged Khaalid ﵁ with the duty of fighting the Romans in Ash-Sham, so do not disobey him; instead, listen to him and obey his commands. I have appointed him over you even though I know that you are better

[1] *Al-Bidaayah Wan-Nihaayah* (7/5).

[2] *Al-Bidaayah Wan-Nihaayah* (7/5).

than him; I have done so because I feel that he has a degree of insight in matters of war that you do not possess. May Allah will (and decree) for both us and you the path of guidance. And may peace and the mercy and blessings of Allah ﷻ be upon you."[1]

Abu Bakr ﷺ wasn't the only one who was sensitive to Abu 'Ubaidah's feelings; Khaalid ﷺ too wrote a letter to Abu 'Ubaidah ﷺ, and it ran as follows: "To Abu 'Ubaidah ibn Al-Jarraah, from Khaalid ibn Al-Waleed. Peace be upon you. I say to you that all praise is for Allah; none has the right to be worshipped but Him. To proceed, verily, I ask Allah to grant both us and you safety on the Day of Fear, and protection in the abode of this world. Verily, I have received a letter from the *Khaleefah* of the Messenger of Allah ﷺ; in it, he ordered me to travel to Ash-Sham, to oVersee its armies, and to be in charge of matters there. By Allah, I did not request that appointment, nor did I desire it. And I did not write to Abu Bakr ﷺ about it. And as for you — may Allah have mercy on you — your status has not changed in the least: Your command should not be disobeyed, your opinion should not be opposed, and no decision should be made without your prior input. After all, you are a chief from the chiefs of Muslims, and no one can deny your superior qualities; and none of us can do without your opinion. May Allah complete the favors and goodness He has bestowed upon us and you; may He have mercy on us and protect us from the punishment of the Hellfire. And may peace and the mercy of Allah be upon you."[2]

The messenger who carried this letter, 'Amr ibn At-Tufail ibn 'Amr Al-Azdee ﷺ, was carrying another letter as well, one that was addressed to the general population of Muslim soldiers in Ash-Sham. That letter ran as follows: "To proceed: Verily, I ask Allah — Who has honored us with Islam; dignified us with His religion; honored us with His Prophet, Muhammad ﷺ; and favored us with Faith, which signifies much mercy upon us from our Lord and a great many blessings from Him — to complete for

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[1] *Majmoo'atul-Wathaaiq As-Siyaasiyyah* (pgs. 392, 393).

[2] Ibid.

both us and you the Favors He bestowed upon us. O slaves of Allah, praise and thank Allah, and as a result, He will give you more. And hope for complete safety and health for you, and He will make those things lasting for you. And be, in regard to His Favors, among the thankful ones. Verily, I have received a letter from the *Khaleefah* of the Messenger of Allah ﷺ, and in it, he orders me to come to you.... Rejoice, knowing that Allah will fulfill the promises He has made to you, and will give you a good reward. May Allah protect both us and you through Faith, and may He make all of us firm upon Islam. And may He grant us the good reward that is given to those who fight for His Cause (i.e., the Cause of Islam). And peace be upon you."[1]

The two letters reached Abu 'Ubaidah ؓ and his men while they were in Al-Jaabiyah. After Abu 'Ubaidah ؓ read the letter that was specifically addressed to him, he ؓ said, "May Allah bless the *Khaleefah* of the Messenger of Allah ﷺ in the decisions he makes; and welcome to Khaalid ؓ, and may Allah bestow upon him peace."[2]

From Khaalid's letter and Abu 'Ubaidah's response to it, one discerns an elevated level of communication between the two great men — a level of communication that exposes to us the true meaning of Islamic brotherhood. The Companions ؓ were linked to one another by their common Faith in Islamic Monotheism, and in their dealings with one another, they were governed by a lofty code of manners. In spite of his many victories in Iraq and elsewhere, and in spite of the fact that he was being earmarked to lead Muslims in their war against Rome, Khaalid ؓ did not change, thinking himself to be better than his Muslim brothers; to the contrary, he was humble, giving credit to those who deserved it, affirming his belief that Abu 'Ubaidah ؓ was a man of great worth, and vowing to obey him, even though he himself had been appointed by Abu Bakr ؓ to lead. The feeling of respect was mutual, for Abu 'Ubaidah ؓ invoked Allah ﷻ to bless Abu Bakr's

[1] *Futooh Ash-Sham,* by Al-Azdeee (pgs. 68-72).

[2] Ibid.

decision and welcomed Khaalid ﷺ in a humble and respectful manner. Both Khaalid ﷺ and Abu 'Ubaidah ﷺ were free from feelings pride and selfishness; through their deeds, they desired only to please Allah; and they both placed the needs of the nation ahead of their personal whims and desires.

The Story of Abu Bakr's appointment of Khaalid ﷺ and of the reaction of all parties concerned contains a very important lesson that should be understood and heeded by government officials, scholars, students of knowledge, preachers, leaders, and anyone else who works in public service. It is a lesson that is, considering man's greedy desire to advance his own goals, very difficult to apply. And that lesson is this: When it comes to appointing, hiring, or firing public officials, all parties concerned should act based, not on the motive of personal gain, but on trying to achieve what is good for everyone, for all Muslims, for the Muslim nation. Applying this lesson might involve refusing to accept a post because one knows that someone else is better qualified for the job, but as painful as doing that might seem, it leads to great rewards and blessings from Allah ﷻ.

1) The Battle of Ajnaadain

After he entered Ash-Sham, and while he was on his way to join the Muslim armies that were stationed there, Khaalid ﷺ stopped to conquer the city of Busrah. Then he ﷺ headed straight for Yarmook, and upon arriving there, he met up with three of the four military commanders that were stationed in Ash-Sham: Abu 'Ubaidah ﷺ, Shurahbeel ibn Hasanah ﷺ, and Yazeed ibn Abu Mu'aawiyah ﷺ. The fourth military commander, 'Amr ibn Al-'Aas ﷺ, was still trying to retreat. While 'Amr ﷺ was desperately trying to get back to Yarmook, the opposing army pursued him, slowing down his movement and constantly trying to force him into an all-out battle. The last thing 'Amr ﷺ wanted was to fight the enemy, since they greatly outnumbered his army, and since Abu Bakr's strategy was to face the enemy with one large army at Yarmook rather than with four small armies in various parts of Ash-Sham.

While 'Amr ﷺ was thus bogged down in one part of Ash-Sham, Khaalid ﷺ was busy in another part, drawing up military plans and analyzing the strengths and weaknesses of both his and his enemy's armies. And yet Khaalid ﷺ did not forget 'Amr ﷺ, who at the time was slowly retreating along the banks of the Jordon River, and who was being coaxed into fighting by a much larger and more powerful army. In regard to 'Amr ﷺ, Khaalid ﷺ knew that he was faced with two choices: Either he could hurry towards 'Amr ﷺ and together, alongside him, fight the army that was pursuing him. Or he ﷺ he could send word to 'Amr ﷺ and order him to retreat on his own. Khaalid ﷺ chose the former option, and for more than one reason. First, 'Amr ﷺ needed the help; if 'Amr ﷺ were to be left on his own, retreating to Yarmook would be a long and hard process. Second, if, along with 'Amr ﷺ, Khaalid ﷺ managed to defeat the opposing army, he ﷺ would have succeeded in weakening the enemy, scattering their forces, and giving the Muslims both the advantage and momentum in the decisive battle that was soon to take place. And third, if he ﷺ and 'Amr ﷺ defeated the enemy, Roman forces would become depleted to the point that it would be possible for Muslims to attack them from more than one front. Therefore, Roman commanders would be forced to alter their strategy in order to protect themselves from all fronts. So in effect, after a long period of having followed an offensive strategy, Romans would now be forced to be on the defensive, and that would represent an important shift in the overall war.

Khaalid ﷺ sent word to 'Amr ﷺ, ordering him to continue to retreat in slow, measured stages, until he ﷺ arrived with his army, at which time they would face the enemy together. By the time Khaalid ﷺ arrived with a large contingent of soldiers, fighting between 'Amr's army and the enemy had just begun. In total, the Muslim army — which was made up of both 'Amr and Khaalid's men — consisted of thirty-thousand soldiers. The fighting was intense, but in the end, it was mainly the superior leadership skills of Khaalid ﷺ and 'Amr ﷺ that made the difference. Their army achieved a resounding victory against the enemy; in fact, one unit

of soldiers pierced through the ranks of the Roman army, all the way until their reached and then killed the opposing army's leader. With the death of their leader, Roman soldiers lost hope and began to flee in different directions.[1]

Ajnaadain was the first major battle between Muslims and Romans in Ash-Sham. Haraql, who was at a safe distance from the battle, soon learned about its results. Not just an emperor, but a man of war as well, Haraql understood the calamitous implications of the defeat: The tide was shifting, and just one more major defeat could mean the end of his Empire.[2]

Haraql's counterpart in Al-Madeenah also found out about the results of the battle, learning about it through a letter he received from Khaalid ﷺ, a letter that ran as follows: "To 'Abdullah, Abu Bakr, the *Khaleefah* of the Messenger of Allah ﷺ, from Khaalid ibn Al-Waleed, the 'Sword of Allah' that is being used against the polytheists. To proceed: Peace be upon you. Verily, I say to you that all praise is for Allah; none has the right to be worshipped but Him.... O As-Siddeeq (Truthful One), I am writing to inform you that we have met with the polytheists; they had gathered a huge force for us at Ajnaadain. They raised their crosses, spread their book, and swore by Allah ﷻ that they would not flee (or leave) until they (destroyed us or) forced us to leave their lands. So we went out to them, placing our trust in and depending upon Allah. We attacked them with spears, and then we resorted to (our) swords. And we fought them in every mountain pass and valley. I praise Allah for honoring His religion, for humiliating His enemies, and for doing well by His obedient slaves. And may peace and the mercy and blessings of Allah be upon you." When this letter reached him, Abu Bakr ﷺ was overcome with joy, and he said, "All praise is for Allah, Who has helped Muslims, and who has made that (victory and the news I received of it) the delight of my eye."[3]

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[1] Abu Bakr ﷺ, by Nizaar Al-Hadeethee (pg. 70).

[2] Abu Bakr ﷺ, by Nizaar Al-Hadeethee (pg. 71).

[3] *Futooh Ash-Sham*, by Al-Azdee (pgs. 84-93).

2) Al-Yarmook

Having achieved a resounding victory at Ajnaadain, Khaalid ﷺ, 'Amr ﷺ, and their men returned to Yarmook, where they joined up with the rest of the Muslim army. The mood was bright in the Muslim encampment. And though joy was in order, the war was far from over. Under the leadership of Tidor, a huge Roman army arrived at Al-Waaqisah – which was situated near Yarmook – made camp there, and prepared for their upcoming battle with the Muslims. The Muslim army, whose leader was Khaalid ibn Al-Waleed ﷺ, consisted of somewhere between forty and forty-five thousand soldiers; the Roman army, which was led by Tidor, consisted of two-hundred and forty thousand soldiers. Therefore, the Romans outnumbered the Muslims approximately by a margin of 6 to 1.

With the Muslim army encamped in Yarmook, Roman forces gathered along the southern bank of the nearby river. 'Amr ﷺ took the fact that the enemy was blocked by the river as a good sign. He ﷺ said, "O people, rejoice. For indeed, Allah has blocked the Romans (from crossing easily, placing in their way a river); rarely does a blocked (army) achieve anything good."[1]

As for Khaalid ﷺ, he employed a strategy that was never before used by Arabs.[2] His strategy involved the forming of divisions and subdivisions; in that spirit, he organized his army as follows:

- He formed divisions, with each one having over it a leader, and with each one consisting of somewhere between ten and twenty subdivisions.
- He formed forty subdivisions; each one was a part of an overall division; each one had its own leader; and each one consisted of one-thousand soldiers.

Or more precisely, he organized his army into these groups:

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[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah* (pg. 163).

[2] *Al-Bidaayah Wan-Nihaayah* (7/8).

1) The central division of his army, which consisted of eighteen subdivisions (or in other words, eighteen thousand soldiers). This division was headed by Abu 'Ubaidah ibn Al-Jarraah ﷺ, who had with him 'Ikrimah ibn Abu Jahl ﷺ and Al-Qa'qaa ibn 'Amr ﷺ.

2) The right wing of the army consisted of ten subdivisions (or in other words, 10 000 soldiers), and it was headed by 'Amr ibn Al-'Aas ﷺ, who was accompanied by Shurahbeel ibn Hasanah ﷺ.

3) The left wing also consisted of 10 subdivisions, and it was headed by Yazeed ibn Abu Sufyaan ﷺ.

4) The front division: Because of the nature its mission — which primarily involved guarding against the enemy in the case of a surprise attack — the front division did not require a large force, and instead made do with a relatively small cadre of fighters.

5) The rear division, which consisted of five subdivisions (or in other words, 5000 soldiers), was headed by Sa'eed ibn Zaid ﷺ. Sa'eed ﷺ was in charge of certain administrative aspects of running the army. 'Abdullah ibm Mas'ood ﷺ also had administrative duties, in addition to being in charge of handing out food rations to the soldiers and gathering the spoils of war from the battlefield.

Another notable Companion present at Yarmook was Abu Ad-Dardaa ﷺ. Al-Miqdaad ibn Al-Aswad ﷺ, who was known as a skilled reciter of the Qur'an, would walk between the ranks of Muslim soldiers, all the while reciting Chapter "*Al-Anfaal*" as well as other Verses that discussed the topic of *Jihaad*; he ﷺ did this to raise the level of morale among Muslim soldiers. The orator or speech-maker of the Muslim army was Sufyaan ibn Harb ﷺ; he would go from row to row of the army and encourage soldiers to fight bravely and sincerely for the sake of Allah ﷻ.[1] The overall

[1] *Al-Bidaayah Wan-Nihaayah* (7/8).

leader of the army was, of course, Khaalid ibn Al-Waleed ﷺ. He ﷺ was stationed in the middle of his army, and he was surrounded by the most eminent of the Prophet's Companions ﷺ.

Realizing that the upcoming battle was near at hand, the leader of each subdivision walked up and down the rows of his men, encouraging them to fight bravely and reminding them to be steadfast and patient on the battlefield.

The leaders of the Muslim army perceived the significance of the upcoming battle. It was, they knew, a battle of epic proportions, one that would decide the fate not just of Yarmook or nearby cities, and not just of the region, but of Ash-Sham in its entirety. Khaalid ﷺ in particular knew that, whichever way the battle went, it was going to be decisive in terms of its long-term consequences. If the Muslims were to succeed in defeating the Romans in the upcoming battle, the door to conquering the rest of Ash-Sham would be swung wide upon: After that, Muslims would perhaps face resistance, but not of the kind that could stop them from achieving all-out victory and expelling the Romans from Ash-Sham. Victory, also, would lead directly to further conquests in Asia and Europe.[1] ConVersely, Khaalid ﷺ knew that, if the Muslims were to lose the upcoming battle, the door to Ash-Sham would be closed, if not forever, then at least for a very long time to come.

Last Words of Encouragement Before the Commencement of the Battle

There were a great many eminent Companions ﷺ present at Yarmook, and each one of them was called upon to provide words of encouragement to lesser experienced soldiers in the army. In that spirit, Abu 'Ubaidah ﷺ delivered this speech: "O slaves of Allah, help Allah (i.e., help his Cause, the Cause of Islam), and He will both help you and make your feet firm. Verily, the promise of Allah is true. O Muslims, be patient, for patience

[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah 'Indal-Muslimeen* (pg. 164).

saves one from disbelief, leads to the Good Pleasure of Allah, and protects one from shame. Do not leave your rows, do not take one step towards them (i.e., the enemy), and do not initiate fighting with them until I order you to do so, *In Sha Allah* (Allah Willing). Begin fighting with spears and protect yourselves with shields. And adhere to silence, the only exception being the remembering of Allah you do within yourselves."

Another eminent Companion, Mu'aadh ibn Jabal ؓ, also delivered a speech to his soldiers. He ؓ said: "O people of the Qur'an, and O people who are called upon to guard the Book! O helpers of guidance and supporters of the truth, Allah's Mercy and His Paradise are not achieved through wishful thinking. And Allah bestows forgiveness and His vast Mercy only upon those who are truthful and who confirm their truthfulness through actions. Have you not heard the Saying of Allah ﷻ:

﴿وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ.....﴾

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted its to those before them..." (Qur'an 24: 55).

Mu'aadh ؓ continued to say, "Be shy of your Lord by not having Him see you flee from your Enemy, when all the while you are in His grasp, when you have no one to seek refuge in except in Him, and when you have no honor without Him."

To his soldiers, 'Amr ibn Al-'Aas ؓ said, "O Muslims, lower your gazes, sit on your knees, and begin (the fighting) with your spears. Then, when they come to attack you, give them a respite (from your blows) until reach the edges of your spears' blades. At that moment, pounce on them the way a lion pounces on its prey. By the One Who is pleased with truthfulness, gives rewards for it, despises lying, metes out punishment for it, and rewards goodness with goodness — I indeed heard that the Muslims will

conquer it (i.e., Ash-Sham) village after village, and castle after castle. So do not allow their size and their numbers to terrify you, for if you are true and sincere in the severity you show them (in fighting), they will fly away like the children of a partridge bird."

Abu Sufyaan ﷺ gave this speech: "O group of Muslims, you are now in a foreign land, cut off from your family, and far away from the Leader of the Believers and from other Muslim soldiers who could help you. By Allah, you now face an enemy that is here with large numbers; and they are furious with you, for you have caused them much tension and stress regarding the safety of their lives, of their children's lives, of their wives' lives, of their wealth, and of their homes. By Allah, you will not be saved from these people, and you will not achieve Allah's Good Pleasure tomorrow, unless you are true when you meet the enemy, and patient when the going gets tough. So defend yourselves with your swords and work together." Abu Sufyaan ﷺ then went to the women and advised them, after which he ﷺ returned and said, "O people of Islam, what you see (i.e., in terms of the formidable foe in front of you) is our present reality (and so we must face it with sincerity and strong Faith). So remember: Here is the Messenger of Allah ﷺ and Paradise in front of you, and here is the *Shaitaan* (The Devil) and the Hellfire behind you." Having said this, Abu Sufyaan ﷺ — may Allah have mercy on him — returned to his position among the rows of the Muslim army.[1]

Abu Hurairah ﷺ said to his soldiers, "Hurry towards the fair maidens of Paradise, and towards being near your Lord — the Possessor of Might and Majesty — in gardens of bliss. Of all places, this right now is the place that your Lord most loves you to be. Lo! The patient ones are indeed blessed and good." Abu Sufyaan ﷺ went to each subdivision and said, "Allah! Allah! Verily, you people are the defenders of Arabs, the helpers of Islam. And they (i.e., the enemy) are the defenders of Romans, and the supporters of polytheism. O Allah, this is a day among Your days; O Allah, send down victory upon your slaves."[2]

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[1] *Tarteeb Wa-Tahdheeb Al-Bidaayah Wan-Nihaayah* (pg. 163).

[2] *Al-Bidaayah Wan-Nihaayah* (7/10).

As the two armies faced one another, a Christian Arab, perhaps not with the best of intentions, said to Khaalid ibn Al-Waleed ﷺ, "How numerous are the Romans today, and how few the Muslims!" True as his remark might have been, numbers, as Khaalid ﷺ reminded him, do not mean everything in war: "Woe upon you! Are you trying to frighten me by mentioning the Romans (i.e., by mentioning the size of their army)? In reality, the true measure of an army's size is not the number of its men, but rather the help it receives (from Allah). If it is helped (by Allah), then it is large; and if it is forsaken (by Allah), then it is small."[1]

And when Mu'aadh ibn Jabal ﷺ heard the voices of priests and monks emanating from the enemy encampment, he ﷺ said, "O Allah, shake their feet, instill terror into their hearts, send peace down upon us, make us adhere to the word of piety, make us love to meet our enemy on the battlefield, and make us pleased with your Divine Decrees (i.e., make us pleased with everything that You decree for us)."[2]

3) The Romans

The Romans came with ornaments and displays of elegance which they felt were befitting of their power. And they were accompanied by priests and monks who would recite the *Injeel* to them and encourage them to fight bravely in the upcoming battle. Their arrogance and pride notwithstanding, the Romans did come with numbers. From the vantage point of Muslims, the Romans looked like a huge black cloud in the horizon; and, by chanting in loud voices, they seemed all the more numerous.

The Roman army made camp in Al-Waaqisah, which was situated near Yarmook. They were separated from the Muslims by a large valley, a valley that, considering the strategic positioning of both armies, acted as a huge ditch or wide trenches that the Romans would have a hard time traveling across.

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[1] *Al-Bidaayah Wan-Nihaayah* (7/10).

[2] Abu Bakr, Rajalud-Daulah (pg. 88).

The Romans also organized their army into many divisions. They formed two lines of divisions. In the first line, divisions were formed into a number of circles. Each circle was formed by five divisions, and one circle was separated from the next by a sizeable gap. Then, in the second line, the same circles of divisions were formed, except that they were stationed behind the gaps that were left between the circles of the first line.

The Roman army was further organized in the following three groups:

1) Archers: They were in the front of the army, and it was their job to initiate fighting by launching into the air a foray of arrows; then, once they had completed their task, they were to retreat to the rear of the two wings of the army.

2) Horsemen: They were stationed along the two wings of the army, and it was their job to protect the archers until they safely returned to the rear of the army.

3) Divisions of infantrymen: Their task was simple; it was to march forward, attack the enemy, and attempt to break through the enemy's rows of soldiers.

The front of the Roman army was led by Jarjah, and the two wings were led by Maahaan and Ad-Daraaqas.[1]

Last Minute Negotiations

As the two armies slowly approached one another, a team of Muslim delegates marched ahead of their army. That team consisted of Abu 'Ubaidah ﷺ, Yazeed ibn Abu Sufyaan ﷺ, Diraar ibn Al-Azwar ﷺ, and Al-Haarith ibn Hishaam ﷺ. They approached in a manner indicating that they had not come to fight, and they called out to the throngs of Romans that faced them, saying, "We want to meet with your leader." Permission was granted to them, and they were escorted to the inside of the

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[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah 'Indal-Muslimeen* (pg. 167).

Roman encampment. They were then taken to a commander named Tadhaarik, who was waiting for them inside of a tent that was made of silk. The Muslim delegates objected to entering the tent, saying, "We do not think it permissible for us to enter it." A carpet made of silk was then spread for them, but again, because of the material of the carpet, they objected, saying, "We will not sit on this." Other arrangements were made, and then the Muslim delegates and Tadhaarik sat down to discuss terms of a truce. Since Tadhaarik refused both to enter into the fold of Islam and to pay the *Jizyah* tax, the negotiations ended quickly and the Muslim delegates returned to their encampment.[1]

According to an account that is related by Al-Waleed ibn Muslim, the Romans also made an attempt to negotiate terms of a truce. Baahaan asked Khaalid ﷺ to come and meet him in the middle of the space that separated the two armies. Baahaan began their meeting by saying, "Verily, we have long known that hunger and hardships have forced your people to leave your lands. So allow me to give each man among you ten *Deenaars*, clothing, and food. I will give you these things if you then return to your lands. Then, next year, we will send you a similar amount of supplies." That Baahaan meant to humiliate Khaalid ﷺ is an understatement, but Khaalid ﷺ was not to be outdone. He ﷺ said to Baahaan, "We have not left our lands because of the things you have mentioned. No, instead, we are a people who drink blood, and it has reached us that no blood is tastier than the blood of Romans. And so that is why we have come!"[2]

The Fighting Begins

After the negotiations failed to produce a peace agreement, Khaalid ﷺ went to 'Ikrimah ibn Abu Jahl ﷺ and Al-Qa'qaa ibn 'Amr ﷺ, the leaders of the two wings of the Muslim army, and ordered them to start the fighting. They both called upon their counterparts to engage in duels, and then the fighting began in earnest.

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[1] *Al-Bidaayah Wan-Nihaayah* (7/10).

[2] *Al-Bidaayah Wan-Nihaayah* (7/10).

A Roman Commander Embraces Islam on the Battlefield

One of the top leaders of the Roman army, a man named Jarjah, walked ahead of the front row of his army, towards the middle of the space that separated his army from that of the enemy. He then requested Khaalid ibn Al-Waleed ﷺ to meet with him. To all observers, both from the Muslim and Roman armies, it appeared as if Jarjah was making a final attempt at negotiating a peace agreement. But the two armies and the battle seemed less on Jarjah's mind than some questions regarding which he yearned for answers.

When the two men met, they came so close to one another that the neck of each of their horses was touching the head of the other. Jarjah began their meeting by saying, "O Khaalid, I want information from you, but be truthful and do not lie to me. Remember that a free man does not lie. And do not deceive me, for an honorable man does not deceive someone who is asking questions about Allah. Did Allah send down to your Prophet ﷺ a sword from the heavens? And did your Prophet ﷺ then give that sword to you, informing you that you will not unsheathe it upon any people without defeating them?" Khaalid ﷺ replied, "No (that is not true)." Jarjah asked, "Then why have you been named, 'The Sword of Allah'?" Khaalid ﷺ replied, "Verily, Allah sent among us His Prophet ﷺ, who invited us (to embrace the Truth). We turned away from him; in fact, all of us distanced ourselves from him. Then a change occurred: Some of us began to believe in and follow him, while others among us disbelieved in and distanced themselves from him. I was among those who disbelieved in and distanced themselves from him. Then Allah took us by our hearts and forelocks and guided us through His Prophet ﷺ. And we pledged allegiance to him. He (i.e., the Prophet ﷺ) then said to me, 'You are a sword from the swords of Allah, a sword that Allah has unsheathed so that it can be used against the polytheists.'[1] The Prophet ﷺ then invoked Allah ﷻ

[1] *Al-Bidaayah Wan-Nihaayah* (7/13).

to bless me with victory. That is the reason why I have been named 'The Sword of Allah.' I am the harshest of Muslims against polytheists."

Jarjah then asked, 'O Khaalid, what is it that you are inviting (people) to (follow)?" Khaalid ﷺ said, "(We are inviting people) to bear witness that none has the right to be worshipped but Allah and that Muhammad is His slave and Messenger. And we further invite people to accept and follow what the Prophet ﷺ has come with from Allah — the Possessor of Might and Majesty." Jarjah said, "What about those who do not answer your invitation?" Khaalid ﷺ said, "Then we ask them to pay the *Jizyah* tax, in return for which we protect and defend them (against all foreign enemies, as long as they remain loyal and follow the laws of the land)." Jarjah asked, "And what if someone refuses to pay the *Jizyah* tax?" Khaalid ﷺ said, "We declare war upon him, and then we fight him." Jarjah then asked, "And what is the status of someone who, today, answers your invitation and enters into this affair (that you mention (i.e., into the fold of Islam))." Khaalid ﷺ said, "Our status will be the same regarding all that Allah has legislated for us. We are all equal, the noble among us and the poor or low-born ones among us, the first among us and the last among us." Jarjah said, "Does one who joins you today receive the same reward that you all receive?" Khaalid ﷺ said, "Yes, and more." Jarjah asked, "How can a person who joins you today be your equal when you have embraced Islam (long) before he did?" Khaalid ﷺ said, "Verily, we are a people who have accepted this Religion by force; furthermore, we pledged to follow our Prophet at a time when he was alive, living in our midst. During that time, news from the heavens came down to him, and he would inform us about the Book. And he would show us signs and miracles. And it is only befitting for people such as us, people who have seen what we have seen and heard what we have heard (in terms of signs and miracles), to embrace Islam and pledge allegiance (to the Prophet ﷺ). As for you, you have not seen what we have seen, and you have not heard what we have heard, in terms of signs, miracles, and irrefutable proofs. So if someone among you truly

embraces Islam with a good intention, then he is better than us." Jarjah then made a statement which he meant as a question: "By Allah, you are telling me the truth, and you are not lying to me." Khaalid ﷺ said, "By Allah, I have told you the truth, and Allah is a Guarantor over what you have asked me (and over the answers I have given you)." At that very moment, Jarjah turned over his shield and went with Khaalid ﷺ to the Muslim encampment. As they were riding together, Jarjah said, "Teach me about Islam." Khaalid ﷺ took him back to his tent, where a bucket of water was prepared for Jarjah, who then used it to wash himself. And then Jarjah performed two units of prayer, doing what every other Roman should have also been doing: Embracing the truth and saving himself from the Hellfire. But the other Romans were of a different mind. When they saw Khaalid ﷺ going back with Jarjah, they thought that Khaalid ﷺ was taking one of their men by force, and so they began to attack the Muslim army, forcing Muslim soldiers to leave their positions. Only one unit of Muslims soldiers held its ground, and it was headed by 'Ikrimah ibn Abu Jahl ﷺ and Al-Haarith ibn Hishaam.[1]

The Left-Wing of the Roman Army Attacks the Right-Wing of the Muslim Army

The entire Roman army began an all-out assault against their Muslim foes. The left-wing of their army attacked the right-wing of the Muslim army, and soon a gap opened up in the center of the right wing. That gap both widened and deepened, resulting not just in serious losses, but also in a dangerous situation wherein Roman soldiers were able to reach the last rows of the Muslim army. At this dangerous juncture, Mu'aadh ibn Jabal ﷺ called out to his fellow Muslims. "O Muslim slaves of Allah, these people have been fierce in their onslaught against you; and by Allah, they will not be repelled or pushed back unless you are true when you meet them and patient when you trade blows with them." Then, descending from his horse, he ﷺ said, "Whoever wants to take my

[1] *Al-Bidaayah Wan-Nihaayah* (7/13).

horse, then let him take it and fight upon it." He ﷺ preferred to fight the harder fight, the fight that was fought on foot in the infantry division of the army.[1]

The Azd, the Madhhaj, the Hadramoot, and the Khaulaan – each of these tribes stood their ground, not allowing the enemy to get through their ranks. But soon the Romans were too much for them, and the entire right-wing of the Muslim army was pushed towards the heart of the army. As a result, a number of people in the Muslim encampment – which was situated in the rear of the army – became vulnerable and easy targets to the enemy. But the situation improved when a long wall of Muslim fighters stood their ground and, by engaging the enemy, kept enemy soldiers at bay, preventing them from attacking Muslims at the rear of the army. Some Muslim fighters did flee to the rear of the army, but they were met by Muslim women who began striking them with stones and pieces of wood; those soldiers then returned to their positions, knowing that it was better to stand firm and be killed by the enemy than to run away and be treated as a coward by fellow Muslims.[2]

One man who certainly did not flee was 'Ikrimah ibn Abu Jahl ﷺ. At the very suggestion of fleeing, he ﷺ said, "I (stood firm and) fought against the Messenger of Allah ﷺ on many occasions, so shall I now (now that I am following the truth) flee from you (i.e., from the enemy)!" He ﷺ then called out, "Who will make a pledge to die?" His uncle Al-Haarith ibn Hishaam ﷺ, Diraar ibn Al-Azwar ﷺ, and four-hundred of the bravest and noblest Muslims made a pledge of death with him. They then fought in front of Khaalid's tent until they all became afflicted with serious wounds; a great many of them died, including Diraar ibn Al-Azwar ﷺ.[3]

Al-Waaqidee related a beautiful story about 'Ikrimah ﷺ and those who pledged along with him to die on the battlefield at Yarmook. They continued to fight in spite of their wounds, but

[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah* (pg. 169).

[2] *Futooh Ash-Sham*, by Al-Azdee (pg. 222).

[3] *Tarteeb Wa-Tahdheeb Al-Bidaayah Wan-Nihaayah* (pg. 170).

when more and more wounds were inflicted upon them, resulting in them all falling to the ground, they asked for water. When a drink of water was procured, it was offered to one of them. He looked to the person beside him and said, "Give it (i.e., this drink of water) to him." When it was given to that man, he looked to the person beside him and said, "Give it to him." They continued in this fashion until all of them died, without a single one of them having drunk even a sip of the water. May Allah ﷻ be pleased with them all.

It is said that the first martyr on the Day of Yarmook was a man who went to Abu 'Ubaidah ﷺ and said, "Verily, I am ready now (i.e., ready to fight and die a martyr). Is there anything you want from the Messenger of Allah ﷺ?" Abu 'Ubaidah ﷺ said, "Yes, extend greetings of peace to him from me, and say, 'O Messenger of Allah, we have indeed found that what our Lord promised us is true!'" Having heard Abu 'Ubaidah's request, the man ﷺ proceeded to fight until he was killed – may Allah have mercy on him. Every tribe remained steadfast, and the Romans kept circling Muslim units in the hope of crushing their enemy. All in all, Yarmook was one of the bloodiest battles that the Prophet's Companions ﷺ had ever taken part in. Yarmook has been described as being a battle during which one saw nothing save decapitated heads falling to the ground and severed hands flying in the air.[1]

The Right-Wing of the Roman Army Attacks the Left-Wing of the Muslim Army

Qanaatir, the leader of the right-wing of the Roman army, led his troops in an all-out assault on the left-wing of the Muslim army, a wing that was made up of the following tribes: Kinaanah, Qais, Khutham, Judhaam, Qudaa'ah, 'Aamilah, and Ghassaan. Given the severity of the attack, these tribes were forced to leave their positions, and as a result, the central part of the left-wing of the Muslim army was left exposed. Roman soldiers chased fleeing

[1] *Al-Bidaayah Wan-Nihaayah* (7/12).

Muslim soldiers, continuing their pursuit until they entered the Muslim encampment at the rear of the Muslim army. Fleeing Muslim soldiers were met by Muslim women who struck them on their faces with stones and the poles of tents. And all the while the women were saying, "Where is the honor of Islam? What about your mothers and wives? Are you fleeing and leaving us as easy prey for these disbelievers?" Muslim soldiers, having been thus chastised, felt ashamed for having fled from their positions. They then resumed fighting the enemy, but this time with more energy, more enthusiasm, and less fear. During this stage of the fighting, Sa'eed ibn Zaid ﷺ was martyred.

Then the left-wing of the Roman army tried once more to break down the right-wing of the Muslim army; they focused their attack on 'Amr ibn Al-'Aas ﷺ and his division of soldiers. Despite the fact that 'Amr ﷺ and his soldiers tried their best to stave off the enemy attack, Roman soldiers still managed to enter the Muslim encampment. Muslim soldiers, who were pushed back into their own encampment, were met by women who struck the face of any man who attempted to flee. The daughter of 'Amr ﷺ called out, "May Allah make ugly the man who flees from his wife. May Allah make ugly the man who flees from his honor, his dear one (i.e., his wife)." Other women yelled out, "You are not our husbands if you do not defend us." With such reminders being yelled out to them, Muslim soldiers regained their resolve to fight until the very end. They resumed their battle duties, this time fighting with a stronger resolve than before. With a fresh burst of energy and determination, Muslim soldiers not only staved off the enemy's attack, but succeeded in regaining control of the areas that had been won over by the Romans.[1]

A Shift in Momentum That Led to the End of the Battle

Khaalid ﷺ and a number of horsemen who were under his command attacked the left-wing of the Roman army — which was busy attacking the right-wing of the Muslim army. In this

[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah* (pg. 174).

foray, a foray that forced Roman soldiers to move towards the heart of the Muslim army, six-thousand Roman soldiers were killed.

At first, the Romans had the upper hand in the battle, but then they were repelled by Muslim soldiers and, consequently, lost all of the ground they had gained. Then, try as they might, they were not able to inflict any serious harm upon the Muslim army — and this in spite of the fact that they outnumbered the Muslim by a ratio of about six to one. By that point, the morale of the Romans was at an all-time low; that it sunk even lower when Khaalid ﷺ and his men killed six thousand of their fellow soldiers was, to say the least, inevitable. How, they asked themselves, could an army so small be so resilient? Khaalid ﷺ, like any good general, understood the mindset of the enemy. With his successful foray, he knew that he had broken their wills, and he could literally feel, see, and smell the fear in their hearts. The main part of the war, the part that had more to do with psychology than with weapons, was over with. With Allah's help, Roman soldiers were overcome by two feelings (which was worse than the other, I do not know): Fear and a sense of hopelessness. Confident now that, with the help of Allah ﷻ, victory was within his grasp, Khaalid ﷺ called out to his soldiers, "By the One Who has my soul in His Hand, their supply of patience and hardiness has been depleted....And I indeed hope that Allah will grant you power over them (so that you can kill them)."

Khaalid ﷺ then did something that signified his disdain for his own life, his desire for martyrdom, and his wonderful ability to seize opportunities. With a hundred horsemen by his side, he raced towards the heart of the opposing army, where one-hundred thousand Roman soldiers were positioned. Whether it was terror that seized their hearts or the inevitability of defeat or the false impression — because of dust that was being kicked up into the air and because of the tenseness of the moment — that many more than one-hundred horsemen were coming towards them, Roman soldiers began to scatter in various directions. And

this was before Khaalid ﷺ and his men even reached them. Encouraged by what they saw, the rest of the Muslim army raced behind Khaalid ﷺ. Then Muslim soldiers began to slaughter confused and fearful Roman soldiers; meanwhile, the right-wing of the Muslim army blocked every path from which the Romans could escape. And so the Romans were trapped between the valley of Yarmook and the Az-Zarqaa River.

Next, the Muslims succeeded in separating Roman horsemen from Roman infantrymen. As a result, Roman horsemen tried to find a point of exit from which they could flee from the scene of the battle. Khaalid ﷺ ordered 'Amr ibn Al-'Aas ﷺ to open up an escape route for Roman horsemen. After 'Amr ﷺ executed Khaalid's order, every Roman horseman (or almost every Roman horseman) rode away from the scene of the battle, thus leaving the infantrymen to fend for themselves. No thanks to their fellow soldiers who had just fled from the battle, Roman infantrymen were left exposed, and they had no way to escape. What made matters worse was that they were linked to one another in chains, a strategy they had employed in order to prevent soldiers from running away from battle.

Trapped and with no protection from horsemen, Roman infantrymen were trapped along the edges of cliffs, for below them was the valley of Yarmook. Then, in the darkness of the night, the Muslim army attacked them. Cornered against the edges of cliffs, many Roman fighters fell down into the valley of Yarmook — a fall so dangerous that it meant almost certain death. And because Roman soldiers were linked together with chains, when one of them fell, a whole group of them fell along with him. It was in this stage of the battle that the Muslims killed the most Roman soldiers. With tens of thousands of their fellow soldiers dead, the Roman soldiers that did manage to escape sought safety deep inside of Ash-Sham, with some of them seeking refuge in Fahl, and the rest in Damascus.[1]

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[1] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah* (pg. 175).

Among those who performed exceptionally well during the battle were Abu Sufyaan رضي الله عنه and his son, Yazeed ibn abu Sufyaan رضي الله عنه. The latter fought with grit and determination, perhaps motivated in part by the advice of his father, who, upon passing by him, said, "O son, cling to two qualities: the fear of Allah and patience. Every Muslim man in this valley is worthy of fighting well. Then imagine how much more worthy of fighting well are the likes of you, men who have been made leaders over other Muslims. Of all people, it is they (i.e., leaders, commanders, generals) who are most worthy of fighting patiently and sincerely. So fear Allah, my son, and let no one from your companions be more desirous than you of being patient and achieving rewards in this war; furthermore, let no one among them be more intrepid than you against the enemy." Yazeed رضي الله عنه said, "I will do so, *In Sha Allah* (Allah Willing)." Fighting with an intensity that was hard to match, Yazeed رضي الله عنه then fulfilled his promise to his father. As for Abu Sufyaan رضي الله عنه, he motivated not just his son, but many others as well; for as I have hitherto mentioned, he رضي الله عنه would go from one Muslim division to another and impart to soldiers words of encouragement and advice. Sa'eed ibn Al-Musayyib رضي الله عنه reported that his father رضي الله عنه said, "At a moment when all voices were silenced on the Day of Yarmook, we heard a voice that seemed to reverberate through all parts of the encampment. 'O, now the victory of Allah is near! So remain steadfast, remain steadfast, O group of Muslims!' We looked to see whose voice it was, and we saw that it was the voice of Abu Sufyaan رضي الله عنه, who was calling out from underneath the war banner of his son, Yazeed."[1]

Muslim soldiers delayed performing the *'Eesha* prayer until victory was secured.[2] Khaalid ibn Al-Waleed رضي الله عنه spent that night in the tent of Tadhaariq, who was the brother of Haraql and the overall leader of the Roman army that day. Until the morning, horsemen patrolled the area near Khaalid's tent, killing all Roman soldiers they came across. And among the dead was Tadhaariq,

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[1] *Tarteeb Wa-Tahdheeb Al-Bidaayah Wan-Nihaayah* (pg. 173).

[2] *Tarteeb Wa-Tahdheeb Al-Bidaayah Wan-Nihaayah* (pg. 173).

who left behind as spoils for the victors many valuable possessions. In the morning, Muslims continued the process of collecting the spoils of war.[1]

The number of deaths at Yarmook points to just how decisive of a victory the Muslims achieved that day. Three-thousand Muslims were martyred at Yarmook, and among them were some of the most eminent of the Prophet's Companions ﷺ — such as 'Ikrimah ibn Abu Jahl ﷺ; his son, 'Amr ﷺ; Salamah ibn Hishaam ﷺ, 'Amr ibn Sa'eed ﷺ, and Abbaan ibn Sa'eed ﷺ.[2] Quite astoundingly, even though the Romans outnumbered the Muslims by a ratio of six to one, the number of fatalities on their side was far greater than the amount of Muslim deaths — in fact, about forty times greater. More precisely, 120 000 Roman soldiers died at Yarmook, a statistic that put the Roman Emperor, Haraql, into a virtual state of shock.

And yet, as happy as were the Muslims that day, and as thankful were they of Allah's help and blessings, their joy was drowned in a sea of sadness upon finding out, immediately after the battle, that the *Khaleefah* of the Messenger of Allah, Abu Bakr As-Siddeeq ﷺ, had just died. All Muslim soldiers were overcome by great sadness. News of Abu Bakr's death had in fact reached Yarmook just prior to the beginning of the battle, but Khaalid ﷺ, not wanting to lower the morale of his soldiers on such an important occasion, decided to wait until the end of the battle before he informed his soldiers about the sad news.

Even though no one could truly take the place of Abu Bakr ﷺ, Allah ﷻ blessed the nation with a successor who was almost as good as Abu Bakr ﷺ, 'Umar ibn Al-Khattaab ﷺ. One of the first things 'Umar ﷺ did upon being appointed *Khaleefah* was to replace Khaalid ibn Al-Waleed ﷺ with Abu 'Ubaidah ibn Al-Jarraah ﷺ. To be sure, 'Umar's decision was not personal, nor was it taken in that light by Khaalid ﷺ, who magnanimously and humbly stepped down from his post as overall leader of the Muslim armed forces in Ash-Sham.

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[1] *Tarteeb Wa-Tahdheb Al-Bidaayah Wan-Nihaayah* (pg. 173).

[2] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah* (pg. 179).

Khaalid ؓ had done his job with the utmost integrity, sincerity, and bravery; and he achieved nothing but success on the battlefield; nonetheless, 'Umar ؓ felt, it was time to appoint a new leader. Perhaps 'Umar ؓ was motivated in his decision by more than one factor: It was possible that he did not want success to get to Khaalid's head, but instead wanted him to stay as humble as he was; perhaps he ؓ disagreed with Abu Bakr ؓ, thinking that the better man and not the better military leader and strategist should lead the Muslim army; or it may be, as I have mentioned earlier on in this work, he wanted his harshness and sternness to be offset by Abu 'Ubaidah's softness and leniency, just as Abu Bakr ؓ had wanted his softness and leniency to be offset by Khaalid's harshness and sternness. At any rate, Khaalid ؓ accepted 'Umar's decision with an air of humility and contentment.[1]

When Khaalid ؓ was consoling Muslims over the death of Abu Bakr ؓ, he ؓ said to them, "All praise is for Allah, Who has decreed for Abu Bakr ؓ to die. Indeed, Abu Bakr ؓ was more beloved to me than 'Umar ؓ. And all praise is for Allah, Who has granted authority to 'Umar ؓ, who (during the pre-Islamic days of ignorance) I despised more than I did Abu Bakr ؓ, but who (with the advent of Islam) I was then made to love."[2] Shortly thereafter, Abu 'Ubaidah ؓ assumed his duties as the new leader of the Muslim armed forces in Ash-Sham.

The news of the defeat at Yarmook was too much to bear for Haraql. When he was informed about the humiliating loss and the tens of thousands of Roman soldiers that had died, Haraql first was put into a state of shock, and then was overcome by extreme grief and sadness. A short while later, bands of Roman soldiers made their way back to Antaakiyyah. Wanting a first-hand account of what had gone wrong, Haraql said to them, "Woe upon you! Inform me about the people who fought against you: are they not human beings like you?" They said, "Yes." Haraql asked, "And did you not outnumber them?" They said, "Yes, in

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[1] *Al-Bidaayah Wan-Nihaayah* (7/14).

[2] *Al-Bidaayah Wan-Nihaayah* (7/14).

every battle we were many times more than them." Haraql asked, "Then what was your problem? Why did you suffer defeat at their hands?" An old and wise leader among them was the only one who ventured a reply: "We were defeated because they stand up at night (to pray), they fast during the day, they fulfill their covenants, they enjoin good, they forbid evil, and they are just and fair among themselves; and because we drink alcohol, we fornicate, we perpetrate unlawful acts, we violate the terms of our covenants, we become angry and oppress others, we enjoin angry (and senseless acts of violence), we forbid the things that please Allah, and we spread corruption throughout the earth." "You have answered me truthfully," Haraql then said to him. Haraql appreciated the fact that, while no one else had the courage to speak their minds, the old, wise man answered him in a forthright, sincere, and judicious manner.

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Chapter 3

Important Lessons and Morals

First: An Outline of Abu Bakr's Foreign Policy

In terms of foreign policy, Abu Bakr ﷺ sought to achieve a number of goals during the period of his caliphate; the most important of those goals are as follows:

1) Instilling a Sense of Awe and Fear in the Hearts of Foreign Leaders and Peoples

A country that is not feared by other countries can never achieve stability or security; rather, it will constantly be eyed by other countries as an easy target — a country that is ripe for an invasion. Abu Bakr ﷺ understood this reality all too well, which is why one of his main foreign policy goals was to instill fear into the hearts of the enemy. During the early days of his caliphate, he achieved that goal in two ways.

First, he fought against and defeated apostate rebels. To be sure, Abu Bakr's primary goal was to bring stability to the region;

nonetheless, a secondary goal was to show the powers of foreign nations that Muslims were capable of overcoming all threats and challenges.

The leaders of foreign nations were observing the goings-on of Arabia very closely. And by foreign nations, I mean, first and foremost, the leaders of both the Roman and Persian Empires. Prior to the advent of Islam, the only two major superpowers were Rome and Persia; Arabs, if they had any importance at all on the world stage, were alternately used by their Roman and Persian overlords to fight wars on their behalf. Also, certain Arab lands acted as a buffer zone between Roman and Persian territory. But now Muslims were rising up; even during his own lifetime, the Prophet ﷺ had sent armies to clash with and test the strength of Roman armies. Therefore, the Romans, as well as the Persians, had a vested interest in what was happening in Arabia. And much to their chagrin, they watched as Muslim armies destroyed one apostate army after another. Consequently, Roman and Persian leaders came to realize that the Muslim nation was becoming stronger and was increasingly posing a more serious threat with the passing of every day. That the Muslims quickly and decisively overcame internal threats that were not minor in nature certainly made Romans and Persians think many times over before planning an attack on Arabia. Their hesitation, which was a result of fear and a desire not to suffer great losses, came back to haunt them when, rather than attack their Arab neighbors, it was their Arab neighbors who attacked them and invaded their lands.

And second, Abu Bakr ﷺ sent out Usaamah's army. Instilling fear into the hearts of the enemy was one of the main goals Abu Bakr ﷺ had in mind when he decided to send out Usaamah's army. The Romans in particular had every reason to be afraid. They knew that, with the uprising of apostates, the entire Arabian Peninsula had been thrown into a state of chaos; and yet they were seeing with their very own eyes that the so-called beleaguered Muslim state had just sent a large army to invade

Roman-controlled lands. The sheer audacity of the invasion at once baffled and terrified the Romans. What made matters worse was the fact that Usaamah's army succeeded in its mission, defeating enemies that were loyal to the Romans, and taking back with them spoils of war. Consequently, the Roman Emperor, Haraql, sent tens of thousands of Roman soldiers to guard the border between Ash-Sham and Arabia.

The Persians had every reason to be afraid as well, for no doubt news of Usaamah's army reached Persian leaders, who began to fear for the safety and security of Persian lands – particularly Iraq. Persian leaders, fearing the growing strength of Muslims, allied themselves to apostate rebels, providing them with both moral and material support in their war against Muslims. So, with the use of minimal force, Abu Bakr ﷺ succeeded in sending a clear message to the leaders of foreign empires, and that message was this: It would not be long before the Muslims carried out an all-out invasion of foreign lands, and they were coming with soldiers who yearned for death just as much as enemy soldiers yearned for life.

2) Continuing the Expansion that had been Initiated by the Prophet ﷺ

Ever since the early years of the Prophet's mission, Islam has always been an expansionary force. Islam, after all, is not meant for a single tribe, group, or nation, but for all of mankind. Therefore, Muslims, those whose duty it is to convey Islam to others, must constantly strive to break down the barriers that prevent the message of Islam from being heard by foreign peoples; hence the spreading of Islam from Makkah, to Al-Madeenah, and to the rest of Arabia, and then the spreading of Islam to Iraq and Ash-Sham (Syria and surrounding regions).

No one was closer to the Prophet ﷺ than was Abu Bakr ؓ; in fact, after *'Eesha* prayer, they would sit together and discuss the affairs of the Muslim nation. And so Abu Bakr ؓ, having spent so much time with the Prophet ﷺ, understood not just the importance of the aim of spreading Islam, but also the means

and the strategy that needed to be employed in order to achieve that aim. Or in other words, Abu Bakr ﷺ understood that military operations were the chief means of breaking down barriers that prevented Islam from being conveyed to other peoples. Therefore, if Persian leaders refused to embrace Islam and if Persian peoples remained polytheists, it was Abu Bakr's duty to send armies to conquer the Persian Empire.

In sending out armies to foreign lands, Abu Bakr ﷺ had a keen understanding of the maxim which states that he who hesitates is lost. If Abu Bakr ﷺ were to delay, the enemy would be emboldened, and it would be the Romans who invaded Muslim lands instead of Muslims invading Roman lands. And so, no sooner did the Apostate Wars come to an end than Abu Bakr ﷺ sent out armies to Iraq, and then later to Ash-Sham.

Abu Bakr's commanders went to foreign lands with the intention of spreading the message of Islam and of removing tyrants and despots from their thrones. Brave men – the likes of Khaalid ﷺ, Abu 'Ubaidah ﷺ, 'Amr ﷺ, Shurahbeel ﷺ, and Yazeed ﷺ – were carefully chosen and earmarked for the task of invading foreign lands. Abu Bakr ﷺ, a man of great military experience himself, chose his leaders based on their specific abilities, talents, and, importantly, level of piety. They then succeeded in conquering both Iraq and Ash-Sham in a very short period of time.

3) Establishing Justice in Foreign Lands, and Treating Conquered Peoples Mercifully

It is easy to pay lip-service to conquered peoples by saying to them that they are being conquered for their own benefit: To make them civilized, to bring democracy to them, to empower them, to free them from the shackles of tyranny, and so on. Most conquerors have said such things to the people they conquered, when, in reality, their motives were always purely selfish and self-serving, with no regard for the dignity and welfare of the people they conquered.

But Islam has always been different. Yes, Abu Bakr ﷺ did want to win over the minds and hearts of conquered peoples, but he, as opposed to almost all other non-Muslim conquerors, truly meant what he said. Abu Bakr ﷺ knew that he could not win over foreign peoples with the sword. Simply defeating an enemy militarily neither solves nor achieves anything. Or in other words, Abu Bakr ﷺ appreciated the fact that post-war planning was just as essential as pre-war planning; the latter involves defeating the enemy on the battlefield, and the former involves providing for the basic needs of conquered peoples, providing them with security, and spreading justice among them. The people had to be reassured, so that they would not think that one tyrant was being replaced by another, one who was more severe, harsh, and evil than the first.

As such, Abu Bakr ﷺ ordered his commanders to be gentle and merciful with foreign peoples. A man whose land has been conquered needs to be reassured on many levels — that his land will not be taken away, that he will not be prevented from his means of livelihood, that his family will remain safe from criminals, and so on. Muslim commanders, as per Abu Bakr's instructions, preserved the infrastructure of foreign lands and honored the sanctity of life among foreign peoples. As a result, people in Persia and Ash-Sham came to love Muslims for their lofty morals, their generosity, their kindness, and their sincerity. Through the lofty manners of Muslim conquerors, the light of Islam penetrated the hearts of foreign peoples, and once again — as during and after the conquest of Makkah — people entered into the fold of Islam in throngs. What they gained as a result was security, safety, stability, and prosperity, not to mention equality with their Muslim brothers in Arabia.

For people in Persia and Ash-Sham, the difference between the life they knew and Islam was like the difference between night and day. When Persian or Roman armies invaded a land, they destroyed everything that came in their path. Like barbarians, they mutilated enemy soldiers, destroyed innocent life, wreaked

havoc in every way possible, and earned the hate and curses of the people they invaded for all of eternity. The horrors of war and the liberties taken by barbarian-like victors was known all too well by the people of that century. Therefore, people had every reason to be pleasantly surprised when Muslim conquerors brought, not misery and destruction, but justice, peace, honor, and prosperity; and all the while they removed from the lives of conquered peoples all forms of tyranny and oppression.

Abu Bakr ﷺ demanded no less than perfection from his commanders. He kept a close watch over them, and forbade them from all acts of tyranny. And he ﷺ was quick to correct the smallest of mistakes that were committed by them. Al-Baihaqee, the famous compiler of *Hadeeth* narrations, related that, when foreign peoples achieved victory in war, they deemed it lawful to perpetrate barbaric acts against their enemy. For instance, it was customary for them to carry the decapitated heads of enemy commanders back to their kings, as a way of announcing victory. During the war in Ash-Sham, two Muslim commanders, 'Amr ibn Al-'Aas ﷺ and Shurahbeel ibn Hasanah ﷺ, sent the severed head of Banaan, one of the high priests of Ash-Sham, to Abu Bakr ﷺ. When 'Amr and Shurahbeel's messenger, 'Uqbah ibn 'Aamir ﷺ, returned with Banaan's severed him, Abu Bakr ﷺ became angry. 'Uqbah ﷺ then said, "O *Khaleefah* of the Messenger of Allah, this is what they do with us," to which Abu Bakr ﷺ retorted, "And should we follow the ways of Persia and Rome! Carry no more heads to me; instead, it is enough for you to send me a letter or to inform me directly (about a victory or about the death of an enemy leader)."[1]

4) Granting Conquered Peoples Freedom of Religion

Although Abu Bakr's primary goal was to spread the message of Islam to foreign peoples, it was neither his aim nor purpose to force people to embrace Islam. In fact, Abu Bakr ﷺ never forced

[1] *Taareekh Al-Khulafaa*, by As-Suyootee (pg. 123).

any nation or group of people to become Muslims, a policy that was derived from the Saying of Allah ﷻ:

﴿أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ﴾

"So, will you (O Muhammad ﷺ) then compel mankind until they become believers." (Qur'an 10: 99)

Without a doubt, Muslims wanted to remove tyrants, thus giving people the opportunity to see, appreciate, and embrace the light of Islam. And yet when a nation was conquered and its people were informed about the teachings of Islam, they were allowed to choose for themselves whether they wanted to embrace Islam or remain upon their religion. They were allowed to choose the latter option as long as they remained true to their covenant with Muslims, the terms of which were as follows:

1) They were to pay the *Jizyah* tax to Muslims. This tax was paid by non-Muslims who lived in Muslim lands. It afforded non-Muslims the right to follow their own religion, and it also guaranteed them that, as long as they remained loyal to the Muslim government, Muslims would be just towards them and would protect them from all foreign enemies. So, like all other Muslim citizens, they would enjoy security and safety, and no one had the right to steal from them or wrongfully take from their wealth.

2) There were certain jobs to which they could not aspire; for instance, given that their loyalty to the cause of Islam was suspect at best, they were not allowed to fight in the Muslim military.

3) They were not to pose a threat to Muslims or their religion, and they were not to form any movement that sought to ruin, destroy, or distort any aspect of Islam.

4) They were allowed to maintain their religion only, but if they wanted to switch from their religion to another one, only Islam would be accepted from them.

Islam recognizes that beliefs are in the heart, the only part of one's body that is impervious to coercion. Therefore, Muslims did not force others to embrace Islam; rather, through deeds and sayings, through theoretical teaching and practical application, they sought to influence non-Muslims in the hope that they would, of their own will, accept and embrace Islam.[1]

Second: An Outline of Abu Bakr's Military Strategies

By studying the military conquests that took place during Abu Bakr's caliphate, one is able to discern a pattern of key strategies he employed to achieve victory against the enemy. Some of the more important of those strategies were as follows:

1) Conquering Enemy Territory One City at a Time

It was clear that, among Muslims, the overall strategist and decision-maker of foreign wars was Abu Bakr ﷺ, and not his commanders. Abu Bakr ﷺ employed the services of trustworthy and speedy messengers, and was thus able to remain in almost constant communication with his commanders. By studying both the invasions of Iraq and Ash-Sham (Syria and surrounding regions), one is able to see that there were two kinds of decisions that needed to be made: The first had to do with the overall strategy of the war, which involved issues such as, who to attack, when to attack, when to retreat, when to join up with other armies, when to suffice with the number of soldiers in one's own army, and so on. Such decisions were, for the most part, made by Abu Bakr ﷺ. A Muslim commander made a decision on the spot only when action had to be taken immediately — when there was no time to wait for Abu Bakr's command. And even then, a commander would make his decision and then inform Abu Bakr ﷺ about it. And then there were battle decisions, decisions that had to do with the strategies of fighting a specific battle — where to position each battalion, where to position horsemen, what

[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 263).

formation was best suited to defeat the enemy, and so on. Such decisions were almost always left to the commander.

Among the former category of decisions was the question of how fast the Muslim army should penetrate into enemy territory. One theory suggested that Muslims should penetrate enemy territory as deeply as possible and with the greatest speed possible. Abu Bakr ﷺ, however, rejected this theory, strictly ordering his commanders to secure the nearest part of enemy lands before they ventured to penetrate any more deeply into enemy territory. When Abu Bakr ﷺ ordered both Khaalid ﷺ and 'Iyaadh ﷺ to attack Iraq from both its northern and southern fronts, he ﷺ sent the same message to both of them: "Whichever of you reaches Al-Heerah first is the leader of Al-Heerah. And when you gather there, having broken up enemy units that are situated between Persian and Arab lands, and when you have secured the land behind you, such that no one can attack you from the rear, then let one of you stay in Al-Heerah, while the other attacks the enemy, fighting with them over the things (property and wealth) they have in their hands. Seek help from Allah and fear Him. Choose the Hereafter over this world, and you will be given both. Do not choose this world (over the Hereafter); otherwise, you will be divested of both. Be careful regarding the matters Allah warns you about by abstaining from sins and hurrying to repent. Beware of persisting (in sinful ways) and of delaying repentance."[1]

This letter shows that Abu Bakr ﷺ was no neophyte when it came to the art of war; to the contrary, a veteran of many wars, Abu Bakr ﷺ knew exactly how to defeat enemies, and how to break their wills. Abu Bakr's superior knowledge of warfare was acknowledged by the greatest expert of warfare at the time — Khaalid ibn Al-Waleed ﷺ. Khaalid ﷺ not only executed Abu Bakr's commands, but knew that doing so was the best thing he could do to achieve victory.

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[1] *Taareekh At-Tabaree* (4/188, 189).

When Khaalid ﷺ traveled north of Al-Heerah to help 'Iyaadh ﷺ accomplish his mission, he stopped at Karbala. Muslims complained to him about the many flies that were bothering them. Khaalid ﷺ then said to 'Abdullah ibn Watheemah ﷺ, "Be patient, for I want to tear apart enemy strongholds that 'Iyaadh was ordered to take care of, so that we can inhabit those areas with Arabs and thus protect Muslim armies from being attacked from their rear. Then more Arabs can come to us without having to be afraid (of an enemy ambush). This is what the *Khaleefah* has ordered us to do, and following his opinion is tantamount to achieving help for this nation."[1]

In Iraq, Al-Muthannah ibn Haarithah ﷺ followed the same strategy. A respected and brilliant leader in his own right, Al-Muthannah ﷺ said to his soldiers, "Fight the Persians along the borders of their lands, or in other words, in the area that is closes to Arab lands. And do not fight them deep in their country. If (,by fighting along the border of enemy territory,) Allah grants victory to Muslims, they will have secured the area that is behind them. And if they are made to suffer defeat, they can retreat and join up with another division (of soldiers); then the next time around, they will be bolder and more knowledgeable regarding how to defeat the enemy, and they will continue to be so until Allah blesses them with victory."[2]

In the conquests of Ash-Sham, Muslims were protected from the rear by vast and empty desert lands, and yet they still took precautionary steps to make sure that the enemy would not be able to attack them from behind; furthermore, they would secure the lands that were situated both to the right and to the left of their positions.[3]

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[1] *Taareekh At-Tabaree* (4/189).

[2] *Al-Isaabah* (5/568), and *Taareekh Ad-Da'wah Ilal-Islam* (pg. 331).

[3] *Taareekh Ad-Da'wah* Ilal-Islam (pg. 331).

2) Calling Muslims to Arms

Interestingly, Abu Bakr ؓ did not institute a draft during his caliphate; or in other words, he ؓ forced no one to fight in his wars. And yet victory would not come without sufficient numbers; after all, Abu Bakr ؓ was not leading minor raids against small tribes; he ؓ was invading the only two superpowers of the world — the Roman and Persian Empires. The question was, then, how was he ؓ going to procure enough men to achieve his goals of conquering Ash-Sham and Iraq. This was a question that Abu Bakr ؓ did not take lightly, especially considering the fact that, in enlisting soldiers, he set restrictions, not allowing a large segment of the population in Arabia to take part in his wars. For when Khaalid ؓ and Al-Muthannah ؓ hinted at the fact that they needed more men, Abu Bakr ؓ replied, "Call to arms those who fought against the apostates and those who (at the very least) remained steadfast upon Islam following the death of the Messenger of Allah ﷺ. And let no one who had apostatized participate in the invasion (of Iraq), at least not until I arrive at a final decision regarding the matter."[1] Nonetheless, Abu Bakr ؓ took key steps to convince people to volunteer: He ؓ delivered moving speeches in which he ؓ reminded people about the rewards of fighting in the way of Allah ﷻ, and he ؓ sought the help of Muslims in Yemen. Consequently, many people volunteered to fight in both Iraq and Ash-Sham. So, in short, the instituting of a draft was not required because a sufficient number of people volunteered to fight, wanting to be recipients of Allah's Promise of one of two things: victory or martyrdom; in fact, many people, given the high level of their Faith, preferred the latter over the former.

Abu Bakr ؓ focused his energies on convincing people to join his armies not just before the invasions of Iraq and Ash-Sham, but during the invasions as well. Thus he ؓ continued to send his commanders reinforcements — battalions that consisted of a few hundred or more men — until the very end of his life.

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[1] *Taareekh At-Tabaree* (4/163).

3) Specifying the Goal of His Wars

Abu Bakr رضي الله عنه of course knew what his primary goal was in invading Iraq and Ash-Sham, but that was not enough: He رضي الله عنه further made sure that every soldier had the same knowledge as well. In his speeches, and in the advice he imparted to commanders and soldiers alike, Abu Bakr رضي الله عنه made it clear that they were fighting in order to spread the message of Islam, to convey it to all peoples throughout the earth, and to remove the tyrants that were preventing their people from learning about the one true religion. Commanders were fully aware of their goals, as is proven by the uniform set of choices they gave to enemies: Embrace Islam, pay the *Jizyah* tax, or prepare for war.[1]

4) Sending Soldiers to the Places They were Most Needed

Abu Bakr رضي الله عنه had a clear policy when it came to sending soldiers to war zones: If he رضي الله عنه was fighting battles on many fronts, he would concentrate the bulk of his forces where they were most needed. That being said, he رضي الله عنه would never neglect sending forces to places where they were less urgently required. Therefore, he رضي الله عنه established a balance, concentrating the bulk of his forces where they were most needed, and sending other units and armies of soldiers to other, if not less important, then at least less urgent, war zones. So, for instance, Abu Bakr رضي الله عنه used the majority of his forces to fight against the apostates, since the apostates posed an immediate and a dangerous threat to Muslims; nonetheless, he رضي الله عنه did not ignore other war fronts, as is proven by the fact that he رضي الله عنه sent Usaamah رضي الله عنه to fight along the borders of Roman territory.

In other wars, Abu Bakr رضي الله عنه similarly showed a brilliant ability to spread out his armies in such as way as to achieve optimal results. In the middle and latter stages of his caliphate, he رضي الله عنه had to spread out his armed forces between Iraq and Ash-Sham (Syria and surrounding regions). Then, when it became clear to him that the war in Ash-Sham was not going as well as it was in Iraq, he رضي الله عنه

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[1] *Taareekh Ad-Da'wah* Ilal-Islam (pg. 332).

ordered Khaalid ﷺ to take half of his army and to travel immediately from Iraq to Ash-Sham. With the majority of his overall armed forces now in Ash-Sham, Abu Bakr ﷺ did not neglect the war front in Iraq; he ﷺ left a sizeable army there, and he ﷺ appointed over them a capable and wise leader, Al-Muthannah ibn Haarithah ﷺ.

What I mentioned above are just a few examples. Throughout his caliphate, Abu Bakr ﷺ continued to deploy, redeploy, reassign, and transfer units of soldiers based on what was needed in each particular war zone; and by doing those things in a strategically brilliant manner, he ﷺ instilled confidence in his soldiers, who came to know that if they were ever greatly outnumbered by the enemy, they could count on their leader to send them enough soldiers to give them at least a fighting chance to win.

5) Replacing Army Commanders

No governor, commander, or leader of an army was guaranteed that he had a job for life; to the contrary, every government employee was constantly being judged and evaluated based on his job performance. If someone was neglectful in his duties, he would be fired on the spot. And even if someone was honest and did his best, but ultimately failed to accomplish his mission, Abu Bakr ﷺ would consider firing him if someone else would be able to do a better job. This was just and correct, for, according to Abu Bakr's policy, the feelings of the individual were less important than the greater good for the masses. Such was the reality of public service during Abu Bakr's caliphate, and such should be the reality in any government. Consider, for instance, when Khaalid ibn Sa'eed ﷺ failed to complete his mission in Tabook. Khaalid ﷺ was honest and upright; he did his best to complete his mission, but ultimately he failed. That did not make him any less of a person as a Muslim, but it did raise the question whether someone else would be able to succeed where Khaalid ﷺ had failed. Abu Bakr ﷺ thought this question over and decided to replace Khaalid ﷺ with 'Ikrimah ﷺ; in the end, 'Ikrimah ﷺ successfully completed his mission.

Also, even when a man was qualified for a job, and even if he was performing it well, Abu Bakr ﷺ would not hesitate to appoint someone who was better qualified. Al-Muthannah ﷺ was doing a wonderful job in Iraq, but still, Khaalid ﷺ was more qualified and would be better able to win future battles. And in Ash-Sham, Abu 'Ubaidah ﷺ was very well-suited to lead the Muslim armies in the region, but again, Abu Bakr ﷺ thought it better to replace Abu 'Ubaidah ﷺ with someone who was, if not a better Muslim, then at least a better military commander — Khaalid ibn Al-Waleed ﷺ. Therefore, when it came to appointing and replacing leaders, Abu Bakr ﷺ was concerned not as much with the feelings of individuals as with the greater good for the masses of Muslims. As the leader of an entire nation, Abu Bakr ﷺ understood that, in war, and in life in general, the needs of the few do not outweigh the needs of the many.

6) Communicating Constantly with Army Commanders

During the period of Abu Bakr's caliphate, there were no cameras, satellite photos, spy planes, telephones, or any other form of technology that enabled a leader to communicate with his army real time. There was always a delay: the time it took for a rider to travel from the war front back to Al-Madeenah. And yet, based on all of the events that took place during the apostate wars as well as the invasions of Iraq and Ash-Sham, it was as if Abu Bakr ﷺ was, not back in Al-Madeenah, but present in each war zone. He ﷺ gave commands and planned out travel routes to his armies as if he was seeing everything that was happening in every war zone, and as if he had access to modern-day maps that show the terrain and topography of every region.

How did Abu Bakr ﷺ manage to leave the impression that he was present at every war front? It was not through magic, but instead through an intricate message-sending system that he had established with his commanders. For just as important as the soldiers on the front lines were the messengers who traveled back and forth between the front lines and Al-Madeenah, with

messages going back and forth between Abu Bakr ﷺ and his commanders. Abu Bakr's messengers were trustworthy; they rested little along the way so as to carry out their mission as quickly as possible; and they were cautious and secretive, so as to avoid letting the enemy know about Abu Bakr's plans. Therefore, Abu Bakr ﷺ had detailed knowledge about what was going on in the front lines because of the organized manner in which he kept in constant communication with his army commanders.

In the end, much of the success in Iraq and Ash-Sham can be attributed to Abu Bakr's sound military planning. Yes, Abu Bakr ﷺ is primarily remembered by Muslims for his piety, his closeness to the Prophet ﷺ, his softness, his fear of Allah ﷻ, and his knowledge. But he was also a brilliant military planner — in fact, one of the best in the entire history of mankind. I don't think that Abu Bakr ﷺ was a born military commander; rather, I feel that it was more a matter of him going through many years of training under the tutelage of the Prophet ﷺ. Abu Bakr ﷺ did not go out looking for war; rather, war came to him, in the form of Quraish's armies at Badr and Uhud, the confederate armies at the borders of Al-Madeenah, and the many other armies that the Muslims faced during the lifetime of the Prophet ﷺ.

Abu Bakr ﷺ himself fought alongside the Prophet ﷺ in every single battle, becoming in the process, not just a skilled warrior, but also an intelligent military planner. He ﷺ spent a great deal of time with the Prophet ﷺ; in fact, when other people would go to sleep after the *'Eesha* prayer, he would stay up with the Prophet ﷺ and discuss matters that pertained to the well-being of the Muslim nation; and no doubt, among the things they discussed during such meetings were issues that related to war. So based on his military experience and all that he ﷺ learned from the Prophet ﷺ, Abu Bakr ﷺ was able to put together a series of brilliant plans, plans that involved the defeat of the apostates and then the invasions of Iraq and Ash-Sham.[1]

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[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 326).

Third: The Rights of Allah, of the Army's Leader, and of Common Soldiers, as Explained by Abu Bakr ﷺ in the Advice He ﷺ Gave in Speeches and Letters

In everything a Muslim does, there are etiquettes he must follow, and there are rights that he must fulfill. So, yes, war is a bloody affair, which mainly involves each man trying to kill men from the opposing army. And yet even in war, there are rights that must be fulfilled. First, there are certain rights that pertain to Allah ﷻ — such as being patient when facing the enemy; fighting purely for the sake of Allah; acting in a trustworthy manner, especially when it comes to the collection and distribution of war booty; and not allowing any personal motives — such as friendship, family relations, etc. — to turn one away from one's duties.

Then there are rights that pertain to the leader of the Muslims army. For instance, it is his right to be obeyed by his soldiers; furthermore, it is his right not to be questioned or criticized for the manner in which he distributes the spoils of war. Finally, there are rights that soldiers have over their leader. For example, a leader should inquire about the health and well-being of his soldiers; he should be gentle with them; he should provide them with adequate nourishment; he should, in order to ensure the safety of his soldiers, send out spies to find out if the enemy is nearby or is planning an ambush; he should encourage them to fight for the sake of Allah; he should remind them about Allah's rewards and about the honor of dying a martyr; he should consult those among them who are known for their intelligence and good character; and, among them, he should enjoin good and forbid evil. The following is a more detailed discussion of the rights of Allah, of leaders, and of soldiers during times of war.[1]

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[1] *Al-Idaarah Al-'Askariyyah Fid-Daulatul-Islaamiyyah* (1/120).

1) The Rights of Allah ﷻ

a) Being Patient When Facing the Enemy

Upon sending 'Ikrimah ibn Abu Jahl ؓ to 'Ammaan, Abu Bakr ؓ imparted to him these farewell words of advice: "And when you meet the enemy, be patient."[1] Similarly, when he ؓ sent Haashim ibn 'Utbah ibn Abu Waqqaas ؓ to Ash-Sham, he ؓ said, "When you meet your enemy, be patient and encourage others to be patient. And know that, for every step you take; for every bit of money you spend (for good causes); for every time you become afflicted with thirst or fatigue while you are in the way of Allah, Allah will record for you a good deed. Verily, Allah does not waste the rewards of good-doers."[2]

b) Making One's Intention Sincere for the Sake of Allah ﷻ

In the speeches he made to departing soldiers, and in the letters he sent to commanders, Abu Bakr ؓ always made one point clear: Their fighting was for naught if their intention was to achieve some worldly aim; or in other words, it was incumbent upon them to make their intention sincere and pure for the sake of Allah alone. When Abu Bakr ؓ sent a letter to Khaalid ؓ, ordering him to go to Ash-Sham, he ؓ stressed the importance of being sincere and of doing deeds for Allah ﷻ alone. After he told Khaalid ؓ that he should perform deeds only for the sake of Allah ﷻ, he warned him not to be proud or arrogant, and not to think that, by fighting in the way of Allah, he was doing a favor to Allah ﷻ. Instead, it was Allah ﷻ Who was doing him a favor — and all favors, for that matter, are from Allah ﷻ.

c) Being Trustworthy

Both to his commanders and his soldiers Abu Bakr ؓ made it clear that they must be trustworthy in handling war booty; he

[1] *'Uyoon Al-Akhbaar* (1/188).
[2] *Futooh Ash-Sham*, by Al-Azdee (pg. 34).

would issue this warning because stealing from war booty is a serious sin. He further ordered every person to take any wealth he found on the battlefield and to give it to the person who was in charge of the spoils of war, so that it could then be distributed fairly among the army's soldiers. While bidding farewell to Yazeed ibn Abu Sufyaan, Abu Bakr imparted to him advice about a number of topics, one of them being the harmful consequences of wrongfully taking from the spoils of war.[1]

2) The Rights of a Leader

a) Being Obedient to Him

Also in his speeches and letters, Abu Bakr made it clear that, when it comes to their leader, soldiers have many rights that they must fulfill. One of those rights is that they must be obedient to him.

When Abu Bakr decided to replace Al-Muthannah with Khaalid as the leader of the Muslim army in Iraq, he wrote this letter to Al-Muthannah: "Verily, I have sent Khaalid ibn Al-Waleed to you in the land of Iraq. So welcome him, and order those that are with you to do the same. Then help and support him, and neither disobey any of his commands nor oppose any of his opinions. For indeed, he is among those that Allah has described in His Book when He said:

﴿مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرَىٰهُمْ رُكَّعًا سُجَّدًا﴾

"Muhammad (ﷺ) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer)." (Qur'an 48: 29)

Also, when he sent a number of armies to Ash-Sham, he stressed the importance of obeying leaders to departing soldiers:

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[1] *Taareekh Al-Khulafaa*, by As-Suyootee (pg. 121).

"O people, Allah has indeed blessed you with Islam, has honored you with *Jihaad*, and has preferred you (over the people of other nations) with this religion. So prepare, O slaves of Allah, to attack the Romans in Ash-Sham. Verily, I am appointing over you leaders, and I am handing to them banners. So obey your Lord, and do not oppose your Leaders. Make well your intentions, your drinks, and your food (i.e., make sure that what you eat and drink is lawful and is procured through lawful means). Verily, Allah is with those who fear Him and those who are good-doers."[1] His soldiers answered him in unison, saying, "You are our leader, and we are your followers. It is for you to command, and for us to obey. We will obey your command, and we will go wherever you tell us to go."[2]

Obeying the army's leader was an oft-repeated theme in Abu Bakr's advice to soldiers. Yet another example is how he ﵁ ordered Abu 'Ubaidah ﵁ to obey Khaalid ﵁ when he appointed the latter as the new leader of the Muslim army in Ash-Sham. Abu Bakr's order had a trickling-down effect on his army, for Abu 'Ubaidah ﵁ not only obeyed Khaalid ﵁, but he also — based both on Abu Bakr's command and on his own initiative — ordered his subordinates to obey him. For instance, Abu 'Ubaidah ﵁ ordered Ad-Dahhaak ibn Qais ﵁ to go from one group of soldiers to another, ordering them all to obey Khaalid ibn Al-Waleed ﵁, the new leader of the Muslim armed forces in Ash-Sham (Syria and surrounding regions). All of the soldiers responded to Dahhaak ﵁ by vowing to both listen to and obey all of Khaalid's commands.[3]

b) Uniting Around Him

Allah ﷻ said:

﴿وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ
وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ

[1] *Futooh Ash-Sham*, by Al-Azdee (pgs. 60, 61).

[2] *Al-Futooh*, by Ibn 'Atam (1/82).

[3] *Futooh Ash-Sham*, by Al-Azdee (pg. 189).

عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا﴾

"When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (the Devil), save a few of you." (Qur'an 4: 83)

Regarding a matter of public concern, it is not up to followers to conduct an investigation and to arrive at their own conclusions; rather, it is their duty to unite around their leader and to allow him to be completely and solely in charge of all of their affairs. If, regarding a specific matter, he is in the wrong, then it is the duty of his followers to point out the truth to him; they should do this as part of the Islamic process of mutual consultation.[1]

Therefore, people must first know who their leader is, and then they must trust in and follow his authority. At times, a number of people have authority of a group, and so it must be made known who among them is the overall leader of that group. When Abu Bakr ﷺ invaded Ash-Sham, he ﷺ sent four armies under the leadership of four commanders. Each commander was individually in charge of his army, but when two armies came together, it became important to know who of the two leaders was in charge of the other. When Abu Bakr ﷺ advised his four commanders, he first said, "O Abu 'Ubaidah, O Mu'aadh, O Shurahbeel, O Yazeed, you are the defenders of this Religion, and I have entrusted you with the affairs of these armies. So work hard (at excelling in your duties), and be as one hand in facing your enemy."[2] Then Abu Bakr ﷺ clarified who would be in charge when the four armies would gather in one place and merge into a single larger army: "When you arrive in that land, when you meet the enemy, and

[1] *Al-Ahkaam As-Sultaaniyyah,* by Al-Mawardee (pg. 48).

[2] *Al-Futooh,* by Ibn 'Atam (1/84).

when you fight together in a single place, then your leader is Abu 'Ubaidah ibn Al-Jarraah ﷺ. And if Abu 'Ubaidah does not meet up with you when the rest of you are together and ready for war, then your leader is Yazeed ibn Abu Sufyaan."[1] Abu Bakr ﷺ went into detail about what would happen when his four armies came together in order to avoid confusion and disagreement among his four commanders. In a similar vein, Abu Bakr ﷺ said to 'Amr ibn Al-'Aas ﷺ, "You are one of our commanders there. But if you come together to fight as one army, then your leader is Abu 'Ubaidah ibn Al-Jarraah ﷺ."[2]

It was always possible for circumstances to arise that would make it difficult to know who the leader of the Muslim army was; if that would have happened, confusion and disagreement would have resulted, and it would have been possible for two or more people to vie for leadership. If that were to happen, then Muslims would be busy fighting among themselves instead of against the enemy. Therefore, Abu Bakr ﷺ always made it clear not just who the leader was of the Muslim army, but also who would replace that leader in the case of his absence or death. The above-mentioned narrations about the four armies that invaded Ash-Sham refer to one example; another example is the letter Abu Bakr ﷺ wrote to Al-Muthannah ibn Haarithah ﷺ: "Verily, I have sent Khaalid ibn Al-Waleed ﷺ to you in the land of Iraq.... As long as he stays with you, he is the *Ameer* (the overall leader), but if he leaves you (i.e., if he leaves Iraq to go elsewhere), then your previous job (i.e., that of leader) will be yours again. And peace be upon you."[3]

c) Hastening to Execute His Commands

Followers must not only obey their leader's commands, but they must do so in a speedy manner — especially when time is of the essence. In regard to Abu Bakr's caliphate, there are many

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[1] *Futooh Ash-Sham* (pg. 7).

[2] *Futooh Ash-Sham* (pg. 48).

[3] *Al-Wathaaiq As-Siyaasiyyah*, by Humaidullah (pg. 371).

examples of how his commanders and soldiers responded quickly to his commands, wasting no time in the process; the same goes for those who applied the orders of Abu Bakr's commanders. For example, when Khaalid ibn Al-Waleed ﷺ informed his soldiers that he had been ordered to lead his army towards the stronghold of Musailamah "The Liar," they responded by saying, "It is your opinion that matters. There is not a single person among us who will disobey your orders."[1]

When Khaalid ﷺ was in Iraq, and when Abu Bakr ﷺ wrote to him, ordering him to take half of his army to Ash-Sham, Khaalid ﷺ executed Abu Bakr's commands very quickly, which was important since 'Amr's army in Ash-Sham was desperately in need of reinforcements. Khaalid ﷺ then took a little-used route, traveled both by morning and by night, and reached his destination in about just five days.[2]

When Abu Bakr ﷺ wrote to 'Amr ibn Al-'Aas ﷺ, ordering him to travel from the lands of Qudaa'ah until Yarmook, the latter neither questioned the former's decision nor wasted time in executing his orders. Also, when Abu Bakr ﷺ sent Abu 'Ubaidah ﷺ and Yazeed ﷺ to the lands of Ash-Sham, ordering them to fight along the borders of enemy territory but not too deep inside of Ash-Sham, they too were quick to execute his commands. This was a consistent pattern during the caliphate of Abu Bakr ﷺ: subordinates of all levels followed the orders of their leaders, doing so with the utmost expediency. That, to be sure, is one of the key reasons why Muslim armies were blessed with many important victories.[3]

d) Not Complaining about His Distribution of War Booty

It happened on a few occasions that Bedouins complained to the Prophet ﷺ about his distribution of the war booty; they felt

[1] *Al-Futooh*, by Ibn 'Atam (1/29).

[2] *Al-Idaarah Al-'Askariyyah Fid-Daulatul-Islaamiyyah*, by Sulaimaan Aal Kamaal (1/112).

[3] *Al-Idaarah Al-'Askariyyah Fid-Daulatul-Islaamiyyah*, by Sulaimaan Aal-Kamaal (1/112).

that they were entitled to a greater share, but the Prophet ﷺ censured them, telling them, in so many words, that if he wasn't fair, then who was? Of course, the Prophet ﷺ was completely fair, and their complaints were unwarranted; furthermore, other Muslims learned not to make the same mistake. In fact, it was a lesson well learned, for during Abu Bakr's caliphate it is not related that any soldier complained about receiving too small a share of the spoils; instead, they, as was required of them, submitted to their commander's method of distributing war booty. And why shouldn't they have, for their commander followed the orders of Abu Bakr ؓ, who in turn was following the commands and the *Sunnah* of the Messenger of Allah ﷺ.

After the conclusion of the Battle of Yamaamah, Khaalid ibn Al-Waleed ؓ wrote to Abu Bakr ؓ, informing him about the war booty he gained. Abu Bakr ؓ then wrote the following response: "Gather the spoils, the women and children prisoners, and all of the wealth that Allah has given you from the Banu Haneefah tribe. Then take *one-fifth of all that you have gathered and send it to us, so that it can* be distributed among those Muslims that are here with us; and give each person that which he rightfully deserves. And peace be upon you." All of Abu Bakr's commanders distributed war booty in the exact same manner, and no soldier questioned them or complained about receiving too small of a share.[1]

3) The Rights of Soldiers

a) Watching them While They are Lined Up, and Making Sure that They are Doing Well

When a group of apostates planned to attack Al-Madeenah, Abu Bakr ؓ lined up available soldiers and then, in order to ensure the safety of everyone in Al-Madeenah, chose from rows of soldiers men whose job it would be to guard the main entry points of Al-Madeenah.[2]

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[1] *Al-Idaarah Al-'Askariyyah Fid-Daulatul-Islaamiyyah* (1/120).

[2] *Taareekh At-Tabaree* (4/64).

Also, when an army was prepared for the invasion of Ash-Sham, Abu Bakr ﷺ, while riding on his mount, positioned himself so that he could have a clear vision of his entire army. He looked upon his soldiers, who filled the land before him, and his face lit up with joy. Then, before they departed, he imparted words of advice to them; supplicated for them; handed out war banners; and, as they departed, walked alongside them for approximately two miles.[1] To be sure, the concern Abu Bakr ﷺ showed and the time he gave instilled soldiers with a sense of love and respect for their leader.

b) Being Easy on Soldiers

Yes, war is tough and painful; nonetheless, a leader does not have to make matters more difficult than necessary for his soldiers. In fact, he can take a number of steps to make a journey more bearable for them. For instance, he can hire a road guide to take his army along the easiest and fastest path that leads towards their destination. Without a guide, a leader might take a circuitous path that results in unnecessary fatigue and hardship for his soldiers.

During the Apostate Wars, Abu Bakr ﷺ ordered Khaalid ibn Al-Waleed ﷺ to be easy on his soldiers and to take along with him guides.[2] Throughout the same wars, Abu Bakr ﷺ gave similar commands to the rest of his commanders as well.[3] During the invasion of Iraq, before Khaalid ibn Al-Waleed ﷺ agreed to a truce with the people of Alyas (and others as well), he stipulated that they accompany the Muslim army, walk ahead of them, guard them, and guide Muslim commanders along the best roads to travel upon. He ﷺ made this stipulation because the people of Alyas had detailed knowledge of the terrain in Iraq, and because he wanted to make matters as easy and comfortable as possible for his soldiers.

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[1] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/136).
[2] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/136).
[3] *Ma'aathir Al-Anaafah*, by Al-Qalqashandee (3/140).

Similarly, when Khaalid ﷺ was ordered to leave Iraq and travel immediately towards Ash-Sham, he ﷺ again employed the services of guides. And upon sending Yazeed inb Abu Sufyaan ﷺ to Ash-Sham, Abu Bakr ﷺ said, "While you are traveling, do not make matters difficult for yourself or for your companions."[1] Then when Yazeed ﷺ forced his soldiers to pick up their pace, one of them reminded him that he should adhere to what Abu Bakr ﷺ commanded, in terms of being gentle and easy with his soldiers.[2]

Upon sending 'Amr ibn Al-'Aas ﷺ to Palestine, Abu Bakr ﷺ said, "Be as a father to those that are with you, and, as you travel with them, be gentle with them, for among them are weak (and perhaps even sick) people." Given the frequency with which Abu Bakr ﷺ spoke about being gentle and easy-going with subordinates, his message got through to his commanders, who, whenever they would travel with their soldiers, would take guides who could point out to them the easiest roads to travel upon, the roads upon which water and grass could easily be procured. The overall goal, after all, was to reach the enemy without weakening the physical stamina of soldiers, and without destroying their morale.[3]

c) Giving Each Battalion a Slogan

Slogans serve two main purposes: They keep battalions organized into groups, and in times of hardship, they have a morale-boosting effect on soldiers – especially when the words of the slogan convey an important meaning. When Usaamah ﷺ went to fight the Romans in Ash-Sham, the slogan of his army was, "Yaa Mansoor Ummat."[4] During the Apostate Wars, when Khaalid ﷺ traveled towards Yamaamah, the slogan of his army

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[1] *Futooh Ash-Sham*, by Al-Waaqidee (1/23).

[2] *Futooh Ash-Sham*, by Al-Waaqidee (1/23).

[3] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/149).

[4] *At-Tabaqaat ibn Sa'ad* (2/191).

was, "O Muhammad, O Muhammad."[1] The slogan of Tanookh during the invasion of Iraq was, "O family of the slaves of Allah."[2] And in Yarmook during the invasion of Ash-Sham, the people of each battalion and tribe had their own specific slogan, one that helped the members of battalions to remain together. When the fighting would commence, the members of each battalion would call out their slogan. The slogan of Abu 'Ubaidah's battalion was, "O *Ummat*, O *Ummat*"; the slogan of Khaalid's battalion was, "O party of Allah"; the slogan for the tribesmen of 'Abs was, fittingly, "O people of "Abs"; the slogan of the people of Yemen and of other groups with them was, "O helpers of Allah"; the slogan of Humair Al-Fath as well as of Daaram As-Sakaasik was, "Patience, patience." And the slogan of the Banu Muraad tribe was, "O help of Allah: descend upon us." These were some of the more prominent slogans during the Battle of Yarmook.[3]

d) Protecting Soldiers From Enemy Spies and Surprise Ambushes

When Abu Bakr ﷺ sent commanders on military missions, he ﷺ warned them not to allow strangers to enter their encampment and mingle freely among Muslim soldiers — at least not until they ascertained their identities and became certain that they were not spies.[4] On a similar note, he ﷺ forbade commanders from enlisting the help of former apostates. When fighting against the enemy, Muslim soldiers needed to trust in one another, and they could not trust apostates since their loyalty to Islam was in question; or in other words, if they had apostatized once before for worldly reasons, they might do the same again and turn against their Muslim brothers — especially if they began to feel that the enemy was gaining the upper hand against the Muslims.

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[1] *Taareekh At-Tabaree* (4/111).

[2] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/174).

[3] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/174).

[4] *Taareekh At-Tabaree* (4/71, 72).

During the invasion of Ash-Sham (Syria and surrounding regions), Abu Bakr رضي الله عنه advised his commanders to be very careful in dealing with foreign messengers. He رضي الله عنه advised them not to allow foreign messengers to see the weak points of their armies or to mingle freely among Muslim soldiers, so as to prevent them from learning about any sensitive information that they could use against the Muslims. When Yazeed ibn Abu Sufyaan رضي الله عنه was departing from Al-Madeenah, Abu Bakr رضي الله عنه said to him, "When messengers from your enemy come to you, be generous towards them, so as to leave a good first impression upon them. And keep them with you (in your encampment) only for a short while, so that when they leave, they will remain ignorant about what you have with you (in terms of the weaknesses of your army); also, forbid your soldiers from talking to them. You alone should speak to them."

In order to protect the lives of common soldiers, Abu Bakr رضي الله عنه stressed the importance of appointing guards who could sound the alarm in the case of a surprise attack or ambush. Abu Bakr رضي الله عنه followed his own advice when, during the Apostate Wars, he رضي الله عنه appointed guards to watch over the entry points of Al-Madeenah, fearing that neighboring apostate tribes might attempt to invade Muslims in their capital city. When Abu Bakr رضي الله عنه sent Khaalid رضي الله عنه to fight in the Apostate Wars, he رضي الله عنه advised him to always guard against a surprise attack. And he رضي الله عنه gave similar advice to his commanders during the invasions of Iraq and Ash-Sham. In fact, so important was the job of guards — for if one guard was negligent in his duties, by falling asleep, for instance, he might be the reason why enemy attackers became able to infiltrate and attack a Muslim encampment unnoticed — that Abu Bakr رضي الله عنه told his commanders to conduct surprise inspections of them in order to weed out those guards that weren't taking their duties seriously. When Yazeed رضي الله عنه was leaving for Ash-Sham, Abu Bakr رضي الله عنه said to him, "Keep many guards, and come upon them by surprise frequently (in order to see whether they are doing their jobs), both by day and by night."[1]

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[1] *Murooj Adh-Dhahab* (2/309).

And to 'Amr ibn Al-'Aas ﷺ, who was also heading towards Ash-Sham, Abu Bakr ﷺ said, "Order your companions to stand guard (over the entrances of the Muslim encampment), and then personally supervise their duties." Commanders of Muslim armies obeyed Abu Bakr's orders, appointing men to stand guard both when the army was traveling and when it had stopped to make camp.[1]

e) Providing Soldiers with an Adequate Supply of Food and Provisions

True, some of the food and supplies that Muslims acquired came from the spoils of war that they gained from their enemy; nonetheless, from the very outset of military expeditions Abu Bakr ﷺ would make sure that his soldiers had everything they needed to complete their missions. In fact, Abu Bakr ﷺ would, on a consistent basis, purchase camels, horses, and weapons as a way of financing military expeditions.[2] And when Abu Bakr ﷺ ordered Khaalid ibn Al-Waleed ﷺ to go out and fight against the apostates, he ﷺ told Khaalid ﷺ not to enter enemy lands unless he had with him an adequate amount of supplies.[3]

Abu Bakr's army commanders also did everything they could to ensure that Muslim soldiers were well supplied with both food and provisions. For instance, when they would sign peace treaties with the enemy, they would stipulate all people in the area always provide Islamically lawful food and drink to Muslim soldiers that passed through their lands. And so important was the well-being and proper nourishment of Muslim soldiers that, even though Abu Bakr ﷺ strictly forbade Muslim soldiers from slaughtering sheep or camels that belonged to the enemy, he ﷺ made an exception for when they slaughtered an animal in order to eat from its meat.[4]

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[1] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/196).
[2] *Al-Kharraaj*, by Abu Yusuf (pgs. 286, 287).
[3] *Nihaayatul-Arib*, by An-Nuwairee (6/168).
[4] *Nihaayatul-Arib*, by An-Nuwairee (6/168).

f) Lining up Muslim Soldiers in Rows

Throughout the many wars they fought in, Abu Bakr's army commanders would line up soldiers in rows; and the sizes of rows would increase or decrease depending on what was appropriate for each given situation.[1]

The most prominent exception to, the row-system of fighting was the Battle of Yarmook, during which Khaalid ﷺ did not organize his army into a series of unbroken rows. Instead, he ﷺ lined them up in clusters of small rows, leaving a large gap between one cluster of soldiers and the next. That gap enabled Muslim soldiers to spread out, thus giving them the ability to move more freely on the battlefield. This innovative method of army formation was employed because it was effective against a huge enemy army, such as the one that the Romans came with to Yarmook. After Yarmook, however, Muslim soldiers returned to the system of fighting in rows.[2]

g) Motivating Soldiers to Fight Bravely

Common soldiers count on their leaders to provide them with words of encouragement. This fact was not lost on Abu Bakr ﷺ, who would frequently motivate his soldiers to fight bravely, remind them of the rewards for fighting in the way of Allah ﷻ, and point out to them the things they needed to do in order to have a chance at achieving victory. Very often, Abu Bakr ﷺ chose a few words that conveyed a profoundly deep meaning, such as the words of encouragement he ﷺ once gave to Khaalid ibn Al-Waleed ﷺ: "Seek out death, and you will be granted life."[3] And when Abu Bakr ﷺ handed out war banners to his commanders prior to the invasion of Ash-Sham (Syria and surrounding regions), he ﷺ delivered moving speeches to Muslim soldiers,

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[1] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/231).

[2] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/232).

[3] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/238).

advising them, invoking Allah to grant them victory, and ordering them to fight bravely for the sake of Allah.[1]

h) Consulting Senior, Trustworthy, and Wise Members of His Army

Like the Prophet before him, Abu Bakr would consult his most trusted advisors regarding all matters of public concern. He would seek their counsel particularly when difficult Islamic legal issues arose and when he would send armies to wage wars on behalf of the Muslim nation. During the Apostate Wars, for instance, he said to 'Amr ibn Al-'Aas, "O 'Amr, verily, among the people of the Quraish, you are a man of sound judgment. Tulaihah openly claims to be a Prophet, so what do you think we should do?" Then Abu Bakr asked him about Khaalid ibn Al-Waleed. When 'Amr then informed him about Khaalid's superior military prowess, Abu Bakr appointed Khaalid to be the leader of his army.

Not only did Abu Bakr consult his most trusted advisors, he requested his military commanders to the same.[2] Khaalid obeyed Abu Bakr's orders, consulting his soldiers about how he should go about fighting battles against the apostates; and then he would inform the higher authority in Al-Madeenah about the battle plans that had been agreed upon among his soldiers.[3]

When Abu Bakr intended to invade the Romans in Ash-Sham, he first gathered and consulted his advisors — a group that consisted of the most eminent of the Prophet's Companions. Having practically applied the principle of mutual consultation, Abu Bakr advised his military commanders to do the same; for instance, he said to Yazeed ibn Abu Sufyaan, "Here is Rabee'ah ibn 'Aamir.... You know about his bravery, so

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[1] *Futooh Ash-Sham,* by Al-Azdee (pgs. 11-15).

[2] *Al-'Amaliyyaat At-Ta'arrudiyyah Wad-Difaa'iyyah 'Indal-Muslimeen* (pg. 142).

[3] *Al-Futooh,* by Ibn 'Atham (1/29).

know this as well: I have ordered him to accompany you, and have made you his leader. So put him forward (i.e., honor him), consult him regarding your affairs, and do not oppose him." Yazeed ﷺ responded, "I will do so out of a sense of both love and of honoring him." Abu Bakr ﷺ further said, "When you embark upon your journey, and while you are traveling, do not make matters difficult for either yourself or your companions. And do not become angry at your people or at your companions. Seek their good counsel (i.e., the good counsel of your subordinates) and be just among them."[1]

Positive, good habits are contagious. So when Abu Bakr's commanders witnessed Abu Bakr ﷺ consulting them and others, they did the same among themselves. For instance, Abu 'Ubaidah ibn Al-Jarraah ﷺ said to 'Amr ibn Al-'Aas ﷺ, "O 'Amr, on many days have Muslims been blessed by your presence and good opinions. Remember that I am merely a man among you (and not a Prophet), and so, even though I am your leader, I will not make a final decision without your input. So every day give me your good counsel, for I cannot do without you (i.e., without your help and guidance)."

i) Ordering Soldiers to Fulfill Allah's Rights Over Them

A leader must look after the material welfare of his soldiers by providing them with adequate food, rest, and drink; he must, to the best of his ability, safeguard their lives by providing them with weapons and protecting them from surprise attacks; furthermore, he must make sure that they fulfill Allah's rights over them. After all, an army that is disobedient to Allah ﷻ is unlikely to receive Allah's help on the battlefield. Abu Bakr ﷺ understood this reality, as is exemplified by the following advice he gave to 'Amr ibn Al-'Aas ﷺ when he sent him to Palestine: "Fear Allah both secretly and outwardly; be shy of Him when you are alone, for He sees what you are doing. As you surely have noticed, I have put you ahead of people who preceded you to the

[1] *Futooh Ash-Sham,* by Al-Waaqidee (1/22).

Faith and who have therefore been respected and honored (among Muslims) for a longer period of time. So be of those who perform deeds for the Hereafter, and desire from your deeds the Countenance of Allah. Be as a father to those who are with you. Adhere to prayer, and again I say to you, adhere to prayer. Make the call to prayer whenever the time for a prayer enters, and perform prayer only with a call to prayer that can be heard by every member of your encampment. Fear Allah when you meet the enemy, and make it obligatory for your companions to recite the Qur'an. And forbid them from discussing the days of pre-Islamic ignorance, for talk about such times can cause discord and disagreement among them (things that are extremely dangerous during times of war). Turn away from the sweet temptations of this world, and continue to do so until you meet those who have passed away before you. And be of those leaders that are praised in the Qur'an, for Allah ﷻ says:

﴿وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا وَأَوۡحَيۡنَآ إِلَيۡهِمۡ فِعۡلَ ٱلۡخَيۡرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِۖ وَكَانُواْ لَنَا عَٰبِدِينَ﴾

"And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good deeds, performing Salat (Iqamat-as-Salat), and the giving of Zakaat and of Us (Alone) they were worshipper." (Qur'an 21: 73)[1]

Fourth: Why Muslims Were Able to Defeat the Romans and Persians in Just a Short Amount of Time

Throughout history, the expansion of the Muslim nation, in terms of the speed with which it occurred, remains virtually unparalleled. In a span of a few years, the Muslim nation, which

[1] *Al-Idaarah Al-'Askariyyah Fid-Daulah Al-Islaamiyyah* (1/251); it is from this book that I have summarized the rights of Allah ﷻ, of military leaders, and of common soldiers.

was considered an upstart group by their enemies, defeated the only two superpowers of the world. To many people today, the degree of success that was achieved by Muslim armies is unexplainable, one of those epoch-making occurrences in human history that are accepted as fact, but that are not analyzed or properly understood. A keen student of history, however, should be able to discern a number of reasons that explain why Muslims were so successful in their wars against Persians and Romans. First and foremost, Muslim armies were receiving help from Allah ﷻ; it seems that every movement they made was blessed by His guidance and help. Then of course there was the sound leadership that was shown by all of the rightly-guided *Khaleefahs* — Abu Bakr ﷺ, 'Umar ﷺ, 'Uthmān ﷺ, and 'Ali ﷺ.

And then there were reasons that had to do with Muslims, as well as other reasons that had to do with the Romans and Persians. As for the reasons that had to do with Muslims, some of the more important of them are as follows:

1) Muslims had strong faith in the Truth.

2) Muslims believed with certainty that every part of their lives was under the control of Allah ﷻ: They believed in His Divine Preordainment, and in the fact that He had already written for them the amount of sustenance they would receive in their lives as well as the appointed timings of their deaths. And so they fought bravely, secure in the knowledge that death would come upon them only when Allah ﷻ willed it to occur.

3) The qualities that are common among brave and strong warriors were deeply ingrained in their characters.

4) Muslims were lenient, just, fair, and merciful towards the people they conquered; hence they were able to win over the hearts and minds of people. Having gained the loyalty of conquered peoples, Muslims were secure in the knowledge that the control they gained over cities was not temporary — ending in a coup or rebellion — but permanent.

5) Muslims were merciful and easy-going when it came to estimating the amount of *Jizyah* tax that was owed to them by conquered peoples. This prevented feelings of bitterness and hostility from growing in the hearts of non-Muslim residents in Muslim lands — or in other words, of conquered people who chose to remain upon their religion.

6) Muslims had a seemingly endless supply of skilled manpower, men who were experienced in war, who had fought alongside the Prophet ﷺ, and who preferred martyrdom to life. To be sure, when an army consists of a few thousand such brave men, it can defeat an army of many thousands. And that is exactly what happened in both Iraq and Ash-Sham (Syria and surrounding regions).

7) Muslims followed plans that were so flawless that they seemed to be divinely inspired. In almost every battle — against the apostates, against the Persians, and against the Romans — Muslims seemed to employ the exact strategy that was going to produce for them optimal results.[1]

In regard to the speed with which Muslims defeated their Persian and Roman foes, a number of reasons can be ascribed to the latter two groups. The two Empires, both in their final throes, were ripe for the taking. Decadence, widespread injustice, and corruption on the grandest of scales — these dominated life in the two Empires. And, as is well-established throughout history, a nation that is plagued by widespread decadence and corruption is a nation that is on the decline — and, depending on the degree of injustice, perhaps even on the verge of collapsing. The clearest symptom of the end of the two Empires was the degree to which their people had turned away from the divinely revealed laws of Allah ﷻ. Muslims, on the other hand, were following Allah's divinely revealed laws in all aspects of their lives; so they were, in other words, deserving of victory.

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[1] *Taareekh Ad-Da'wah* Ilal-Islam (pgs. 222-27).

In spite of what I have just mentioned, the reader should not conclude that the weakness of the Roman and Persian Empires meant that the path to victory for Muslims was paved with comfort and ease. On the contrary, the decay of both Empires did not prevent their leaders from mobilizing armies that consisted of many thousand soldiers — many times more than were found in the ranks of invading Muslim armies. Not only did the Romans and Persians outnumber their Muslim foes, they also had better equipment, more supplies, and a wider arsenal of weapons, some of which Muslims had never seen before — such as elephants and heated hooks that they used to ensnare attacking Muslims who tried to break into their fortresses. Also, no one should be under the impression that the Romans in particular took their Muslim enemies lightly, or that they underestimated them in any way. Haraql, the leader of the Romans, for many years had been afraid that Muslims would grow in strength and would conquer his lands. Therefore, rather than underestimate Muslim invaders, Haraql feared them and held them in awe. He even rebuked his priests who, years earlier, had refused to listen to him when he suggested making peace with Muslims. He said to them, "This (the coming of Muslim armies to our lands) is what I had warned you about. And, in response, you all refused to listen to me!"[1]

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[1] *Taareekh Ad-Da'wah Ilal-Islam* (pg. 338).

Chapter 4

Abu Bakr ﷺ Appoints 'Umar ﷺ as His Successor; And Abu Bakr's Death

First: Abu Bakr Appoints 'Umar ﷺ As His Successor

It was in the month of Jumaadah Al-Aakhirah of the year 13 H that the *Khaleefah* of the Messenger of Allah became sick with the illness that led to his death. His condition quickly worsened,[1] and when it became clear that the end was near for him, he ordered for the people to gather around him. When they were all gathered before him, he said, "Verily, as you can clearly see I have been afflicted with a severe illness, and I feel certain that, because of the severity of my condition, I will soon die. Therefore, Allah has released you from the pledge that you have made to me, and my covenant with you (i.e., my covenant as your *Khaleefah*) has

[1] *Al-Bidaayah Wan-Nihaayah* (7/18) and *Taareekh At-Tabaree* (4/238).

also come to an end. Allah has returned your affair to you (i.e., your ability to choose a leader among yourselves), so appoint over yourselves whomsoever you wish. Indeed, if you choose your new leader while I am still alive, you will be less likely to differ among yourselves after I am gone."[1]

In order to complete the process of appointing his successor, Abu Bakr ﷺ took the following steps:

1) Abu Bakr ﷺ Consulted the Most Eminent of the Prophet's Companions ﷺ from the *Muhaajiroon* and the *Ansaar*:

The Prophet's Companions ﷺ consulted one another regarding the matter of choosing the next *Khaleefah* of the Muslim nation. Whenever a given Companion was nominated for the job, he would refuse and suggest someone else in his place. Such was the way of the Prophet's Companions ﷺ: each one of them thought that his Muslim brother was better and more worthy than he was. For this reason, the Prophet's Companions ﷺ, unable to arrive at a decision among themselves, returned to Abu Bakr ﷺ and said to him, "O *Khaleefah* of the Messenger Allah, your opinion is our opinion (i.e., appoint your successor for us)." He said, "Then give me some time, so that I can see what is best in the view of Allah and what is best for His religion and His slaves."

Abu Bakr ﷺ, as did the Prophet ﷺ before him, always consulted his companions before making an important decision. In keeping with that policy, he discussed the matter with a few eminent Companions. First, he summoned for 'Abdur-Rahmaan ibn 'Auf ﷺ, to whom he said, "Tell me about 'Umar ibn Al-Khattaab." Abdur-Rahmaan ﷺ responded, "In regard to what you are asking me about, you have more knowledge than I do." Abu Bakr ﷺ said, "Even so." Abdur-Rahmaan ﷺ said, "He is, by Allah, better than what you think of him." Abu Bakr ﷺ then summoned for 'Uthmān ibn 'Affaan ﷺ, and when he came, Abu Bakr ﷺ said to him, "Tell me about 'Umar ibn Al-Khattaab."

[1] *At-Taareekh Al-Islaame* (9/258).

'Uthmān ﷺ said, "You know more about him than any of us do." Abu Bakr ﷺ said, "Even so, O Abu 'Abdullah." 'Uthmān said, "O Allah, what I know about him is that his secret, private life is better than his open, public life; and that there is no one among us that is equal to him." Abu Bakr ﷺ then summoned for Usaid ibn Hudair ﷺ, and when Usaid came, Abu Bakr ﷺ asked him the same question that he asked 'Abdur-Rahmaan ﷺ and 'Uthmān ﷺ. Usaid ﷺ said, "Next to you, he is the best among us. He is happy when happiness is called for, and he becomes angry when anger is called for. And that which he keeps secret is better than that which he displays openly. And there is no one that is stronger and better able to take on this responsibility than he is." Similarly, Abu Bakr ﷺ consulted Sa'eed ibn Zaid ﷺ, and a number of other Companions ﷺ from the *Ansaar* and the *Muhaajiroon*. The vast majority of them were of the same opinion: That 'Umar ﷺ was the most worthy of the Prophet's Companions to succeed Abu Bakr ﷺ as the *Khaleefah* of the Muslim nation. The sole dissenter in this regard was Talhah ibn 'Ubaidullah ﷺ, who was afraid of 'Umar's harshness. Talhah ﷺ said to Abu Bakr ﷺ, "What will you say to your Lord when He asks you about why you appointed 'Umar over us even though you knew all along about his harsh demeanor?" Abu Bakr ﷺ said, "Help me sit down," after which he said, "Is it by Allah that you are trying to frighten me? Verily, one is truly a loser if one acts regarding your affairs (i.e., the affairs of the Muslim nation) in a wrongful and oppressive manner. (In answer to your question) I will say, 'O Allah, I have appointed over them the best of your people.'"[1] It is related that Abu Bakr ﷺ further justified his decision to appoint 'Umar ﷺ in spite of his harshness by saying, "That is because 'Umar sees me as being soft, but then when the responsibilities of leadership fall upon him, he will abandon much that he is upon now (i.e., he will act less harshly than he does now)."[2]

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[1] *Al-Kaamil*, by Ibn Al-Atheer (2/79); *At-Taareekh Al-Islaamee*, by Mahmood Shaakir (pg. 101); and *Al-Khulafaa Ar-Raashidoon*.

[2] *Al-Kaamil*, by Ibn Al-Atheer (2/79).

2) Next, Abu Bakr ﷺ Wrote a Decree Which Was To Be Read Both to The Muslims of Al-Madeenah And to Muslims Who Lived Abroad:

The following is the text of that decree:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is the (final) command of Abu Bakr ibn Abu Quhaafah, which he writes as he is exiting this world, and entering the world of the Hereafter...a time during which a disbeliever comes to believe, a wicked-doer comes to have faith, and a liar tells the truth: Verily, I appoint over you 'Umar ibn Al-Khattaab as my successor, so listen to him and obey him.... If he acts justly, then that is what I think of him and that is what I know about him. But if he changes for the worse (i.e., he begins to act unjustly), then for each person is that which he has earned. Goodness is what I wanted, and I do not know anything of the Unseen world.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ﴾

"And those who do wrong will come to know by what overturning they will be overturned." (Quran 26:227)[1]

'Umar ﷺ was Abu Bakr's solution for this nation. Abu Bakr ﷺ saw that the world was coming to the Muslims with its riches and temptations, and he feared that if they embraced those temptations with open arms, then they would be heading down the path of destruction.[2] It is not unlikely that Abu Bakr ﷺ remembered the saying of Messenger of Allah ﷺ:

«فَوَاللهِ لَا الفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ»

[1] *Taareekh Al-Islaam*, by Adh-Dhahabee, *'Ahd Al-Khulafaa* (pgs. 116, 117).

[2] Abu Bakr: *Rajalud-Daulah* (pg. 99).

"Verily, by Allah, it is not poverty that I fear for you; rather, I fear that the world will be given to you in abundance, just as it was given to those who came before you; that you will compete over it just as those before you competed over it; and that it will destroy you just as it destroyed them."[1]

Fearing this eventuality, Abu Bakr ﷺ prescribed a potent cure – a cure that was embodied, both literally and symbolically, in the leadership of 'Umar ibn Al-Khattaab ﷺ; after all, 'Umar ﷺ was the man to whom the Prophet ﷺ said:

«أَيُّهَا يَا ابْنَ الخَطَّابِ! وَالَّذِي نَفْسِي بِيَدِهِ! مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجًّا قَطُّ إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ»

"O Ibn Al-Khattaab, by the One Who has my soul in His Hand, the Shaitaan (the Devil) has never come across you in a mountain pass except that he then passes through a mountain pass other than the one through which you are passing."[2]

In this regard, as was the case regarding almost all of his decisions, Abu Bakr ﷺ was right on the mark, for the great trials and tribulations that afflicted the Muslim nation began immediately after the death of 'Umar ibn Al-Khattaab ﷺ. That those trials and tribulations began only after 'Umar ﷺ died in itself proves that Abu Bakr ﷺ was correct regarding his decision to appoint 'Umar ﷺ as his successor. 'Abdullah ibn Mas'ood ﷺ said, "The three most penetrating and judicious of people are the following: Moosa's female companion, who said:

﴿يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ﴾

"O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." (Qur'an 28: 26)

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[1] *Bukhaaree*, Kitaab Al-Jizyah Wal-Muwaada'ah (3158).

[2] *Bukhaaree*, Kitaab Fadaail Ashaab An-Nabee (3683).

Yousuf's companion, who said:

﴿أَكْرِمِي مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا﴾

"Make his stay comfortable, for it may be that he will profit us or we shall adopt him as a son." (Qur'an 12: 21)

and Abu Bakr ﷺ, when he appointed 'Umar ﷺ as his successor."[1] 'Umar ﷺ was like an impenetrable dam that protected the Muslim nation from the violent waters of misguidance and the roaring waves of trials and tribulations.[2]

3) The next step Abu Bakr ﷺ took was to inform 'Umar ibn Al-Khattaab ﷺ about his decision. When 'Umar ﷺ then flat out refused to accept his appointment, Abu Bakr ﷺ threatened him not just with words, but with his sword as well. 'Umar ﷺ, seeing no escape, acquiesced, accepting the post, even though it was the last thing he wanted.[3]

4) Wanting to make sure there would be no confusion regarding his decision, Abu Bakr ﷺ stood up before the people and said to them, "Are you pleased with the person that I have appointed over you? Verily, I have thought long and hard before making this decision, and I did not appoint a relative (to the post); instead, I appointed over you 'Umar ibn Al-Khattab, so listen to him and obey him." They said, "We hear and we obey."[4]

5) Even though Abu Bakr ﷺ took all the worldly steps that were necessary to carry out his decision, he did not forget to invoke

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[1] *Majma' Az-Zawaaid* (10/268). Al-Haithamee said that At-Tabaraanee related it with two chains and that the narrators of one of them are all narrators of *As-Saheeh (Saheeh Muslim* or *Bukhaaree*). Al-Haakim related this narration and declared its authenticity (3/90), and Adh-Dhahabee concurred.

[2] Abu Bakr Rajulad-Daulah (pg. 100).

[3] *Ma'athir Al-Inaafah* (1/49).

[4] *Taareekh At-Tabaree* (4/248).

Allah ﷻ for guidance and help. It is related that, during the final days of his illness, he said, "O Allah, I have appointed him without having been commanded to do so by Your Prophet; even still, all I desired through his appointment was to improve the situation of the people. I feared that trials and tribulations would descend upon them, and so I exhausted all of my efforts to do what is in their best interests. That is why I have appointed the best among them to rule over them — the one among them who most desires to make their affairs upright and correct. You indeed know what has befallen me from Your decree (i.e., this illness and my imminent death), so replace me (with a good successor), for they are Your slaves."[1]

6) Abu Bakr ﷺ already took every step that was necessary to make sure that there would be no confusion among the people regarding his decision to appoint 'Umar ﷺ as his successor. Nonetheless, he took further steps as well, just to make sure that the transition would go smoothly. For instance, he charged 'Uthmān ibn 'Affaan ﷺ with the duty of reading out his decree to the people, as well as the duty of taking pledges of allegiance from them on behalf of 'Umar ﷺ. This all occurred before Abu Bakr ﷺ died. 'Uthmān ﷺ, holding up the decree which Abu Bakr ﷺ had sealed with his stamp, said to the people, "Will you pledge allegiance to the one that is mentioned in this letter?" They said, "Yes." And they unanimously agreed to, and were pleased with, 'Umar's appointment.[2]

7) The people pledged allegiance to 'Umar ibn Al-Khattaab ﷺ while Abu Bakr ﷺ was still alive; consequently, no sooner did Abu Bakr ﷺ die than 'Umar ﷺ assumed all of the

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[1] *Tabaqaat ibn Sa'ad* (3/199); and *Taareekh Al-Madeenah*, by Ibn Shubbah (2/665-669).

[2] *Tabaqaat ibn Sa'ad* (3/200).

responsibilities of the caliphate.[1] The reader should note that 'Umar ﷺ became the *Khaleefah* not just by Abu Bakr's decree, but also by the unanimous agreement of the people of "Al-Hill Wal-'Iqd." The people of "Al-Hill Wal-'Iqd" in any generation are the scholars and wise people of society; in 'Umar's case, the most eminent and knowledgeable of the Prophet's Companions ﷺ, or the people of "Al-Hill Wal-'Iqd," were unanimous in their decision to appoint him as the successor of Abu Bakr ﷺ.[2]

Even though 'Umar ﷺ was not appointed in the exact same manner that Abu Bakr ﷺ became *Khaleefah*, 'Umar's appointment did, to be sure, take place according to the Islamic principle of *Ash-Shoorah* (Mutual Consultation). After all, as we have hitherto seen, Abu Bakr ﷺ did consult many of the Prophet's Companions ﷺ. It is certain, therefore, that 'Umar's appointment to the caliphate took place based on mutual consultation and the universal consensus of the Muslim nation. It is not related anywhere that, once 'Umar ﷺ was appointed to the caliphate, any person dissented or objected to his appointment. Nor is it related anywhere that any person, throughout the period of 'Umar's caliphate, wanted to see him ousted from his post. The entire Muslim nation was united behind 'Umar ﷺ. They continued to obey him and they remained united behind him up until the very end of his caliphate.[3]

8) Abu Bakr's Farewell Advice to 'Umar ibn Al-Khattaab ﷺ

Throughout the Prophet's life, Abu Bakr ﷺ remained a loyal and obedient follower. Thereafter he spent the next two years or so not as a follower but as a leader — and not just a leader of a few people, but the leader of the entire Muslim nation. He worked

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[1] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khilaafah Ar-Raashidah* (pg. 272).

[2] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khilaafah Ar-Raashidah* (pg. 273).

[3] *An-Nadhariyyah As-Siyaasiyyah Al-Islaamiyyah*, by Diyaa Ar-Rees (pg. 181).

both by day and by night, expending all of his energy in order to make sure that the affairs of the Muslim nation ran smoothly. Finally, after a long period of toil and service, Abu Bakr ﷺ was returning to his Lord, but before he departed from this world, there was one more thing he had to do: he had to meet in private with 'Umar ﷺ in order to impart to him important advice.[1]

The following is what Abu Bakr ﷺ said to 'Umar ﷺ when the two of them met in private:

"O 'Umar, fear Allah, and know that Allah has deeds (which He commands His slaves to do) by day, deeds which He does not accept if they are performed at night. And He has deeds (which He commands His slaves to do) by night, and he does not accept them if they are performed by day. And He does not accept voluntary deeds until obligatory deeds are first performed. If a person's scale is heavy on the Day of Resurrection, then that is because he followed the truth in the abode of this world even though doing so was heavy upon him. As for tomorrow, it is only right that a scale should be heavy if the truth is placed in it. And if a person's scale is light on the Day of Resurrection, then that is because he followed falsehood (in the abode of this world). And, also in regard to tomorrow, it is only right for a scale to be light if falsehood is placed in it. Verily, Allah ﷻ has mentioned the inhabitants of Paradise, and He mentioned them by the best of their deeds, and He overlooked the worst of their deeds. So if you remember them (i.e., the inhabitants of Paradise), then say, 'Verily I fear that I will not catch up with them.' Indeed, Allah ﷻ mentioned the people of the Hellfire, and He mentioned them by the worst of their deeds, and He rejected the best of their deeds. So if you remember them (i.e., the inhabitants of the Hellfire), then say, 'Verily, I hope that I will not be one of them.' You should do that (i.e., the abovementioned things) in order to remain both hopeful and fearful, upon a state in which you do not place false hopes on Allah, and in which you do not lose hope of Allah's Mercy..."[2]

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[1] *Diraasaat Fee 'Ahd An-Nubuwwah Wal-Khilaafah Ar-Raashidah* (pg. 273).

[2] *Sifatus-Safwah* (1/264, 265).

Second: The Time to Depart Draws Near

'Aaishah ﷺ said, "Abu Bakr's illness began when he took a bath on a cold day. He then had a fever for fifteen days, and on each of those days he did not come out for prayer; instead, he would order 'Umar to lead the people in prayer. People would visit him, but the person who adhered closest to his company throughout his illness was 'Uthmān ﷺ.[1] When his condition worsened, someone said to him, 'Will you not call for a doctor to come and check on you?' He said, 'Verily, He has already seen me, and He has said: Verily, I always do (and succeed in doing) whatever I will to occur.'"[2]

'Aaishah ﷺ reported that, during the final stages of his illness, Abu Bakr ﷺ said, "Go and see how much extra wealth I have acquired ever since I have been appointed as leader (of the Muslim nation), and send that extra amount to the *Khaleefah* who will succeed me." 'Aaishah ﷺ said, "We did an inventory of his wealth, and we found that the only extra wealth he had was a Nubian slave who would carry his children for him, and a camel that was used to water one of his gardens. And we sent those two to 'Umar, who, upon receiving them, cried and then said, 'May Allah have mercy on Abu Bakr; verily, he has been toiling and has become fatigued a great deal ever since the death of the Prophet ﷺ.'"[3]

While Abu Bakr ﷺ was on his deathbed, 'Aaishah ﷺ read some Verses of poetry to him. When she was finished, Abu Bakr ﷺ looked upon her with an angry expression on his face, and he then said to her: It is not as you say (in your poem), O Mother of the Believers, but rather the saying of Allah is more truthful:

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[1] *Ashaab Ar-Rasool, by Muhammad Al-Misree (1/104).*

[2] *Tarteeb Wa-Tahdheeb Al-Bidaayah Wan-Nihaayah* (pg. 33).

[3] *Sifatus-Safwah* (1/265).

﴿وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ﴾

"And the stupor of death will come in truth: 'This is what you have been avoiding!" (Quran 50:19).

Abu Bakr ﷺ then said, "O 'Aaishah, there is no one in my family who is more beloved to me than you; nonetheless, you took some fruits from the garden (i.e., one of my gardens), and I do not feel comfortable about that, so return it to the contents of my estate (so that it can be distributed properly to my inheritors along with the rest of my estate)." She said, "Yes," after which she complied with his request.

Abu Bakr ﷺ then said, "Lo! From the day I have been put in charge of the affairs of the Muslims until this very day, I have not taken a single (extra) *Deenar* or *Dirham* from them. Throughout that period, I have put in my stomach the lowest quality and least desirable of their foods, and I have put on my back the coarsest of their garments. As for war booty, all that I have is an Abyssinian slave, this camel which is used to water the fields, and this piece of palm branch. When I die, send these things to 'Umar, so that I can wash my hands of them (i.e., so that I will no longer be held responsible for them). When Abu Bakr's messenger took the said items to 'Umar, 'Umar cried — so much so, in fact, that his tears literally made a small stream on the ground. And all the while he was saying, "May Allah have Mercy on Abu Bakr. Ever since the Prophet ﷺ died, he has worked himself to the point of exhaustion. May Allah have Mercy on Abu Bakr. Ever since the Prophet ﷺ died, he has worked himself to the point of exhaustion. May Allah have Mercy on Abu Bakr. Ever since the Prophet ﷺ died, he has worked himself to the point of exhaustion."[1]

According to one account, as Abu Bakr ﷺ was on the verge of dying, he said, "Verily, 'Umar forced me to take 6000 *Dirhams* from the Muslim treasury (in order to cover my day-to-day

[1] *At-Tabaqaat*, by Ibn Sa'ad (3/146, 147), and all of the narrators of this account are trustworthy.

expenses). In return for that amount, take my garden, which is situated (in such-and-such place)." After Abu Bakr ﷺ died, his last request — that his garden should be donated to the Muslim treasury — was mentioned to 'Umar, who then said, "May Allah have Mercy on Abu Bakr. Verily, he did not want to give people any opportunity to say anything about him (i.e., he did not want to give people the opportunity to make any accusation against him)."[1]

Based on the abovementioned accounts, the reader can see just how careful Abu Bakr ﷺ was with the wealth of the Muslim nation. For more than two years, he abandoned not only his business, but all forms of paid work, just so that he could dedicate himself wholly for the service of the Muslim nation. Since he had no means of earning an income — because he was so busy taking care of his responsibilities as the *Khaleefah* of the Muslim nation — he was forced to take a stipend from the Muslim treasury, a stipend that in no way exceeded his basic needs. And by basic needs, I mean enough money to satisfy his hunger and to cover his private areas with clothing. He took so little, even though, considering the services he rendered, he deserved so much. Then, when he died, all that he had left over from what he took from the overall wealth of the Muslim nation amounted to an Abyssinian slave and a camel, and even those things he returned to the Muslims, so that he could meet his Lord secure in the knowledge that he had nothing to be held accountable for in regard to the wealth of Muslims. While others take into the Hereafter a heavy load in terms of wealth for which they will be held accountable, the load that Abu Bakr ﷺ took with him consisted only of his piety, his righteousness, and his faith. Truly, his story imparts a profound lesson for the people of understanding.[2] Not only did Abu Bakr ﷺ return the extra wealth that he had left over from what he took from the Muslim nation, he also wanted to return all

[1] *Al-Muntadhim*, by Ibn Al-Jawzee (4/127), and *Ashaab Ar-Rasool* (1/105).

[2] *Ashhar Mashaaheer Al-Islam* (1/94).

of the salary he took during the period of his caliphate. Not having money to return that full amount, he donated one of his gardens, which was equivalent in value to all of the salary he ever took from the Muslim Treasury. Abu Bakr رضي الله عنه did this not because he had to, but because he wanted to make the work he did for the cause of Islam a completely voluntary affair, one that was done purely for the sake of Allah ﷻ, and one for which he received no material gain whatsoever.

Abu Bakr's illness continued for fifteen days. The last day of his illness was Monday, the 22nd of Jumaadah Al-Aakhirah, the year 13 H. 'Aaishah رضي الله عنها related that Abu Bakr رضي الله عنه asked her that day, "On which day did the Messenger of Allah ﷺ die?" She said, "On Monday." It was evening time, and the day of Tuesday was about to begin. Therefore, desiring to die on the same day on which the Messenger of Allah ﷺ had died, Abu Bakr رضي الله عنه said, "Verily, I hope that my time will come sometime between now and the end of this night." He then asked 'Aaishah رضي الله عنها, "In what did you enshroud the Prophet ﷺ?" She said, "In three white *Suhoolee* garments from Yemen, and neither a shirt nor a turban was added to them." Abu Bakr رضي الله عنه said, "Look at this garment that I am wearing now, and you will find upon it a saffron stain... So wash it and use it (to enshroud me) along with two other garments."[1] The people that were gathered around him were surprised that he was using an old garment, and so one of them said, "Allah has provided us with a great 25w>wealth), so why should we not enshroud you in new garments?" Abu Bakr رضي الله عنه replied, "Verily, the living are in more need of covering themselves with something new than are the dead. Verily, the dead are headed towards decay and the filth matter [that is underneath the ground (i.e., insects that eat up their bodies)]."[2]

Two of Abu Bakr's last commands were that his wife, Asmaa bint 'Umais رضي الله عنها, should wash his body, and that he should be

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[1] *Ashaab Ar-Rasool* (1/106).

[2] *At-Taareekh Al-Islaamee*, by Mahmood Shaakir; and *Al-Khulafaa Ar-Raashidoon* (pg. 104).

buried alongside the Prophet ﷺ. And Abu Bakr's last words on earth were:

﴿تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾

"(My Lord!) Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous." (Qur'an 12:101)[1]

The city of Al-Madeenah literally trembled on the day that Abu Bakr ﷺ died; in fact, other than the day of the Prophet's death the people of Madeenah had never witnessed a sadder day, nor a day upon which they had shed more tears. Upon hearing the sad news, 'Ali ibn Abee-Taalib ﷺ hurried towards Abu Bakr's house, all the while saying, "Verily, we belong to Allah, and to Him is our return."

'Ali ﷺ then stood outside the house in which Abu Bakr ﷺ had died, and made the following long speech, which he addressed to Abu Bakr ﷺ himself:

"O Abu Bakr, may Allah have Mercy upon you. You were the closest companion and friend of the Messenger of Allah ﷺ; you were a comfort to him; you were the one he trusted most. If he had a secret, he would tell it to you; and if he needed to consult someone regarding a matter, he would consult you. You were the first of your people to embrace Islam, and you were the most sincere of them in your faith. Your faith was stronger than any other person's, as was the degree to which you feared Allah. And you were wealthier than anyone else in terms of what you acquired from the religion of Allah *'Azza Wa-Jall* (the Possessor of Might and Majesty). You cared most for both the Messenger of Allah ﷺ and Islam. Of all people, you were the best Companion to the Messenger of Allah ﷺ; you possessed the best qualities; you had the best past; you ranked highest; and you were closest to him. And of all people you resembled the Messenger of Allah ﷺ

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[1] *Ash-Shaikhaan* Abu Bakr As-Siddeeq Wa 'Umar ibn Al-Khattaab, by way of Al-Balaadhiree's narration in *Ansaab Al-Ashraaf* (pg 69) — with the criticism and commentary of Ihsaan Sidqee Al-'Amad.

the most in terms of his guidance and demeanor. Your ranking was higher than anyone else's, and the Prophet ﷺ honored you and held you in higher esteem than anyone else. On behalf of the Messenger of Allah and Islam, may Allah reward you with the best of rewards. When the people disbelieved in the Messenger of Allah ﷺ, you believed in him. Throughout his life, you were both his eyes with which he saw, and his ears with which he heard. Allah has named you truthful in his book when He said:

﴿وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ﴾

"And he (Muhammad ﷺ who has brought the truth (this Qur'an and Islamic Monotheism) and (those who) believed therein (i.e., the true believers of Islamic Monotheism), those are Al-Muttaqun (the pious and righteous persons)" (Qur'an 39:33)

When people were stingy in their support for the Messenger of Allah ﷺ, you comforted him. And when people sat still, you stood side by side with the Messenger of Allah ﷺ, facing the same hardships that he faced. In times of hardship, you were truly a good and noble Companion of his. You were the 'second of two,' his Companion in the Cave; and the one upon whom *As-Sakeenah* (peace, tranquility, calmness) descended. You were his Companion during the migration (to Al-Madeenah), and you were his successor regarding the religion of Allah and His nation. And a truly good successor you proved to be when the people apostatized. You did what no other *Khaleefah* of a Prophet did before you. You stood up firmly and bravely when his other Companions lost their resolve and became soft. And when they became weak, you adhered to the methodology of the Messenger of Allah ﷺ. You truly were as the Messenger of Allah ﷺ said: weak in your body, but strong regarding the commands of Allah; humble in yourself, but lofty in your ranking with Allah; well-esteemed in the eyes of people, honored and great in their hearts. Not a single one of them had any reason to dislike you, to be suspicious of you, or to hold you in contempt.... The weak and humble you have always treated as strong and honorable, making

sure you gave them what was rightfully theirs. And in this regard, you have treated relatives and strangers equally. Of all people, you respect those who are most obedient to Allah and who fear Him the most. In your overall character, you embody truth and compassion. Your speech has always been characterized by the qualities of wisdom and decisiveness. And you have always struck a noble balance between gentleness and firmness. You have always based your decisions on knowledge, and once you have made your decisions, you have always kept a firm resolve to execute them.... Verily to Allah do we belong, and to Him is our return. We are pleased with, and we submit to, Allah's decree. And by Allah, other than the death of the Messenger of Allah ﷺ, Muslims have never been afflicted with a greater calamity than the calamity of your death. You have always been a protector, a sanctuary, and source of honor for this religion. May Allah *'Azza Wa-Jall* (the Possessor of Might and Majesty) make you join the company of His Prophet, Muhammad ﷺ, and may he not deprive us of your reward. And may He not lead us astray after you."

People had gathered around 'Ali ﷺ and listened to his speech until he was finished. Then they all cried with raised voices, and they all responded in unison to 'Ali's speech, saying, "Indeed, you have spoken the truth."[1]

Muslim scholars unanimously agree that Abu Bakr ﷺ died at the age of 63, which was the exact age at which the Messenger of Allah ﷺ died. As per his instructions,[2] Abu Bakr ﷺ was washed by Asmaa bint 'Umais ﷺ and was buried alongside the Messenger of Allah ﷺ. In his grave, Abu Bakr's head was placed parallel to the shoulders of the Messenger of Allah ﷺ,[3] and the side compartment of his grave was placed directly beside the grave of the Messenger of Allah ﷺ. During the burial process, each of the

[1] *At-Tabsirah*, by Ibn Al-Jawzee (1/477-479); and *Ashaab Ar-Rasool* (1/108).

[2] *At-Tabaqaat*, by Ibn Sa'ad 3/203, 204), and the chain of this narration is authentic.

[3] *Taareekh Al-Islaam*, by Adh-Dhahabee; and *'Ahd Al-Khulafaa Ar-Raashidoon* (pg. 120).

following descended into Abu Bakr's grave: 'Umar ﷺ, 'Uthmān ﷺ, Talha ﷺ, and 'Abdur-Rahmaan ibn Abu Bakr ﷺ.[1] And his funeral prayer was led by his successor, 'Umar ibn Al-Khattaab ﷺ.

Such was the peaceful death of Abu Bakr As-Siddeeq ﷺ after a lifelong struggle for the cause of Islam. Throughout the early years of his Islam, Abu Bakr ﷺ was a source of comfort and constant help for the Prophet ﷺ, always willing to sacrifice his wealth and his very life for the cause of Islam. Then, when the Prophet ﷺ died, Abu Bakr ﷺ continued where the Prophet ﷺ had left off. He further strengthened the foundations of the Muslim nation, first by fighting against and defeating the apostates, and then by spreading Islam in some of the major conquests that took place during his caliphate. May Allah be pleased with Abu Bakr ﷺ and reward him with the best of rewards.

﴿وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

"And the close of their request will be : Al-Hamdu Lillahi Rabb-il-'Alameen (All the praises and thanks be to Allah, the Lord of 'Alameen (mankind, jinns and all that exists))." (Qur'an 10: 10)

How perfect you are, O Allah! And all praise is for You. O Allah. I ask for Your forgiveness, and I repent to You.

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[1] *Ashaab Rasoolullah* (1/106).

Summary

1) Up until this very day, the biographies of the four rightly guided *Khaleefahs* continue to remain among the most important sources of authentic Islamic knowledge for Muslims. The foundations of Islamic knowledge are, without a doubt, the Quran and the *Sunnah*. Next in importance are the lives of the rightly guided *Khaleefahs* — Abu Bakr, 'Umar, 'Uthmān, and 'Ali.

2) Especially in the difficult times during which we live, Muslims are in dire need of learning about the virtues and noble qualities of the Prophet's Companions, and the effects that the Prophet's direct teaching methods had on their lives.

3) The events of Islamic history in general, and the events that took place during the first century of Islam in particular, have been distorted and misinterpreted by non-Muslim, and mainly Western, researchers — those who feel a need to spew venom against Islam. For this reason, it has become an important obligation for Muslim scholars and students of knowledge to present to the general masses of people a clear and accurate description of the lives of early Muslims and of the events that shaped their lives.

4) Without a doubt, the most important figure in Islam is the Prophet ﷺ, whose every action and saying imparts an important lesson for Muslims. Next in importance is Abu Bakr ﷺ, who, because of his life-long friendship with the Prophet ﷺ, developed noble qualities, qualities that all Muslims should strive to emulate.

5) Even as a non-Muslim during the pre-Islamic days of ignorance, Abu Bakr ﷺ was upright in his character. Like his friend, Muhammad ibn 'Abdullah ﷺ, Abu Bakr ﷺ was never known to have drank alcohol or prostrated before an idol.

6) As a member of pre-Islamic Makkan society, Abu Bakr ﷺ was universally loved for his noble qualities and respected for his scholarly achievements. He ﷺ was the pre-eminent genealogist of his era, having known more about the lineages of Arabs in general, and of the Quraish in particular, than any other person. And unlike other genealogists of his time, he would not, out of a sense of propriety, discuss the shameful aspects of people's lineages.

7) The people of the Quraish shared a universal love for Abu Bakr ﷺ. And they had every reason to love him, for he was easy-going, wonderful company, and exceptionally generous with his money. As a businessman, he became famous for his fair and honest dealings; and as a host at home, he was widely known for the lavish dinners he served to all classes of society — the rich, the middle-class, and especially the poor.

8) Immediately upon embracing Islam, Abu Bakr ﷺ made it his primary mission in life to spread the message of Islam to others. As a result of his *Da'wah* (propagation of Islam) efforts, he achieved a wonderful degree of success, for many of Quraish's most respected members embraced Islam at his hands. His hard work for the cause of Islam, however, came at a price: He was mocked, tortured, and even beaten — at least on one occasion — almost to the point of death.

9) In spite of hardships and constant persecution, Abu Bakr ؓ did not make any compromises in his religion. This is because he was brave and resolute, fearing neither blame nor retribution, but instead focusing with all of his heart on the tasks at hand: promoting Allah's religion, applying Allah's commands, and protecting Allah's Messenger ﷺ.

10) Abu Bakr ؓ, based on his own initiative and personal resources, spearheaded a campaign to protect Muslim slaves who were being tortured at the hands of their owners. With his own wealth — for he was one of the wealthiest men in Makkah — Abu Bakr ؓ would go around purchasing Muslim slaves and then freeing them for the sake of Allah ﷻ.

11) With the advent of Islam, Abu Bakr ؓ did not let his knowledge of Arab lineages go to waste; to the contrary, he put that knowledge to good use. For when the Messenger of Allah ﷺ was looking for a tribe that would grant him safety and protection, Abu Bakr ؓ would go out with him, pointing to the delegates of various tribes, and mentioning both their good and bad points, and both their strengths and their weaknesses. His analysis of various tribes helped the Prophet ﷺ choose which delegates he would go to in order to invite them to Islam and ask for their help and protection.

12) Whenever a situation arose wherein the Prophet ﷺ was in the company of a single companion, more often than not that companion was Abu Bakr ؓ. One example of this occurring was the Prophet's migration to Al-Madeenah, during which the Prophet's sole companion was Abu Bakr ؓ. During that trip, as well on other occasions when he was alone with the Prophet ﷺ, Abu Bakr ؓ was able to benefit a great deal from the Prophet's company, being able to grow — simply by dint of being in the presence of the Prophet ﷺ — in Faith, piety, sincerity, determination, knowledge, and wisdom. Consequently, he was able to make correct decisions when others faltered — such as the decision to send out Usaamah's army, and the decision to fight against the apostates.

13) True, Abu Bakr ﷺ helped the Prophet ﷺ with his time, his sincerity, his wise counsels, and his wealth, but by no means was he a liability on the battlefield. To the contrary, Abu Bakr ﷺ was a brave and skilled soldier, having fought in every single battle in which the Prophet ﷺ participated. He ﷺ was especially helpful on the Day of Uhud, for he stood firmly alongside the Messenger of Allah ﷺ when most others were fleeing from the scene of the battle. And on the Day of Tabook, Abu Bakr ﷺ was recognized for his bravery when the Messenger of Allah ﷺ handed him the overall banner of his army.

14) During times of war, Abu Bakr ﷺ was the quintessential Muslim warrior; and during times of peace, when he was at home in Al-Madeenah, Abu Bakr ﷺ was the ideal Muslim — in terms of his qualities, his dealings, his noble speech, and his good deeds. Much has been written about Abu Bakr's contributions during the Makkan phase of the Prophet's biography and during the period of Abu Bakr's caliphate; no less amazing were the things he accomplished during the Madanee phase of the Prophet's biography.

15) It was not so much his deeds as it was his strong Faith that distinguished Abu Bakr ﷺ from the rest of the Prophet's Companions ﷺ. Even so, he was in every aspect of his character an admirable example for all Muslims to follow. It is for this reason that, in *Hadeeth* compilations, one can find many *Ahaadeeth* in which the Prophet ﷺ extols the wonderful characteristics and virtues and superiority of Abu Bakr ﷺ.

16) If one were to ask a group of Muslims the question, "Who was the most knowledgeable person among the Prophet's Companions ﷺ?" it is likely that one would hear a variety of names — such as 'Umar ﷺ, Abu Hurairah ﷺ, 'Aaishah ﷺ, 'Abdullah ibn Mas'ood ﷺ, 'Ali ﷺ, 'Uthmān ﷺ, 'Ubaidullah ﷺ, and so on. Truth be told, however, the answer to the

aforementioned question, although it might not be known to the average Muslim, is not a point of debate among Muslims scholars, for they unanimously agree that the most knowledgeable of all of the Prophet's Companions ﷺ was none other than Abu Bakr As-Siddeeq ﷺ. He was able to achieve that status because he would spend more time in the company of the Prophet ﷺ than anyone else, being with him both by day and by night, both at home and away on journeys. After *'Eesha* prayer, it was customary for Abu Bakr ﷺ to sit for a while with the Messenger of Allah ﷺ; during such meetings, they would discuss the affairs of the Muslims.

And certain events indicate that the Prophet ﷺ recognized Abu Bakr ﷺ as the most knowledgeable of his Companions ﷺ. For instance, the Prophet ﷺ appointed Abu Bakr ﷺ to lead Muslims during the first *Hajj* (pilgrimage to Makkah) that they ever performed. This was no small matter, for the legal rulings of *Hajj* are both detailed and complicated. Therefore, when the Prophet ﷺ appointed Abu Bakr ﷺ, he ﷺ did so, being confident of Abu Bakr's superior level of knowledge. Also, throughout his life, the Prophet ﷺ appointed only one man to lead Muslims in prayer in his place, and that man was, of course, Abu Bakr ﷺ. A lesser known fact about Abu Bakr ﷺ has to do with the "Book of Charity," which outlines the amount of *Zakaat* one must pay depending upon the quantity and type of wealth one owns. The most authentic account of that book, which was dictated by the Messenger of Allah ﷺ, is related by Anas ﷺ, who narrated it on the authority of Abu Bakr ﷺ. It is that account that Muslim jurists depend upon in their legal rulings that pertain to *Zakaat* (obligatory charity). And finally, there is no known saying of Abu Bakr ﷺ that runs contrary to a revealed text; this alone attests to Abu Bakr's wisdom, knowledge, and profound understanding of Islam's laws.

17) When the Messenger of Allah ﷺ died, people fell into a state of shock and disbelief. It was Abu Bakr ﷺ who then brought

them back to their senses, saying to them his now-famous words: "Whoever used to worship Muhammad, Muhammad has indeed died. And whoever used to worship Allah, Allah is alive and never dies." Shortly thereafter, Abu Bakr ﷺ again steered the Muslim nation in the right direction at a time when one wrong move could have resulted in a bitter conflict. The people of the *Ansaar* were determined to appoint one of their own as the *Khaleefah* of the Messenger of Allah ﷺ. Then, with wisdom and propitiating words, he was able to convince them that they were in the wrong — and that the *Khaleefah* should be a man from the Quraish.

18) At first, Sa'ad ibn 'Ubaadah ﷺ nominated himself for the caliphate, but because of Abu Bakr's sound logic and clearly articulated arguments, he immediately took back his nomination and happily agreed with everyone else in appointing Abu Bakr ﷺ as the first *Khaleefah* of the Muslim nation. The decision to appoint Abu Bakr ﷺ was unanimous. Every member of the *Ansaar* was pleased with Abu Bakr's appointment; in fact, Sa'ad's nephew, Basheer ibn Sa'ad ﷺ was the first person to pledge allegiance to Abu Bakr ﷺ. Contrary to what some writers have insinuated, there is no authentic account which indicates that the least bit of division and disagreement took place on the day during which the Muslims nominated Abu Bakr ﷺ as their *Khaleefah*. The claims of those writers are baseless and should be disregarded by every right-thinking Muslim.

19) There are a number of Verses of the Qur'an and sayings of the Prophet ﷺ which indicate — some explicitly and some implicitly — that Abu Bakr ﷺ rightfully deserved to be the first *Khaleefah* of the Muslim nation; furthermore, the scholars of *Ahlus-Sunnah*, both from the past and the present, unanimously agree that, of all of the Prophet's Companions ﷺ, Abu Bakr ﷺ was most deserving of the caliphate. This consensus was reached even by the Prophet's

Companions ﷺ, who understood that, when the Messenger of Allah ﷺ appointed Abu Bakr ﷺ to lead the people in prayer in his place, he was signaling to them the man who was to be his *Khaleefah*.

20) By way of a consensus among the first generation of Muslims, we know that the 'caliphate' is the correct form of government in Islam. The 'caliphate' system of government was obvious to all, for immediately following the Prophet's death, the people of the *Ansaar* wasted no time but instead convened an emergency meeting to choose the *Khaleefah* of the Messenger of Allah ﷺ. They understood that without a *Khaleefah*, chaos and disunity would result.

    Based on what occurred after the Prophet's death, scholars agree that the two foundations of choosing a *Khaleefah* are: 1) Mutual consultation, and 2) pledging allegiance (i.e., pledging to obey the *Khaleefah*). Then it is the job of the *Khaleefah* to organize and govern the affairs of the Muslim nation.

21) As I mentioned earlier on in this work, Abul-Hasan An-Nadwee (may Allah have mercy on him) enumerated the conditions one would have had to fulfill in order to become the *Khaleefah* of the Messenger of Allah ﷺ. Having listed those conditions, Abul-Hasan then went on to prove that Abu Bakr ﷺ fulfilled each and every one of them.

22) After the general population of Muslims pledged allegiance to him, Abu Bakr ﷺ delivered a sermon that, in spite of, or perhaps because of, its succinctness, is remembered today as one of the most important speeches that has ever been delivered in the history of Islam. In a few words, Abu Bakr ﷺ explained the foundations of a just and fair government; he further pointed out the basis of a healthy relationship between the ruler and the ruled — that the latter must obey the former as long as the former does not order the latter to disobey Allah ﷻ and His Messenger ﷺ. Finally, in a few well-chosen words, he established a clear link between

fighting just wars and honor and dignity for the Muslim nation, as well as between the spreading of lewd acts in society and a rapid fall towards calamities and outright destruction.

23) In his acceptance speech, Abu Bakr ﷺ outlined the policies by which he intended to govern the Muslim nation. In order to implement those policies, he sought out the help of righteous and able men. As such, he put Abu 'Ubaidah ibn Al-Jarraah ﷺ — the "Trustworthy One of This Nation" — in charge of the Muslim Treasury; he appointed 'Umar ibn Al-Khattaab ﷺ as a judge, and he too presided over certain cases; and he charged Zaid ibn Thaabit ﷺ with the task of reading and writing all official letters. And sometimes, if others from the Prophet's Companions ﷺ were present — such as 'Ali ibn Abee Taalib ﷺ and 'Uthmān ibn 'Affān ﷺ — he would ask them to write his letters for him.

24) Throughout the duration of Abu Bakr's caliphate, the Prophet's Companions ﷺ both respected and honored him. It was they who gave him the title "The *Khaleefah* of the Messenger of Allah ﷺ." And wanting Abu Bakr ﷺ to dedicate all of his time to his duties as their *Khaleefah*, they asked him to stop working and instead allotted him a humble salary that was enough for his daily needs.

25) Abu Bakr ﷺ not only governed the affairs of the Muslim nation, he ﷺ also — as did the Prophet ﷺ before him — took out time to educate Muslims, to teach them about their religion, to enjoin good, and to forbid evil.

26) The period of the rightly-guided *Khaleefahs* is deemed an extension of the Prophet's lifetime, in that, throughout that period, Islam continued to be applied in the exact same manner as it was applied during the lifetime of the Prophet ﷺ. And that golden period was inaugurated with the nomination of Abu Bakr ﷺ as the Prophet's *Khaleefah*.

27) Since it was obviously unfeasible to govern all Muslim lands

directly from Al-Madeenah, Abu Bakr ﷺ, as did the Prophet ﷺ before him, appointed a governor over each province or district. It was the duty of each governor to be administratively in charge of his province, to lead people in prayer, to judge between their disputes, to collect *Zakaat* wealth, and to implement Islamic Law in its entirety. Given the importance of these duties, Abu Bakr ﷺ chose his governors carefully, making sure that each appointee was upright, honest, righteous — and competent as a leader. Because he trusted the Prophet's decisions above his own, Abu Bakr ﷺ reappointed every governor that had been appointed by the Prophet ﷺ and that was still actively on duty when the Prophet ﷺ died. Abu Bakr ﷺ did not fire a single one of those governors; and if he did remove one of them from his post, it was only to transfer him to another district or province, one that was in greater need of a good and wise leader. This occurred, for instance, when Abu Bakr ﷺ transferred 'Amr ibn Al-'Aas ﷺ from one province to another.

28) There are various narrations which mention that 'Ali ibn Abee Taalib ﷺ and Az-Zubair ibn Al-'Awwaam ﷺ were late in pledging allegiance to Abu Bakr ﷺ. Those narrations have led to a great deal of speculation and hearsay, with some ignorant people — and some people with evil motives — claiming that they were at first aVerse to the idea of Abu Bakr ﷺ becoming *Khaleefah*. Those claims are baseless and completely false — baseless because most of the said narrations are not authentic, and false because the one authentic narration that does refer to their belated pledge of allegiance provides a perfectly good reason for their delay. According to that narration, ibn 'Abbaas ﷺ said, "Ali, Az-Zubair, and others who were with them stayed behind (during the time when people were pledging allegiance to Abu Bakr ﷺ) in the house of Faatimah bint *Rasoolullah*. They, a group of men from the *Muhaajiroon*, a group that was

headed by 'Ali ibn Abee Taalib, were busy preparing for the burial of the Messenger of Allah ﷺ — a process that involved, for instance, washing and enshrouding the body of the Prophet ﷺ. Then, on the day after the Messenger ﷺ died — which was a Tuesday — Az-Zubair ibn Al-'Awwaam ﷺ and 'Ali ibn Abee Taalib ﷺ pledged allegiance to Abu Bakr ﷺ." Therefore, the delay was only a single day, and it was justified because they were in charge of preparing for the Prophet's burial.

29) When Abu Bakr ﷺ was asked about the estate of the Messenger of Allah ﷺ, he ﷺ said to Faatimah ﷺ and Al-'Abbaas ﷺ, "I heard the Messenger of Allah ﷺ say, 'We (i.e., Prophets) are not inherited from; instead, what we leave behind is charity...'' According to one account, Abu Bakr ﷺ said, "I do and apply (in terms of actions, policies, etc.) everything that the Messenger of Allah ﷺ did and applied, for I fear that, if I abandon any part of his way (or system of rule), I will go astray." Throughout the duration of his caliphate, Abu Bakr ﷺ gave the members of the Prophet's household everything that was due to them — their share of war booty, the wealth of Fadak, and one-fifth of Khaibar's wealth. That being said, because of what he heard from the Prophet ﷺ, he did not allow them to inherit shares of the Prophet's estate.

30) In his acceptance speech, Abu Bakr ﷺ defined his role as the leader of the Muslim nation. He made it clear that he was not the *Khaleefah* of Allah, but instead the *Khaleefah* of the Messenger of Allah ﷺ. And he highlighted the fact that he was not a Prophet or Messenger, but instead a mere man; and that, therefore, he could never replace the Messenger of Allah ﷺ. In his method of governance, he was a follower, and not an innovator or a legislator.

31) The story of how Abu Bakr ﷺ sent out Usaamah's army contains many important lessons for Muslims, the more important of which are as follows:

a) In life, there are periods of ease and periods of hardship. The important thing is to remain steadfast and upright at all times. Hardships, therefore, should not preoccupy or frighten or affect Muslims to the degree that they turn away from their religious duties. The Muslim nation was facing one of its most difficult problems: many people in Arabia had apostatized, and they posed a serious threat to the safety of all Muslims. Yet, in spite of the dangers involved, Abu Bakr ﷺ did not waver in his Faith; instead, he, in accordance with one of the Prophet's last commands, sent Usaamah's army abroad at a time when he needed as many soldiers as possible to fight locally against apostates.

b) The continual mission of spreading the message of Islam does not hinge on the presence or participation of any given individual. No one is so important that, without him, Muslims should cease in their efforts to spread Islam to other peoples. So, yes, the Messenger of Allah ﷺ had died; but his mission lived on, and must continue to live on as long as Muslims are able to spread the message he came with to the rest of mankind.

c) Whenever Muslims disagree among themselves, they should refer their dispute to the Book of Allah ﷻ and the *Sunnah* of the Prophet ﷺ. Many Companions ﷺ disagreed with Abu Bakr's decision to send out Usaamah's army, but no sooner did they listen to the proofs he presented to them than they changed their minds and agreed with his decision.

32) Many people apostatized in Arabia, but not all for the same reason, and not all to the same degree:

a) Some people abandoned Islam altogether — in terms of both their Faith and their actions; such people returned to their previous religion, which consisted primarily of worshipping idols.

b) Some people apostatized because they wanted to claim that they, like the Messenger of Allah ﷺ, were Prophets, sent to

mankind by Allah ﷻ. And it was out of a sense of tribal loyalty, or the desire to profit from the situation, that many others followed them; such, for instance, was the situation of Musailamah and his followers in Yamaamah.

c) Some apostates abandoned prayer but claimed to still believe in the rest of Islam.

d) Others continued to have Faith in Islam and to pray; nonetheless, they became apostates when they refused to pay *Zakaat*.

e) Yet others, having harbored hatred for the Prophet ﷺ for a number of years, rejoiced upon hearing about the death of the Prophet ﷺ; such people also returned to the worship of idols.

f) And yet another group of people hesitated, deciding that, from a worldly point of view, it was not wise to take sides; instead, they reasoned, it would be better to await the outcome of the war and then side with the victors.

33) Abu Bakr ﷺ took a brave and unpopular and uncompromising stance against the apostates, a stance that changed the course of history. It was an uncompromising stance in that Abu Bakr ﷺ was not willing to negotiate any form of truce with the apostates; instead, he ﷺ gave them one of two choices: repent and return to Islam or prepare for war. On certain other occasions, it is interesting to note, the Prophet ﷺ and Abu Bakr ﷺ were willing to negotiate treaties with non-Muslims. And therein lies the difference: In terms of foreign policy, Islamic Law makes a clear distinction between disbelievers — those who have never entered into the fold of Islam — and apostates — those who, having entered into the fold of Islam, turned back on their heels and returned to disbelief. Abu Bakr ﷺ perceived that distinction, knowing fully well that making compromises with apostates meant corrupting the true teachings of Islam. Disbelievers, in that they reject Islam altogether, pose no threat to the Islam's

teachings and tenets; the people who apostatized after the death of the Prophet ﷺ, on the other hand, did pose a serious threat to the pure teachings of Islam. They claimed to be Muslims, and yet they rejected or distorted some of the most fundamental teachings of Islam: Muslims believe that Prophet Muhammad ﷺ is the Seal of all Prophets ﷺ, and yet some apostates — such as Musailamah and his followers — claimed otherwise; Muslims believe not only in the five pillars of Islam, but in the principle that one disbelieves when one rejects even a single one of those pillars — hence the disbelief of those who refused to pay *Zakaat*.

Therefore, by taking an uncompromising stance vis-à-vis the apostates, Abu Bakr ؓ helped preserve the true and pristine teachings of Islam, and for that all Muslims should honor him, praise him, and remember him in their supplications.

34) The spread of apostasy during the rule of Abu Bakr ؓ is widely misunderstood as meaning that almost everyone in the Arabian Peninsula apostatized. This misunderstanding probably stems from the fact that, from a geographical point of view, apostasy was in fact a widespread phenomenon, for it affected all parts of the Arabian Peninsula. And yet from a population perspective, not all people apostatized, for just as there were chieftains and tribal members that apostatized throughout Arabia, so too were there chieftains and tribal members who, in each part of Arabia, remained steadfast upon Islam.

35) The apostate wars in Yemen featured two types of women, one that stood for truth and justice, and another that could be described as purely evil. The former type was exemplified by Aazaad A-Faarisiyyah ؓ, who was the wife of Shahr ibn Baadhaan ؓ and the niece of Fairooz Al-Faarisee ؓ. Her patience, bravery, and loyalty to Islam and Muslims led to the killing of one of Islam's worst enemies of that era. The latter type was epitomized by a group of women in Yemen

that had never truly believed in Islam. They showed their true nature when, instead of mourning the death of the Prophet ﷺ, they openly celebrated, expressed a great deal of joy, and performed lewd acts in order to tempt others away from Islam.

36) While it is true that apostasy was rampant in Yemen, it did not infect the entire population; in fact, some Yemeni inhabitants, in spite of the dangers they faced, remained steadfast upon the truth and, what is more, warned their people about the dangers of apostatizing – the main danger being eternity in the Hellfire. One such brave man was Miraan ibn Dhee 'Umair Al-Himdaanee, who was one of the kings of Yemen; another was 'Abdullah ibn Maalik Al-Arhabee ﷺ, who had been one of the Prophet's Companions ﷺ; and yet two others were Shurahbeel ibn As-Simt and his son, both of whom were from the Banu Mu'aawiyah tribe in Kindah.

37) At the end of Apostate Wars, the people of Yemen returned to Islam and became a part of the Muslim nation, under the overall control of the central Muslim government in Al-Madeenah. Then Yemen was divided into three districts: San'aa, Al-Jund, and Hadramoot. The borders of these districts were not determined by the locations of tribes; in fact, no longer did tribal loyalties play a role in the governance of citizens or in the choosing of leaders. The only functional role that remained for individual tribes was that the members of each army unit were from the same tribe, and even that was done primarily for organizational and motivational purposes (motivational in the sense that a unit would fight against enemy forces with greater enthusiasm in order to bring honor to its tribe). In short, citizens of Yemen no longer identified one another based on tribal loyalties; instead, new standards were put into place – standards of Faith, righteousness, sincerity, and good deeds.

38) The Battle of Buzaakah was a great turning point in the Apostate Wars. When the battle ended with the defeat of Tulaihah Al-Asdee, many tribes reconsidered their treachery and ultimately decided to return to the fold of Islam. So, for instance, immediately after the conclusion of the Battle of Buzaakah a delegation of Banu 'Aamir tribesmen went to Khaalid ibn Al-Waleed ﷺ and said, "We enter into what we had previously exited from (i.e., the fold of Islam)." Khaalid ﷺ then accepted their apologies and took pledges of allegiance from them on behalf of Abu Bakr ﷺ.

39) Contrary to what some writers have insinuated, Maalik ibn Nuwairah died purely as a result of his arrogance and his refusal to make a complete return to the fold of Islam. Even if he did outwardly claim to be a Muslim, he refused to pay *Zakaat;* moreover, when his people gathered *Zakaat* wealth, he prevented them from sending it to Al-Madeenah. Therefore, given Abu Bakr's clear and uncompromising stance vis-à-vis apostates, Khaalid ﷺ was completely justified in ordering for Maalik's death. Later on, Abu Bakr ﷺ investigated the matter, and based on all of the information that was presented to him, he ﷺ arrived at the conclusion that Khaalid ﷺ was completely innocent regarding the death of Maalik.

40) Abu Bakr ﷺ did his utmost to become a better leader. He ﷺ knew that the Prophet ﷺ was the ideal leader, having established a perfect balance between mercy and sternness; after all, the Prophet ﷺ did say about himself, "I am the Prophet of mercy, and I am the Prophet of slaughter (i.e., when violence or a stern punishment is justified, I do not back down, but instead do what is necessary in order to implement justice)." Abu Bakr ﷺ, on the other hand, knew that he was not perfectly balanced, but instead was inclined more towards lenience than to harshness. As an individual, that was okay, but as a leader, he would be called upon to be stern on many occasions. Therefore, in order to complete

what he lacked in himself, he ﵁ employed the services of men who were known for their sternness; thus he ﵁ made 'Umar ﵁ his chief counselor, and Khaalid ﵁ the overall leader of his armies.

41) Al-'Alaa Al-Hadramee ﵁ deserved much credit for quelling the apostate uprising in Bahrain. No less important, however, were the contributions of Al-Muthannah ibn Haarithah ﵁. He ﵁, along with the men under his command, provided Al-'Alaa ﵁ and his men with important strategic support. He traveled from the northern part of Bahrain all the way until the Dijlah River. On the way, he managed to defeat apostate strongholds and to cut off the support line that the apostates were receiving from their Persian allies. News of Al-Muthannah's achievements reached Al-Madeenah, and Qaish ibn 'Aasim Al-Manqaree ﵁ praised him in the presence of the *Khaleefah* of the Messenger of Allah ﷺ, Abu Bakr ﵁.

42) Although it did not signify the complete destruction of the apostates, the defeat of the Banu Haneefah tribe in Yamaamah did signal that the end of the Apostate Wars was imminent – the apostates could continue fighting, but they no longer could harbor any hope of winning.

43) As much as the victory in Yamaamah was a joyous occasion for Muslims, it was accompanied by a degree of sadness, for many of the Prophet's most eminent Companions ﵁ were killed during the course of the battle. In fact, many *Huffaadh* (people who have the entire Qur'an committed to memory) were martyred in Yamaamah, a turn of events that signaled a frightening possibility: If more *Huffaadh* were to become martyred in future battles, much of the Qur'an would become lost. Therefore, 'Umar ﵁ first, and then Abu Bakr ﵁, appreciated the need to gather the Qur'an into one Book – to bring together the various parts of the Qur'an that were preserved in the hearts of men or written down on bones,

pieces of leather, flat date palm branches, and flat, smooth stones. It would be a grand undertaking, and so, after giving the matter a great deal of thought, Abu Bakr ﷺ appointed the person who was best suited for the job: Zaid ibn Thaabit Al-*Ansaar*ee ﷺ, a man who was both trustworthy and experienced, in that he had previously written down Verses of the Qur'an for the Prophet ﷺ.

44) Success and prosperity and stability are not the birthright of Muslims; they are things that Muslims much achieve by fulfilling certain conditions — such as obeying Allah ﷻ, applying Allah's laws on earth, establishing prayer, paying *Zakaat*, etc. Abu Bakr ﷺ reminded Muslims of those conditions, and he made very difficult decisions — such as waging war against apostates and sending out Usaamah's army — in order to make sure that those conditions were fulfilled. Muslims followed his lead and implemented the laws of Islam in all aspects of their lives; as a result, Allah ﷻ granted them safety and security, strengthened them, and helped them overcome their enemies.

45) Allah ﷻ commands Muslims not only to supplicate to Him and place their complete trust in Him — although these are essential components of their Faith; He ﷻ further commands them to take all of the material, practical steps that are necessary in order for them to achieve their goals. Understanding this principle, Abu Bakr ﷺ invoked Allah ﷻ for help, relied on His guidance, and depended upon His help; and yet he did not stop there: He ﷺ took every worldly step possible to ensure victory against his enemies. He mobilized an army that consisted of brave and battle-tested soldiers; he provided them with the best military weaponry that was available at the time; he appointed competent generals to lead his armies; and he appointed people to jobs based on their experience, talents, and expertise; hence he appointed Khaalid ﷺ to be the overall leader of the Muslim armies, Zaid ibn Thaabit ﷺ to gather the Qur'an, 'Umar ﷺ to

serve as a judge in Al-Madeenah, and Abu Burzah Al-Aslamee ﷺ to act as a messenger between him and his generals.

46) The war in which the Muslims fought against the apostates was important to the stability of the region; but it had further meaning as well: It provided Muslim soldiers with the experience and confidence they needed in order to conquer foreign lands. The victories the Muslims achieved in a short amount of time taught them that, with Allah's help, they could achieve anything; and that the two major Empires of the time — the Roman and Persian Empires — were not so powerful that they could not be conquered. As long as they were willing to sacrifice their lives for the cause of Islam, and as long as they were fighting to raise the word of Allah ﷻ above all else, Muslims believed that the sky was the limit for them. And that is why they were able to conquer so many lands in so few years.

47) By the grace and mercy of Allah ﷻ, and then because of the sacrifices of the Prophet's Companions ﷺ, the Arabian Peninsula soon fell under the complete control of the Muslim government. All Arabs in the Peninsula became united under the banner of Islam, and they were consequently blessed with peace, safety, and prosperity. With the borders of the Muslim nation thus secured, it was time for Abu Bakr ﷺ to look beyond the Peninsula towards foreign lands — to continue the mission that the Prophet ﷺ initiated, the mission of spreading Islam to all of the inhabitants of earth. In order to achieve that end, Abu Bakr ﷺ began by sending armies to Iraq and Ash-Sham (Syria and surrounding regions).

48) That Abu Bakr ﷺ was a brilliant military commander is attested to by the orders he sent to his generals — Khaalid ﷺ and 'Iyaadh ﷺ. While in Al-Madeenah, Abu Bakr ﷺ sent them instructions about the routes by which they were to

travel and the locations from which they were to enter Iraq. So precise and brilliant were his instructions that it was as if Al-Madeenah were a modern-day command center and that Abu Bakr had access to maps that explained the topography, the terrain, and the roads of Iraq.

49) Khaalid led his army in a number of battles in Iraq, battles that led the way to a complete conquest of the region. The following are the names of some of those battles: Dhaat As-Salaasil, Al-Madhaar, Al-Waljah, Alyas, Al-Heerah, Al-Anbaar, 'Ain At-Tamr, Daumatul-Jandal, Waq'atul-Haseed, Waq'atul-Maseekh, and Waq'atul-Faraad.

50) Before making his final decision to attack the lands of Ash-Sham (Syria and surrounding regions), Abu Bakr first consulted the most eminent of the Prophet's Companions. Then, once his decision was made, he enlisted the help of the inhabitants of Yemen. And then he divided his overall army into four battalions, each of which had a specific mission in Ash-Sham. The battalions were headed by the following men: Yazeed ibn Abu Sufyaan, Abu 'Ubaidah ibn Al-Jarraah, 'Amr ibn Al-'Aas, and Shurahbeel ibn Hasanah.

51) The four battalions were not able to achieve success in their missions, because they faced not only soldiers from Ash-Sham, but soldiers that were sent from the Roman Empire. Because they were vastly outnumbered, Muslim commanders were forced to send news of their dire predicament to Abu Bakr and to hint at the fact that they needed reinforcements. Abu Bakr ordered them to steer clear from the enemy and to head with the members of the four battalions to Al-Yarmook. Once there, they were to wait for reinforcements. Abu Bakr then sent word to Khaalid, ordering him to send half of his army away from Iraq towards the front lines of Ash-Sham; furthermore, Abu Bakr ordered Khaalid to personally leave Iraq with half of his army and to take care of matters in Ash-Sham.

52) Khaalid ibn Al-Waleed ﷺ achieved great victories over opposing armies in Ash-Sham; the most important of those victories were the Battles of Ajnaadeen and Al-Yarmook.

53) In regard to foreign policy, Abu Bakr ﷺ strove to achieve the following aims:

a) To make other nations fear the Muslim nation.

b) To continue to fight just wars.

c) To establish justice throughout conquered lands, and to be gentle and generous with conquered peoples.

d) To give conquered peoples the freedom to choose their religion.

e) To make it possible for all people throughout the earth to at least hear the message of Islam.

54) Warfare is not an enterprise that is to be taken lightly, nor is it one that is to be undertaken in an indiscriminate and haphazard manner, without any regard to proper rules and principles. There are rules that must be followed during times of war, and every party that is actively involved in a war has rights that must be fulfilled. Abu Bakr ﷺ pointed out those rights in the letters that he would write to his commanders and soldiers. Before anyone else, Allah ﷻ has rights over Muslim soldiers; for instance, as long as they are fighting on the side of justice, they must remain firm and steadfast on the battlefield; furthermore, they should be sincere, by placing the goal of pleasing Allah ﷻ above all other goals.

Abu Bakr ﷺ would remind soldiers about the rights that their commander had over them. For instance, it was their duty to obey their commander; in fact, if he gave them a command, it was their duty to execute it as quickly as possible. Also, Abu Bakr ﷺ warned soldiers not to be hasty in taking their shares of the spoils of war, but instead to wait until their commander gave the order for the spoils to be distributed.

Finally, Abu Bakr ﷺ would remind commanders about the rights that their soldiers had over them. The primary duty of a leader is to protect his soldiers; in order to achieve that aim, one of the most important duties of commanders was to search out for enemy spies. Also, it was the duty of commanders to make sure that soldiers had enough food and drink for every given expedition. Abu Bakr ﷺ instructed commanders to look after their soldiers and to be gentle and kind with them. As a leader, every commander had the additional duties of encouraging his soldiers to fight, of raising their morale, of reminding them about Allah's rewards, of the virtues of dying a martyr, and of the dangers of turning away from *Jihaad* (fighting for the cause of Islam).

55) Any student of history cannot help but be astonished at the tremendous successes that were achieved by Muslim armies in so short a span of time. Only twenty years earlier, Arabs were insignificant players on the world stage, but now they were not only able to defend their territories, but also they managed, with the help of Allah ﷻ, to destroy the Persian Empire and one-half of the Roman Empire. The following are some of the main reasons why Muslims achieved so much success:

a) Muslims had deep faith in Islam; it was, in fact, the most precious thing they had. And it was for its cause that they fought, with each individual soldier knowing that he would achieve one of two things: victory or martyrdom; and for many of them, the latter was more desirable than the former. With such attitudes, they were, to be sure, formidable opponents to Roman and Persian soldiers, who, more than anything else, wanted to return to the safety of their homes.

b) The Muslim army was like a vast and efficient military machine, a machine that had no shortage of brave fighters and capable military leaders.

c) Muslims were fair, just, and even generous towards the peoples they conquered, and therefore quickly managed to win over their hearts and minds.

d) Muslims were merciful in estimating the amount of taxes that had to be paid by non-Muslims who lived in Muslim lands; furthermore, they always fulfilled their promises and treaties. Consequently, there was a spirit of trust and harmony between conquering Muslim armies and conquered peoples; in fact, many people enjoyed a higher standard of living than they did prior to being conquered by Muslim armies.

56) While on his deathbed, Abu Bakr ﷺ took a number of steps to ensure a smooth transition of power. First, he consulted the most eminent Companions ﷺ from the *Muhaajiroon* and the *Ansaar*, asking their opinions about who was most worthy to succeed him as the *Khaleefah* of the Muslim nation. Then, once 'Umar ﷺ was nominated, and once his nomination was agreed upon by the vast majority of the Prophet's Companions ﷺ, Abu Bakr ﷺ took a decisive step, writing an official letter in which he announced 'Umar's appointment, a letter that was to be read to people both in Al-Madeenah and abroad. Next, Abu Bakr ﷺ informed 'Umar ﷺ about his appointment and literally forced him to accept the job. While he took care of the worldly steps he needed to take in order to ensure a smooth transition of power, Abu Bakr ﷺ did not forget to seek help from Allah ﷻ; in fact, he ﷺ made a sincere and heartfelt supplication to Allah ﷻ. Finally, in order to make sure to leave no room for confusion, Abu Bakr ﷺ charged 'Uthmān ibn 'Affaan ﷺ with the duty of reading out his decree to the people; people then pledged allegiance to 'Umar ﷺ while Abu Bakr ﷺ was still alive. Then, as a last duty towards the people he was leaving behind, Abu Bakr ﷺ sat in private with 'Umar ﷺ and advised him about how should rule over the Muslim nation.

57) Although 'Umar ﷺ was not chosen in the exact same manner that Abu Bakr ﷺ was chosen for the caliphate, 'Umar's appointment did, to be sure, take place according to the Islamic principle of *Shoorah* (Mutual consultation). The most wise and pious members of society were consulted, and they agreed that 'Umar ﷺ was the most worthy man for the job. During the nomination process no one tried to nominate another Companion ﷺ for the caliphate; and throughout 'Umar's caliphate, no one tried to have him removed or fired from his job. In fact, 'Umar's entire caliphate was a period during which Muslims remained united under one religion and one leader.

58) After a lifelong struggle for the cause of Islam, Abu Bakr As-Siddeeq ﷺ died a peaceful death. Throughout the early years of his Islam, Abu Bakr ﷺ was a source of comfort and constant help for the Prophet ﷺ, always willing to sacrifice his wealth and his very life for the cause of Islam. Then, when the Prophet ﷺ died, Abu Bakr ﷺ continued where the Prophet ﷺ had left off. He further strengthened the foundations of the Muslim nation, first by fighting against and defeating the apostates, and then by spreading Islam in some of the major conquests that took place during his caliphate. May Allah be pleased with Abu Bakr ﷺ and reward him with the best of rewards.

59) This humble effort that I have put before you, the reader, is not above criticism and suggestions; it is nothing more than a humble effort, the goal of which is to spread authentic information about the era of the rightly-guided *Khaleefahs* — so that, in our times, we can learn from the examples of the Prophet's Companions ﷺ.

I ask Allah, the Most-High, the Almighty, the Lord of the Noble Throne, to accept this effort of mine, to bless it, and to include it among my good deeds. And I ask Allah not to deprive me and those of my brothers who helped me

complete this work, of His Rewards and of being in the company of the Prophets ﷺ, the truthful ones, the martyrs, and the righteous ones. And I end this book with the Saying of Allah ﷻ:

﴿رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَـٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

"Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (Qur'an 59: 10)

﴿وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾

"And the close of their request will be : Al-Hamdu Lillahi Rabb-il-'Alameen (All the praises and thanks be to Allah, the Lord of 'Alameen (mankind, jinns and all that exists))." (Qur'an 10: 10)

How perfect you are, O Allah! And all praise is for You. O Allah. I ask for Your forgiveness, and I repent to You.

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